

ÉDITIONS GALAAD

# **Inquisitiô**

## **(The three angels' message), volume II**

The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part

(Revised and supplemented version – reissue)

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

### **IMPORTANT:**

**This book is free and not for sale**

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 present a reality that is directly related to the text of [*Romans 13 verse 7*].

This text invites us, among other things, to give the honor to whom it should go. Based on this text, I'm going to tell you about my friend Nicole, and to do this, I would tell you that she has collaborated on all my books, including this one, giving shape to my words and by magnifying my ideas without altering them.

It is she who gives meaning to my ideas and manages to faithfully transcribe my thought by giving it a lighter tone.

However, she worked, and still works, knowing that these books will be offered free of charge in digital format. So the precious help she gives me is not interested, because she acts only out of love for God, out of passion for writing and to support me.

In return, for all this graciously granted time, I ask you to carry her and her family in prayer and your blessing be granted to them, in the mighty name of Jesus Christ our Lord and Master.

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

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

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

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

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

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

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

*My dear little mother, I love you and will love you eternally in Jesus Christ.*

ÉDITIONS EDT SAS



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

*Do not neglect it.*

(Of Feather and actions)

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### **GOOD TO KNOW:**

Only 30% of the English in this book has been corrected by a professional, so there are bound to be some mistakes in it, for which I apologise in advance. I did not want to delay sending it out as quickly as possible to those for whom it is intended and that is why I decided to publish the English version without it being fully corrected.

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

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

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

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

## 1 Introduction

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

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

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

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

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

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

In retribution, the “*sentence*” that the nations inflicted on him for these unspeakable, bloody and iniquitous acts was to offer him a worship worthy of a “*god*”.

Heads of state revere him and submit to him. Certainly you will be flabbergasted!

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

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

Come discover this reality and much more.

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

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

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

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

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

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

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

We will also meet some of the most eminent titles held by certain religious men and we will see that the very bases on which these consecrations are established are pagan, therefore do not come from the Lord.

It is the same for all these objects of worship and these great figures towards whom go the prayers of millions of Christians.

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

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

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



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

Let us therefore be careful in the doctrines we profess.

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

Light will be brought to bear on these and other points.

On this day, through this book punctuated with biblical verses, the Lord offers you the opportunity to sift through your doctrinal beliefs to see if they are all anchored in Christ.

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

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

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

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

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

Other subjects such as the *reality of purgatory, the underworld, the state of the soul of human beings after their death* are dealt with in this book. With the support of biblical texts we will discover what is said about the souls of the deceased.

Do they have the capacity to return to visit the living in an *ectoplasmic form*?

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

The question at the centre of the debate is this:

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

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

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

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

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

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

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

This state of affairs is not due to a deliberate choice on our part, but comes from our profound conditioning and that of our ancestors over centuries.

We will discover this reality and you will certainly now see your dreams and your visions with new eyes, those of faith.

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

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

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

## 2 Mode and presentation of my method of writing

To begin this chapter, I would like to say that I learned from my Bible reading experiences that we do not have to study it for the sake of studying it or to show that we are knowledgeable, but by considering it as the glass of life-saving water that would be given to someone who is lost in the middle of the desert and on the point of dying of thirst.

Do so and you will see that the Holy Spirit will cause springs of living water to flow into you, just as is written in [*John 7 verses 37-39*].

Having been attentive to God's Word and having spent quality time in contact with it, little by little over the years I was able to discover hitherto unsuspected pearls of wisdom. So much so that I felt the need to put them into writing.

This book is part of a series that God's Spirit encouraged me to write for you.

At the end of this book, I present my writing journey. Five others have already been written and are awaiting publication.

By reading this book as well as those already published, you can see for yourself all of the time for study that God has given me and still gives me to spend in his company.

This, especially since I am neither a theologian nor a pastor and even less a spiritual doctor (*I did not take a course in theology*).

The secret of the books that the Lord allows me to write lies in the fact that His Holy Spirit inspired me to find a special way to study the Gospel.

When I have to deal with a subject, I find my concordance and search for all of the texts that are about this topic in the Bible.

Once everything is read in a spirit of prayer, I summarise it.

Therefore, having created my writings in such a way, I have the assurance that from the fleeting rhinestone that could have been the fruit of my thoughts, the Lord took my writings, based on his Word and made a beacon of light from them with the objective of preparing his people for salvation.

The goal is that you, his children, become stars of the Edenic firmament. I firmly believe that I am one of those whom the Lord himself shapes, by means of his Spirit as he promised in the following text:

*"And it will nevermore be necessary for each one to teach his neighbor and his fellow citizen or each one his brother, saying, Know (perceive, have knowledge of, and get acquainted by experience with) the Lord, for all will know Me, from the smallest to the greatest of them". [Hebrews 8 verse 11, King James Bible].*

It is God's Spirit who brings knowledge of holy things to men. It is also God's Spirit who enables God's people to be able to master spiritual matters: [John 16 verses 8-15], [1 Corinthians 2 verses 9-16].

It is only when we begin to spend quality time scrutinising God's Word that our soul is purified and that through God's Spirit victory is assured for us over all of the forces of the evil one.

In order to purify God's people, where I present the gospel in my books, I have been inspired to implement a system which I confess is unusual. I include as many Bible verses as possible as examples to support my claims. It should be noted that certain biblical texts are repeated in several chapters.

This redundancy or repetition here is intentional! Where the need arises, the objective is to derive the substance that we need in each context. Knowing that the same verse can bring a thousand new revelations, I therefore used it at will.

Also, do not be surprised at the abundance of verses that populate this book. My goal here is not to establish a truth of my own, but to present God's Word in all of its fullness. It alone can teach efficiently, purify, strengthen, etc.! That's why God's Word is predominant in this book through whole swathes of verses.

As with all of my spiritual books, my writings here are only the exaltation of God's Word that the Holy Spirit allows me to magnify in these lines. I present to you here the "*divine pearls*" drawn from God's Word and which the Holy Spirit has planted in my heart!

This way of doing things is extremely rare if not uncommon in this generation, since generally in books of a spiritual nature, it is the titles of the biblical texts that are given and not the text itself.

It was not the same in biblical times. When we read the Bible, we find that often the biblical writers used texts already present in the Holy Scriptures to support their statements. Here is an example:

**"[...] Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [...]"** [*1 Corinthians 9 verse 9, King James Bible*].

This text that the apostle Paul uses here is taken from this: **"Thou shalt not muzzle the ox when he treadeth out the corn"**. [*Deuteronomy 25 verse 4, King James Bible*].

This modus operandi was not intended to fill pages, but is a method of teaching intended to allow both the biblical writings to be perpetuated and not to forget the promises that the Lord made us.

Here is the order that the Lord established and which must be handed down from generation to generation until Jesus Christ's return:

**"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.**

**And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates"**. [*Deuteronomy 6 verses 6-9, King James Bible*].

In doing so, God's Word continues to be perpetuated from generation to generation. It is especially imperative to do so for the prophetic revelations that the Lord gives us.

In order to be in tune with what the Lord presents to us, the text of [*Habakkuk 2 verses 2-3*], urges us to write down the revelations we receive from Him and also to read them over and over again.

This teaching method, which tends to use biblical texts to support a thesis was also what Christ did. Take the time to read his sermon on the mount, using a concordance to find the texts he presents, and you will see how he reuses biblical texts from the Old Testament in order to develop an idea.

He particularly used the ancient prophetic texts so that his ministry would be better understood by his contemporaries and by us.

These texts were intended to present the Gospel, which is none other than Jesus Christ, he, the divine word, God's Word!

Jesus asks us to walk as he walked and that is why I underpin my writings by presenting the gospel with biblical texts. Knowing that it is by reading God's Word that the soul is purified [*John 15 verse 3*], I therefore urge you, when reading my books, to take the time in a spirit of prayer to read each portion of the Bible that I am attaching.

Based on what we have just seen, you will understand that there are warnings which, when they are triggered, must alert us.

When we undertake to read a book, but we find it uninteresting and we are repulsed by it and we do not want to finish reading it, simply because of the multitude of biblical verses it contains, we must ask ourselves about our spiritual state!

If God's Word does not make us happy, just like a fiancée is going to bring joy to her future husband, it is because we are certainly on a downward path without knowing it.

God's Word is this priceless pearl [*Matthew 13 verses 45-46*], which we, his children must cherish.

Therefore, in all these lines I bring an abundance of these divine pearls to you, the Lord's consecrated people.

*My recurrent theme is: it is written in God's Word!*

To continue, I will introduce you to another characteristic of my writing style and to do so, I invite you to read this:

**“He said to them, Therefore every teacher and interpreter of the Sacred Writings who has been instructed about and trained for the kingdom of heaven and has become a disciple is like a householder who brings forth out of his storehouse treasure that is new and [treasure that is] old [the fresh as well as the familiar]”.**

*[Matthew 13 verse 52, Amplified Bible, Classic Edition (AMPC)].*

In accordance with what the Lord presents in these lines, when I write spiritual texts I am like a tightrope walker who walks between two worlds; the old and the new.

The first one represents God’s word with its expressions and its spiritual nature that often seem to come from another era, while still being very current.

This ancient bedrock, which is the Gospel, is the foundation of my writing. So I am extremely careful not to transgress it. Let us now come to the new things. On old things (*the biblical foundations*) and with the help of God’s Spirit and new material I give explanations of biblical texts that I support with contemporary anecdotes.

I believe this framework makes my writing a little more lively and the biblical texts more understandable.

I like to think that this enables my spiritual writings to be more accessible to a wider cross-section of the public and especially those who are not very accustomed to reading the Bible.

What I have just explained to you is important, because my method of writing can be surprising as I use a lot of biblical terms which in fact may not have a literal equivalent. Let me give you a specific example.

In [*Galatians 3 verses 10-12*] and [*2 Corinthians 5 verses 21*] it is said that Jesus became sin and became a curse. It does not say that he was struck down by a curse or that he sinned, for he lived without sin [*1 Peter 2 verses 21-25*], [*2 Corinthians 5 verses 21*] as he is purity and righteousness personified.

This also implies that he could not have been cursed in any way, for in the Bible being cursed is associated with disobedience to the Lord [*Deuteronomy 28 verses 15-68*].

He was obedient, even to his Father, to the point of accepting to die on the foul cross [*Philippians 2 verses 5-11*].

In so doing, when it is said that God's Son, he the Christ, became sin and became a curse, it refers to a fact that can be likened to a mutation. By the time he died on the cross, Jesus Christ had genetically mutated into a curse and sin.

This is why God had to turn away from Jesus at this fateful moment, because God's eyes are too pure to contemplate evil, so he could not keep them on this flesh and blood curse and sin that his son had become.

The repercussion was those terrible cries that Jesus uttered and in which he asked his Father why he had abandoned him [*Matthew 27 verses 46*].

So, when you read my writings, it is important not to try to understand them through human eyes, but through God's Word.

Finally, before getting to the heart of the matter, I would like to make it clear that my aim in these lines is not to present any particular religious dogma. I am in no way trying to make proselytes, because at the time of writing, I have no religion!

My belief is that Jesus Christ did not come to die to save religious people, but to establish a sanctified people. So that there is no ambiguity in what I am saying, I want to make it clear that I have never said that we should not be part of a religion. On the contrary, in [*Hebrews 10 verse 25*], the Lord calls us not to give up our assemblies.

However, we must not act like the Corinthians who in [*1 Corinthians 3 verses 1-15*] ended up placing more importance in their teachers than in God's Word.

As far as your respective places of worship are concerned, if you are convinced that the bread of life that is presented to you is the whole truth, stay there, but if not look for a place or a religion that is more in accordance with your faith.

For my part, the Lord has told me to diligently study his Word and, on this day, I bring you this bread of life. Being neither a pastor nor a theologian, I was therefore not pre-conditioned by the dogma of any religion.

It is by fasting and prayer that I studied the pearls of wisdom in God's Word and fortified by this, I share them with you today!

My goal is the fortification of God's people and this regardless of the name of the religion they support.



## *Legacy of blood and infamy*

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

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

*[Quote from Kenny R. MARGUERITE].*

### 3 The bloodthirsty legislative legacy

**7**his chapter presents facts, which are often shrouded in silence and unknown to most people.

These are the sufferings that the Jews and the Sabbath-keepers had to endure under a most bloody tyrannical yoke. It is the little horn, also known as the seven-headed, ten-horned beast, is none other than the Papacy (*at the head of these Catholic troops*). It was prophesied that it would make war with the saints (*God's people*) and be victorious.

In the *volume III* of this book in the chapter entitled "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*", I set out to bring you the evidence, Bible in hand, to show you that the Papacy has fully fulfilled this prophecy.

The little horn was to have the power to legislate in order to put to death the people of God [*Daniel 7 verses 19-26*].

This was also the case of the Papacy which for centuries lowered its opponents, especially the Protestants, who paid a heavy price, their goods were despoiled, they were tortured and ended up burning at the infamous inquisitorial stake. Although all of God's people were subjected to the iron yoke of the Papacy, one particular group of the Lord's servants was particularly targeted, namely the Sabbath-keepers.

The aim was that no one should be able to observe the memorial day of creation, a monument that God established in order that he might be worshipped as the creator of all things. To do this, the papacy, under the instigation of God's enemy, the devil, martyred and killed the offenders. Here is what history tells us about the iniquitous acts that the Catholic Church perpetrated in this regard:

*"They were warned to appear before them, during a given period of time and to declare and show the things they had seen, known and heard about any person, living or dead, who had said or done anything against the Holy Catholic Faith.*

**Who had cultivated and kept the law of Moses or of the Muslim sect or the rites and ceremonies thereof; Or committed various crimes of heresy, by keeping Friday and Saturday evenings special and by wearing clean linen on Saturdays and wearing better clothes that day than on other days.**

**By preparing food for Saturdays on Fridays, in cooking pans over a small fire; Who do not work on Friday and Saturday evenings like on other days; Who make sure that all lamps are clean and fitted with new wicks on Friday evenings; Who place clean sheets on the beds and clean tablecloths on the table [...]**

**With the above-mentioned person being considered and dealt with as being excommunicated and cursed [...] Let their days be few and evil; let their substance be for the enjoyment of others and let their children be orphans and their wives be widows. Let their children be forever in need and let no one help them;**

**Let them be driven out of their homes and dispossessed of their property by usurers; And let no one show them any compassion"** [*Extract from: « Déclarations, actes et Édits de la Jurisdiction royale et le Saint-Office de l'Inquisition, Valencia, 1568 » (translated into English from the original text)*].

Let us finish with an excerpt describing those who judaized and were burned as heretics by the Inquisition (*the Catholic Church*):

**"The year of the Lord 1481 [...] began here in the Holy Office of the Inquisition against the Judaizing heretics, for the exaltation of the faith. Through him, from the expulsion of the Jews and the Saracens until the year 1524 [...].**

*More than twenty thousand heretics have recanted their criminal beliefs and more than a thousand obstinate heretics have been delivered to the flames, after being tried according to the law".* [*Excerpt from: « Llorente, Histoire critique de l'Inquisition d'Espagne, p.274-275 » (translated into English from the original text)*].

From the time of the supremacy of the Catholic Church throughout the middle ages a part of the European people had to pay a very heavy price. The Sabbath observers.

The first text describes the anti-Semitic and discriminatory framework that the Roman Catholic Church, through the avenging arm of its Inquisition, had established against the Jews, but also against the Sabbath observers.

As we have just seen, this religion had published laws making it possible to despoil and martyrize all those who Judaized. Signs to recognise those who observed the Sabbath were determined, obliging the people to report any evidence that a person or group was observing the Sabbath. These signs were well targeted.

Among other things it was necessary to find those who worshipped God in a special way from Friday evening and during the day on Saturday, that is, during the Sabbath and those who prepared food for Saturday on Fridays, who stopped working from Friday evening to Saturday evening and who dressed in their best clothes on Saturdays, etc.

It is on this basis and by specifying the symbols of the way in which the Lord's Sabbath must be observed, that the Catholic Church was able to declare all those who observed these practices to be heretics.

Excommunication and death affected all of their families. According to the anathemas of the Catholic Church, all were destined to suffer eternal damnation and the torments of hell – In these lines hell is presented, according to the Catholic doctrinal basis.

To discover what the Bible tells us about it, I invite you to read the chapter entitled *"Difference in the Bible between hell and hell of fire, and the human doctrines that have transvestite these notions"*.

These edicts forbade showing any mercy towards them or assisting them in any way. Among other things, in order to discourage offenders it was decreed that their property would be seized and that they were to be cursed. Their families were reduced to begging and their fate was death by starvation.

The underlying purpose of this decree was to present the observance of the Law of Moses and that of the Sabbath as heresy.

And as we have already studied the penalty for heresy was suffering and death. Countless numbers were burned because of their faith.

Their only crime had been to reject Catholic dogma and base their belief solely on God's Word. It was a truly evil time when the Sabbath observers had become flesh to be burned at the stake.

This is what we discovered in the second historical text we read. It states that in the year **1481**, more than **1000 Jewish** heretics, who observed the Sabbath, **were judged and burned at the stake**. In reality, torture always preceded such festivities!

*Are you aware of the abomination practised by the Catholic Church? Can you imagine that 1000 Jews or Seventh-day Adventists would be burned in one year in this century?*

And why would that be? Not because they were bloodthirsty people! But just because they chose to honour the Lord by discreetly observing the Sabbath. If plans were made to find them it was because discretion was second nature to them. To do otherwise by blatantly observing the Sabbath would have resulted in them dancing in the moonlight with the flames.

This is what history teaches us about the Catholic laws forbidding Sunday working and imposing Saturday working, that is, during the Sabbath. History therefore leaves us with horrific memories linked to these Catholic laws, yet they still remain the pillar of French laws regarding the Sunday rest.

Moreover, behind this hunt and the genocide of those who observed the Sabbath, as well as behind this anti-Semitism and anti-Judaism that lasted for centuries, lie Catholic deeds intended to keep men in ignorance of the Holy Scriptures. It was necessary to ensure that the deeds linked to this religion's falsification of *God's Word* were not discovered. In my opinion, this is a historical fact which despite its gravity has gone unnoticed.

History teaches us that, because of the Jews' custom of oral instruction in the matter of God's Word, no matter how peaceful their lifestyle at that time, in spite of themselves they were the worst enemies of Catholic doctrines which falsified God's Word.

The objective of the Catholic Church being to drip feed the people with this putrid milk. To understand this, we need to look back to the time when the Catholic Church set out to change God's law by removing the knowledge of the pure Gospel from the face of the earth.

In order to do this, it was decreed that the Bible was forbidden to the people and that only Catholic prelates, as well as those to whom the Catholic Church gave permission could read it.

The objective was to ensure that the only knowledge of the Bible that could circulate was that which stemmed from Catholic dogma, that is, from the Vulgate with the biblical texts that had been falsified.

Those who, bypassed this prohibition and continued to possess a Bible or any of its parts, or had convictions different from those of the Catholic Church, became liable to death at the stake, as was the case with *John Hus* and *Jerome of Prague* who were both burned to death.

As a result of the *Council of Toulouse*, the senior Catholic dignitaries had ensured that the people were kept in ignorance of God's Word by forbidding them access to the Bible. If the people got to hear the Catholic prelates present the Holy Word, it was in Latin and therefore not accessible to most of the congregation. Therefore, they could not become aware of the pearls of wisdom in God's Word.

In spite of the Catholic Church's plans not to let the cat out of the bag regarding the falsifications of God's Word it promoted over the centuries, a group of die-hards were determined to present God's Word without Catholic laws being able to legally constrain them.

*Yes.* These laws forbade anyone from possessing or reading the Bible, but they did not forbid people speaking about God.

The Jewish people were accustomed to teaching God's Word and especially His Holy Law orally, wherever their disciples were and this is what we discover in the following text:

**"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart:**

**And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates".** [*Deuteronomy 6 verses 5-9, King James Bible*].

Because of their system of teaching, the Jews were therefore a danger that could expose the malpractices instituted by the Catholic Church. At that time this type of teaching was well established in society! The influence of the Jews was therefore preponderant among the Romans and in Christianity.

This can be seen in the following excerpt from *Tertullian's Apology of Christianity*, which was written in the year 197 A.D: "*Philadelphus, very learned king [...] With a taste for libraries, gathered many history books, renowned for their antiquity or curious in some way. On the advice of Demetrius of Phalerum [...]*

He had also asked for books from the Jews, namely, their own writings, written in their own language, which they alone possessed. For it was to the Jews alone that the prophets, who were Jews themselves, had spoken to God's adopted people by virtue of the grace granted to their fathers.

Those who were once called Hebrews were now called Jews and that is why their literature and language is called Hebrew.

But the Jews also provided Ptolemy with the means of understanding these books. They gave him seventy-two interpreters, whom the philosopher Menedemus himself, giving glory to Providence, admired because of the uniformity of their versions. This is something that Aristaeus also affirms.

*Thus these monuments, translated into Greek, can still be seen today in the temple of Serapis, in the library of Ptolemy, together with the original Hebrew. The Jews also read them publicly.*

It is a freedom for which they pay tribute. Everywhere, we're going to hear them on the Sabbath day. Whoever hears them will find God, whoever tries to understand will be forced to believe'. [*« Apologie du christianisme de Tertullien écrite en l'an 197 après J.-C.; chapitre XVIII » (translated into English from the original text)*].

As we see, it was permissible for the Jews to teach everyone.

Their writings were exhibited in Roman libraries, and they were highly prized. Because of this honour, which the Jews enjoyed due to the Romans (*they had placed the teaching of the Jews on a pedestal*) and without a supporting law the Catholic Church could not forbid this teaching. It was a "headache" for the Catholic Church, which wanted to hide its crimes under the cover of piety and holiness.

How could it decently forbid talking about God? Being its self-proclaimed representatives, the Catholic prelates lived in the name of God, so they could not ruin their business, by forbidding to speak of the Lord.

The Jews, for their part, were subject to the law and to decrees which prohibited them from owning or reading the Bible.

So they did not try to flout it! However since the prohibition did not concern the oral teaching of God's Word, the Jews were able to continue to teach all those who came to them without being disturbed, as they had always done. The Catholic Church therefore opted for a solution that was more subtle and more radical.

Since it could not legally forbid the Jewish people to speak of God or his Holy Law, rather than attacking them head on, it took steps to isolate them from the rest of the population. In order to do this, the Catholic High Court enacted one of the worst anti-Semitic laws, of which I am now presenting you with an excerpt:

**“To the Jews, who through their own fault were condemned by God to perpetual slavery [...] In truth, they are ungrateful to the Christians, for instead of thanking us for the kindly treatment, they heap invectives upon us and instead of the slavery they deserve, they manage to claim their superiority. [...]**

**That, won over by the piety and goodness of the Holy See, in the end they will recognise their error of their ways and that they should waste no time in seeing the true light of the Catholic faith and that they accept while they persist in their errors, and realise that they are slaves because of their deeds, while Christians have been set free by the grace of our Lord God Jesus Christ and that it is unjustified for this reason that the sons of free women serve the sons of slaves.**

*Therefore [...]* **All of the Jews shall live in one district, which shall have only one entrance and one exit, and if there are not enough places [in that district], then there will be two or three more or as many as are necessary;**

**In all cases, they shall reside entirely among themselves in designated streets, and shall be fundamentally separated from the residences of the Christians, [This is to be enforced] by our authority in the city and by that of our representatives in the other states, lands, and estates mentioned above.**

**Moreover, in all of the states, lands, and estates in which they live, they shall have only one synagogue, *in the usual location, and they shall not build new synagogues, nor possess their own buildings.***



*Furthermore, all of their synagogues, other than the one authorised, shall be destroyed and demolished. And the properties they now possess shall be sold to Christians within a period of time to be determined by the magistrates themselves.*

Moreover, concerning the question that Jews must be recognisable everywhere. [To this end] men must wear a hat, women, some obvious sign, yellow in colour, which must not be hidden or covered in any way, and must be firmly affixed [sewn].

And moreover they cannot be absolved or excused from their obligation to wear the hat or any other such emblem on any occasion and under any pretext, whatever their rank or importance or their capacity to tolerate [this] adversity, whether by a chamberlain of the Church, clergymen of an apostolic court, or their superiors, or by legates of the Holy See, or their immediate subordinates [...].

They shall not work or provide work on Sundays or any other holiday declared by the Church. Nor should they incriminate Christians in any way or spread false or falsified conventions.

And they shall not in any way play, eat or fraternise with Christians. And they shall not use any terms other than Latin or Italian in the accounting ledgers they keep with Christians, and, if they should use such words, such agreements shall not be binding on Christians [in the case of legal proceedings].

Moreover, these Jews must limit themselves to trading in old rags, or cencinariae (as they say in the vernacular), and may not trade in grain, barley, or any other commodity essential to human welfare. And those among them who are doctors, even if called and summoned, will not be able to attend or take part in the care of Christians.

And they shall not be considered superiors, [even] by poor Christians. And they must close their loan books completely every thirty days [...]. *And the statutes of the states, territories and domains (in which they have lived for a certain period of time) concerning the primacy of Christians, will have to be brought into conformity and followed without exception.*

And if they should, in any way, fail to submit to the above, this should be treated as a crime:

*In Rome, by us or by our clergy [...] by their respective magistrates, exactly as if they were rebels or criminals according to the jurisdiction where the offence was committed [...] And may be punished at the discretion of the appropriate authorities and judges".*

*[Excerpt from: « Lois et arrêtés auxquels doivent obéir les Juifs vivant dans les États du Saint-Siège, décrétés par l'évêque de Rome, le pape Paul IV, Servus servorum die du 14 juillet 1555 » (translated into English from the original text)].*

For the little story, in order to place this text in its canvas, it is appropriate to refer to the big story. Here what is promulgated on July 14, 1555, is addressed to all the States of the Holy See, at that time France was part of the countries, which were under the dominance of the papacy, this law, was therefore also intended for the French. Maintenant que ce point est fait, continuons.

Under the guise of doing justice to Jesus Christ this law consisted of punishing the Jewish people who had martyred him. *Pope Paul IV* declared that it was because the Jews had contributed to the killing of Jesus that they deserved to be removed from their ranks and dispossessed of their property.

This Catholic law against the Jews was so radical, especially in respect of their property, that in my opinion there was only one such case in the last millennium, and that was under Hitler and the Nazis!

Are you aware that thanks to this law the Catholic Church made slaves of the Jewish people? Let us review the excerpt that describes this situation. Here is what was recorded: **“To the Jews, who through their own fault were condemned by God to perpetual slavery [...]**

**Instead of the slavery they deserve [...] and realise that they are slaves because of their deeds [...]**”.

We also saw that the Jews had been stripped of all of their rights and had been decreed to be inferior to Christians. The Catholic Church parked them in lawless areas, just as one would with cattle.

In all of history only the *Nazis* have acted in this way and they did so for only a few years, whilst the Catholic Church has acted in a discriminatory manner by debasing and despoiling the Jewish people for centuries.

The Catholic Church also used the Sunday Laws as its servant in this debasement of the Jews. Let us review what this text advocated in this regard: “[...] **They shall not work or provide work on Sundays [...]**”.

Here we find the oppressive basis of the laws forbidding working on Sundays. Jews were enjoined not to work on Sundays and they were also not to allow their employees to work on that day.

Since they did not work on Saturdays, it was therefore a great loss of earnings for them, which put them at a disadvantage compared to their direct competitors who worked on Saturdays.

This situation has continued into this century, and as an observer of the Sabbath, I am paying the price. I present this fact to you in the chapter entitled “*Brief career synopsis, philosophy of life and discriminatory oppression*”. To continue, I would say that the impoverishment of the Jewish people by the Catholic Church was dramatic as instead of being rich merchants they became ragpickers.

They could no longer sell things of value or deal in life's basic commodities. In order to sweeten the pill for the general population (*who, as we saw earlier, held the Jewish people in great esteem*), the Catholic Church pointed out the gulf that existed between the social position and material possessions of the Jews and the situation of the Christians. The vast majority of Jews were in a more enviable financial position than well-off Christians.

This highlighting of the disparity of earnings (*the difference between the high incomes of the Jews in comparison with the less glorious incomes of the Christians*) by the Catholic prelates may have fueled the jealousy and animosity of the Christians towards Jews.

*Thus the Catholic prelates were given free rein to martyr and plunder Jews with impunity. Pope Paul IV's attack on the Jews was drastic. Their property was seized and most of their synagogues destroyed.*

*In order to limit the places of Jewish worship where the Word and Law of God could be taught orally, the Catholic Church decreed that there could be only one synagogue per city.*

In order to be able to plunder the Jews with impunity, *Pope Paul IV* decreed that they were now slaves of the Christians and they were recognised as inferior. The Christians found nothing to complain about, for this pernicious law was presented as an equitable law that aimed to restore social parity! So the people accepted the enormity that was hidden behind this law without flinching.

A careful study of this decree reveals that the Catholic Church made extensive use of it in order to forbid Jews from fraternising with Christians.

*In doing so, it cut off all of the ties that might exist between Jews and Christians.*

The isolation of the Jewish people by the Catholic Church made it impossible for them to live in close proximity to Christians, since the law decreed that they should live in seclusion among themselves.

In any compulsory contact between a Christian and a Jew, it was forbidden to use the languages of the Jews. In order to ensure that no Christian would fraternise with Jews, as another drastic measure the Catholic Church decreed that Jews should have distinctive emblems:

*Men were required to wear hats, and women were required to have a piece of cloth on their clothing or a clearly visible emblem which had to be yellow.*

This was a radical law because those who did not comply were considered to have committed a crime of heresy. They had to suffer the penalty for that crime.

*We now know that they were burned at the stake after being severely tortured.*

The punishment was extended to all those who sought to fraternise with the Jews (*to Judaizze*). This law was far-reaching because it forbade a Jewish doctor to treat a Christian under any circumstances. Let's rediscover the part of this law that states this:

**“[...] And those among them who are doctors, even if called upon and summoned, will not be able to attend or take part in the care of Christians. [...]”.**

Things were really drastic and oppressive, because if a Jewish doctor was present at an accident where there was a Christian who was badly wounded, he could not intervene and had to let the wounded person die for lack of first aid, which he was forbidden to give.

To do otherwise would expose him to being afflicted by the law. Let's take a concrete example:

*Imagine yourself living at that time when this law appeared and that you are a Christian. You live on a farm that is located in a small clearing in the heart of a lush forest.*

*Your home is a long way away from the city and none of your very few neighbours is a doctor. This situation will become most onerous for you, one evening when your 10-year-old daughter is sick and her fever is increasing exponentially. Therefore you decide to take her to the nearest town as soon as possible.*

*This will take you half a day. But you can't do otherwise, so you take your horse and cart and leave, trying to reach the city with your little angel as quickly as possible. But when you finally arrive it is very late and all of the Christian doctors' offices are closed. But a hope has just presented itself to you because you are told about a Jewish doctor.*

*In spite of the prohibition of which you are aware, you go to him anyway. Seeing the condition of your daughter, this man and his wife are filled with compassion and give her the care she needs all night long. But it was to the detriment of their lives, because a "Good Samaritan" who had seen the whole scenario went to fetch the inquisitors.*

*Judgment was passed and this doctor and his wife were condemned to be tortured and then burned at the infamous stake, until every molecule of their act of love turned to ashes! And what was their crime?*

*To have given love to a sick little girl!*

Can you imagine how tragic and absurd this law was? Usually, when illness or an accident occurs, one does not consider religious or social affiliations, but is simply obliged to help. And even in this century to do otherwise would mean we would be breaking the law. Because failure to assist a person in danger is a punishable offence.

The only goal of this ban on Jewish doctors treating Christians, which the Catholic Church had instigated, was to separate Jews from Christians. It is important to understand why Jewish doctors posed a great danger to Catholic worship.

In order to understand this, we must not forget that family doctors have the key to the door of their patient's heart.

**Example:** *imagine a person who is suffering from a serious illness and who thinks they are not going to survive. Generally, if he is a Christian, his need will be to know the Lord better.*

*The doctor who is looking after him is Jewish and has the ability to speak to him about all of God's Word.*

*And the doctor-patient bond will be the testimony that will allow faith to germinate.*

It was therefore important for the Catholic Church to close this door so that the pure Word of God could not reach the people through it.

In discovering these historical truths, I would like to point out to you that this law which decreed the plundering of the Jews dates from *the 14th of July, 1555*, less than ten years after the *Council of Trent* which forbade the people to read the Bible in any language other than Latin, the basis of *the Vulgate* or to translate it and which is dated *the 8th of April, 1546*.

For more than a thousand years of Catholic rule the property of the Jews had been preserved and there was no decree of excommunication. However less than ten years after the law forbidding the translation of the Bible, the Jews had become *persona non grata*.

If the aim of the Catholic Church was truly to serve and do justice to Christ, by being "*his representative*", it would have put into practice what God's Word advocates in the following text, in which he asks his people to forgive and pray for those who persecute him:

**"Bless those who persecute you [who cause you harm or hardship]; bless and do not curse [them]. [...]**

**Never repay anyone evil for evil. Take thought for what is right and gracious and proper in the sight of everyone. If possible, as far as it depends on you, live at peace with everyone.**

**Beloved, never avenge yourselves, but leave the way open for God's wrath [and His judicial righteousness]; For it is written [in Scripture], "Vengeance is Mine, I will repay," says the Lord.**

*But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for by doing this you will heap burning coals on his head."* **Do not be overcome and conquered by evil, but overcome evil with good".** [*Romans 12 verses 14, 17-21, Amplified Bible (AMP)*].

This biblical truth is important because in the verses referred to above, God's Word, who is Jesus Christ Himself, see [*John 1 verses 1-18, 29-30*] asks us not to return evil for evil and not to take revenge.

Vengeance belongs to the Lord, who does justice to his children for the evil done to them. In this text, God's Word also calls upon us to overcome evil with good.

Jesus Christ gave us a beautiful example of this truth on the cross, since in the following text he has forgiven all those who had persecuted him and were going to kill him:

**"Then said Jesus, Father, forgive them; for they know not what they do. [...]"** [*Luke 23 verse 34, King James Bible*].

In the following verse, God's Word asks us to walk as Christ walked: **"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour"**. [*Ephesians 5 verse 2, King James Bible*].

Thus, as the *"guardian of God's Word"* and the self-proclaimed *"representatives of God"*, the Catholic Church was bound to follow these prescriptions by forgiving the Jewish people for the abuses to which they had once subjected Jesus.

In dispossessing the Jews, it rejected the Lord's teachings asking his disciples to turn the other cheek. The following text provides information about this:

**"You heard that it was said, 'An eye for an eye, and a tooth for a tooth'. But I say to you not to resist the evil person.**

**But whoever slaps you on your right cheek, turn the other to him also".** [*Matthew 5 verses 38-39, Disciples' Literal New Testament Bible (DLNT)*].

It is important to note that the decree which the Catholic Church has established and which demeans the Jews concerns this religion personally!

Indeed, God's Word tells us that all those who make a covenant with the Lord in Jesus Christ become Jews.

Not according to the flesh, but according to the Spirit, and are heirs in Jesus of the promises that God made to Abraham, as it is written in:

[*Galatians 3 verses 6-9, 13-14, 26-29*], [*Romans 11*], [*Romans 2 verses 28-29, Romans 9 verses 3-11, 23-33*].

If the Jews were all guilty as a people for the death of Jesus, then Christians, including Catholics who have become spiritual Jews in Christ, should also be treated as such.

These anti-Jewish decrees should especially be applied to them since, out of all of the Christian religions, it was the Catholic Church which built its faith on the apostles *Peter* and *Paul* who were Jews.

We discover this in the following text: "*And as Peter was coming [...] And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;*

**But God hath shewed me that I should not call any man common or unclean".** [*Acts 10 verses 25 et 28, King James Bible*].

Let's also read this: "**[...] Paul said, "I am a Jew, born in Tarsus [9:11] in the country [province] of Cilicia [...]"**". [*Acts 22 verses 1-3, Expanded Bible (EXB)*].

In these writings, the Catholic Church recognises the apostle Peter as the head of their religion.

Here is what we can read about this:



**"The Church which was built by Christ, the Lord, upon Peter, the head of the whole Church, *its prince and pastor* [...].**

**His legitimate pontiffs, who have their origin in Peter himself, are established on his pulpit, and are also the heirs and guarantors of his doctrine [...].**

**And because where Peter is, there is the Church, and because Peter, speaking through the Roman Pontiff, always lives on in his successors, *exercises judgment and presents the truth of the faith to those who seek* [...]**

***For this reason the divine words* [...] **What does this Roman pulpit hold of the Blessed Peter?"**. [Excerpt from: « Pie IX: 16 juin 1846 – 7 février 1878, encyclique "Qui Pluribus", 9 novembre 1846, *l'infaillibilité du pape* » (translated into English from the original text)].**

Let us also read this text in which the Catholic Church recognises the apostles Peter and Paul as its leaders:

**"Saint Peter and Saint Paul are the two princes of the Church who are one" [...] of the Catholic Church and its most eminent leaders [...] *they are the double summit of the universal Church* [...]**

**They are the two pastors and supreme leaders of the Church *who form a single head, interpreted in the sense that it presupposes equality in all points between Saint Peter and Saint Paul* [...].**

**In the supreme power and government of the Universal Church".** [Excerpt from: « Grégoire XV : 9 février 1621 – 8 juillet 1623; Urbain VIII: 6 août 1623 – 29 juillet 1644; *Erreur concernant la double tête de l'Église* » (translated into English from the original text)].

Another important fact is that Mary, the mother of Jesus, who is the icon of the Catholic Church, was Jewish and Joseph, her husband, also, just like Christ, see [Luke 1 verses 26-38], [Matthew 2 verses 2-17], [John 4 verses 6-9].

The Catholic Church was therefore as guilty as the Jews it condemned. However, these biblical guidelines had no place in this religion's plans which, in order to prosper, established anti-Semitic decrees. In the *Council of Trent*, it recognised itself as the only one capable of understanding and interpreting God's Word.

How could these Catholic prelates have omitted these truths before establishing these decrees which contributed to the execution, debasement, and plundering of so many Jewish martyrs?

As you can see in the anti-Semitic approach instituted by the Catholic Church, the truth is elsewhere!

Why did it want to avenge Christ so long after his death? If the Catholic objective was truly to do justice to Christ, why, after having deprived the Jews of their dignity and their possessions, why did it forbid them to fraternise with Christians?

Why put in place all these distinctive emblems that made it possible to recognise a Jew from miles away? Why have them parked like cattle in areas reserved just for them?

You may answer me that it was a question of separating a people that had been recognised as “*inferior*” to another.

*Why let the Jews have the right to have places of worship, but limit the number of their synagogues?*

*— They were told: “You will be robbed of your possessions, but there is good news: You have the right to your own form of worship!” For this little chink of light, what else could the Jews say but “Āmēn”? But there is a catch: “You are limited to only one synagogue for your territory!” Can you imagine that?*

*If there were about a hundred thousand Jewish people in a city, it would have been necessary, just like the Social Security services in France, to introduce a ticketing system to be able to enter the synagogue on days of worship!*

*— I ask you again: If it was not to ensure that Jews would not teach Christians God’s Word, why else would such precautions be taken to separate them from one another?*

This Catholic law was therefore a *Trojan horse*, whose purpose was to prevent the oral teaching of God’s Word to Christians.

It was the Catholic Church's best ally in keeping Christians away from the Jews. No non-Jew would have dared to be seen with or fraternise with a Jew.

In the streets or during searches, the authorities could easily recognise a Jew and a Christian fraternising.

Those of you who are reading me, can you, even for a moment, imagine what the Jewish people experienced under Catholic rule?

*Can you imagine having to dress in a certain colour imposed by dictators? Can you imagine as a man having to wear a hat for life as a distinctive sign so that you can be recognised as belonging to a certain group? How would you ladies feel about always having to wear yellow?*

*How would you feel my dear noble ladies if you had to put something yellow on your beautiful haute-couture ebony black dress (whose price, as a courtesy to you, we will not mention here)? For those of my readers who are Protestants, what would you say if, by decree of the Catholic Church, you were forced to live in a certain neighbourhood reserved only for Protestants?*

*And that you could not go and live somewhere else otherwise you could be recognised as a heretic and end up being burnt at the stake)!*

*If you are a parent or a grandparent who has sweated blood and sweat to prepare for the financial future of your children or grandchildren and you have suffered much deprivation to be able to scrimp and save every penny, so that they may have a happy future, how would you feel if, overnight, under the pretext of fairness in society a Catholic law decreed that because you are a Protestant you must be dispossessed of everything you have?*

*If you found yourself in one of those situations, how would you feel?*

Through these actions over the centuries the Catholic Church has demeaned and scarred the Jewish people as deeply as the numerical tattoos used by the Nazis to identify its concentration camp victims.

Are you aware that to this day this Catholic decree has left lasting traces of disunity between Jews and Christians?!

#### 4 Sunday as a day of rest for the glory of “the Eternal God” or of the “sun god”

I would say that one of the most subtle changes that *the Catholic Church* has been able to bring about, under the influence of the devil, is the desacralisation of the Sabbath.

This work has become so well anchored in the minds of people that if you try to talk to some protestants about the Sabbath and to tell them that there still is a sabbatical day of rest it has the effect of making them feel uncomfortable. As a result only a minority of Christians observe the true biblical Sabbath.

Throughout this chapter, we will discover the historical realities that, century after century, have gradually made the Sabbath lose its appeal in the hearts of God's children.

To begin with, for centuries and up to the present day, Sunday has been and is reverently worshipped and has been decreed as a "*day of rest (reserved for God)*"!

It was not always so, because in the first century A.D., before the Catholic Church came into being, Christians observed the Sabbath as a day of rest which God set apart and sanctified. This tells us:

**"In the beginning, Jewish Christians attended synagogues. They continued to observe the feasts required by the law [...]**

**They observed the Sabbath on Saturdays, according to the law of Moses".** [*Extract from: History of the Christian Church, 1887, p.40*], (translated into English from the original text)].

The first Christians continued to observe the Sabbath, this custom, they got it from the apostles who got it from Jesus Christ himself. To find out see the chapters of the [*Acts of the Apostles*].

Thus, neither Jesus Christ nor the disciples abolished the Sabbath, nor did they replace it with Sunday.

It was the union of the Christians with their former persecutors, the people of the Roman Empire, who caused the breach of the Sabbath allowing it to be supplanted by Sunday.

It all began when the Romans decreed that the Roman Catholic religion, therefore the Christian religion, should henceforth be the only religion allowed in the Empire.

To discover this fact, see my book entitled *"Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part"* in the chapter *"The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn"*.

The Christians had to deviate from several rules of their faith in order to integrate the newcomers, who were largely old followers of the pagan religion of the Roman Empire.

The Romans, for their part, had made enormous concessions. Before Catholicism became the religion of the Roman Empire, an initial decree had already appeared stating that the Romans had chosen to stop persecuting and killing Christians. It had also been decreed that the property they had looted from them because of their faith would be returned to them. This is what happened:

*"We, Constantine Augustus, and Licinius Augustus, happily gathered in Milan to discuss all of the problems relating to security and the public good, thought it our duty to settle in the first place amongst other things, those provisions which we thought would ensure the good of the majority.*

**Those provisions upon which respect for the divinity rests, that is to say, to give Christians, as well as everyone, the freedom and the possibility of following the religion of their choice so that all that is divine in the heavenly abode may be benevolent and favourable to ourselves and to all those under our authority [...]. For a salutary purpose [...] Having taken the decision not to deny this possibility to anyone, whether he has attached his soul to the religion of the Christians or to that which he believes best suits him [...].**

**We have decided to completely remove the restrictions contained in the written documents previously sent to your offices concerning the names of Christians and to abolish the stipulations which seemed to us to be completely unfortunate and foreign to our leniency and to henceforth allow all those who have the determination to observe the religion of the Christians, to do so freely and completely, without being disturbed or molested [...].**

*That the same opportunity to worship and observe their religion is granted to other citizens, openly and freely, as befits our time of peace, so that everyone may have the opportunity to worship freely as he chooses.*

*What dictated our action was the desire not to appear to have placed the slightest restriction on any act of worship or religion [...]*

**Moreover, as far as the Christian community is concerned, here is what we felt we had to decide:**

**Premises where Christians used to meet in the past [...] must be returned to them without payment".** [*Extract from: « L'édit de Milan, en L'an 313. » (translated into English from the original text)*].

In this edict, it was not a question of tolerance towards the Christians, but of the survival and the future of the people in the Roman Empire who feared that the Christians would rise up and massacre them.

In order to bring peace and security to the Empire, Emperor Constantine imposed this text, which repealed all other anti-Christian laws promulgated until then. *And this edict went further.*

Not only was all of the property that had been robbed from the Christians returned to them, but from then on everyone could worship as they wished without fear of being molested.

Those who worshipped their idols and the Christians who worshipped the Lord could then coexist.

Thus God's people were no longer in danger of becoming swill for the lions. But all this changed with the new law that established the Roman Catholic religion as the only one approved in the Roman Empire.

Since the new Roman laws punished anyone who did not submit to the Roman Catholic religion, the Romans were forced to adhere to Catholicism willingly or unwillingly.

Moreover, the prohibition of idolatry was also decreed by an emperor on pain of being put to death.

This text presents us with this fact: *"Let there be an end to superstition, let there be an end to the folly of sacrifice.*

*For whoever dares to offer sacrifices against the law of the divine prince our Father [...] let the appropriate sentence against him be carried out forthwith [...] We prescribe the death penalty for those who believe in sacrifice or worship of idols [...]*

**It has been deemed good that the temples should be closed and their access forbidden [...] We also want everyone to refrain from sacrifice. But if anyone persists in perpetrating such a crime, let him be struck with the avenging sword [...]**

**Let absolutely no one, no matter how high the rank, sacrifice an innocent victim to unintelligent statues [...]"**.

*[Extract from: « Code Theodosien novembre 392. » (translated into English from the original text)].*

The Romans, who until then had worshipped their own gods for centuries, found themselves from one day to the next without being able to do so:

*Anyone found worshipping idols or offering sacrifices to them would be struck with the avenging sword and put to death.*

*Here, Christianity seemed to be victorious, but history teaches us that the foundations of a people or a species cannot be destroyed so easily. The result of this law was that the Romans, who had been willingly or unwillingly drawn into Christianity, aspired to return to their ancestral rites.*

*As a first step they tried to make it legally possible for the ancient customs of their ancestors to be permitted again.*

One of their requests was addressed by Symmachus, who was one of the illustrious Roman prefects, to *Emperor Valentinian II*.

He skillfully tried to persuade the Emperor to accept that other cults could be permitted alongside the newly imposed Catholic cult by sending him an official report. Here is an excerpt from his report:

**"Each has his customs, each has his rites; divine intelligence has assigned various cults to cities in order to safeguard them;**

*As souls are given to children who are born, so are peoples given geniuses responsible for their destiny. To this is added the interest that most strongly binds the gods to man. Since all rational explanation remains hidden, from where can knowledge of the gods be handed down other than from the remembrance and teachings of past successes?*

Therefore, if it is their longevity that gives authority to religions, we must preserve a faith that is so many centuries "old" and follow our parents who themselves followed theirs to the mutual benefit of all [...]

Let us imagine that it is now Rome that presents itself and speaks with you in these terms: Excellent emperors, fathers of the Fatherland, respect my great age to which the piety of my rites has led me! May I practise the ancestral ceremonies, I have no cause to regret it!

**May I live according to my tradition, because I am free!**

*It is this worship that has subjected the universe to my laws, it is these sacrifices that drove Hannibal from my ramparts, and the Senones from the Capitol. Have I been preserved only to be blamed in my old age? I will see whether what you think must be done is worth it, but it is simply too late now and insulting to suggest I correct my mistakes at my age [...]* **We therefore ask for peace for the gods of our fathers, for our national gods.**

It is right to conceive that what everybody adores must be one and the same reality. We all contemplate the same stars and the sky is common to us all:



**The same universe surrounds us, no matter how wise each one of us is in his search for the truth. It cannot be right that such a great mystery can only be reached by a single path".**  
[Extract from: « Rapport officiel de Symmaque; à l'empereur Valentinien II. » (translated into English from the original text)].

As you can see, *Symmachus* knew what he was doing and he knew how to use words to win over his audience. But that was without taking into account anyone more skillful than he!

*Bishop Ambrose* learned of the affair and used *Symmachus*' own words to "*nip in the bud*" his attempt to reinstate the idolatrous cults that had once been practised. This is what happened:

*"Ambrose, bishop, to the very happy prince and merciful Emperor Valentinian Augustus [...] As soon as I learned that the most renowned Symmachus, prefect of the city, had sent you a report asking for leniency, and requesting that the altar which had been removed from the Curia of Rome be put back in its place [...]*

*I have asked for a copy of the report. Therefore, today I have just responded to the assertions in this report [...] He portrays Rome in tears, pleading with a plaintive voice for what he calls his "ancestral ceremonies of worship".*

It was these rites, he says, that drove Hannibal from your ramparts and the Senones from the Capitol. But by extolling the power of these rites, he betrays their weakness.

Why was it that Hannibal who had long insulted the Roman religion, and arrived as a winner at the city walls managed all of this despite the gods who fought against him? [...] What about the Senones? Could the remnants of the Roman army have resisted their arrival in the very heart of the Capitol, if a goose had not betrayed them with its frightened clucking? So this is what the guardians of the temples of Rome are like!

Where was Jupiter then? Was it he who spoke in the body of the goose? [...] *This is not the message of Rome. These are other words it addresses to the Romans [...]*

*Sometimes my grey-haired old age makes me blush in shame, but, just like everyone else, I do not blush because I convert at an advanced age. Surely it must be true that it is never too late to learn more thoroughly about life. Let old age blush when it is incapable of correcting itself [...] It cannot be, "he says", that such a great mystery can only be reached by a single path.*

**What you did not know, we have come to know through the voice of God. And what you sought by conjecture, we have discovered from the very wisdom and truthfulness of God [...]"**  
*[Ambrosii epistola XVIII (translated into English from the original text)].*

Since then having failed to win their case, instead of fighting the system, the Romans, who were followers of their ancient cults, found a way of defeating it using their own methods. They therefore sought a way to reconcile the new Christian faith with their own convictions.

From then on, the Romans began to perceive the possibility of infiltrating the Christian doctrines with their idolatrous beliefs.

Thus, over time, the new clergymen from the pagan community came to assimilate into the foundations of their faith, their precepts and customs, which were closer to paganism than to Christianity.

The decisive element that allowed pagan morals to impose themselves on Christianity was the need to make concessions in order to integrate the new adherents from polytheism.

It was necessary to ensure the future and the serenity of all. The one who did the most among the Romans for the future of the Christians was Emperor Constantine, but it was not free of charge.

For every action there is a reaction:

*In any human relationship where one group is dominated by another, even when in the fullness of time a certain degree of fairness ensues, those who were formerly dominated often maintain a submissive reaction to their ex-dominators.*

*The pomp and culture of the ex-dominators often offered a dazzling sight to those who had previously been submissive to them.*

This is what we can discover in this excerpt from the Council of Nicea which I present here: "[...] *We will describe what happened at Nicea [...] The end of the Council was on the anniversary of Constantine's elevation as Emperor, so there was a wonderful feast [...] The emperor wanted to receive the bishops in his palace and at his table.*

*All were introduced with honour and fanfare [...] Into the same palace which had once been so feared and from which so many bloody edicts against the Christians had emanated. The Bishops could hardly believe their eyes. They all entered the most secret apartments and sat down for a meal, some with the emperor, others separately [...]*

*They thought they saw a picture of the reign of Jesus Christ [...]" [Extract from: « Catéchisme de persévérance troisième partie XXIII; Leçon: Le Christianisme conservé et propagé. » (translated into English from the original text)].*

In this text, senior Christian leaders described the welcome they received from *Emperor Constantine*.

To me, their accounts resemble the description that an overawed *Cinderella* would make of her first evening in Prince Charming's castle. Unfortunately, life is not a fairy tale and usually when dominators give with one hand, it is so that they can receive a hundredfold in the other. *That's exactly what happened!*

In return for the favours that Constantine granted to the Christians, the latter had to make concessions regarding their faith. He granted the Christians the right to become autonomous, but in return they had to introduce in their faith the precepts of the pagan Roman religion.

One of the first compromises was to institute a day to worship the Sun. Thus it was decreed a day of rest to be observed by the whole Roman Empire. Here is what was decreed by *Emperor Constantine*:

**"From the Emperor Constantine to A. Helpidius: All judges, all citizens and all occupations must rest on the honourable day of the sun [...]"** [Extract from: « Code de Justinien III. 12, de feriis, 3. » (translated into English from the original text)].

This decree was not promulgated by Constantine in an arbitrary manner. He established it with the approval of the Christians, because everything was done in a council where the State and therefore the Romans shared the limelight with the Christians.

But in order to do this, as we shall see, the Christians had to deny God's commandment forbidding the worship of idols. This decree of Emperor Constantine was established because the main premise of the Romans' faith revolved around the stars, especially the "*Sun god*".

This presents us with this fact: **"But many of you (Romans), who from time to time wish to worship heavenly things, will also turn to the rising sun [...]"**

*Those of you who devote Saturn's day to idleness and feasting, and who furthermore deviate from the Jewish custom, which they ignore". [Extract from: « L'Apologie du christianisme de Tertullien écrite en l'an 197 après J.-C.; Chapitre XVI. » (translated into English from the original text)].*

Although the Romans worshipped all of the stars, the Sun was the one they worshipped and adored the most. What gave it this predominance over the other stars was the fact that in nature it dominates everything. As we have seen, the day that Constantine dedicated to this "*god*" was called **"the honourable day of the Sun"**.

This day has made its presence felt over the centuries:

*Indeed, in English-speaking countries it is still called "Sunday", which etymologically consists of two words: "Sun" and "day". In Germany, it is the same: the name "Sonntag" consists of two words: "Sonne", which means "Sun" and "Tag" which means "day". Sunday and Sonntag, in their literal roots, mean "day of the Sun".*

*For French speakers this day became "le dimanche" (jour du soleil). Although this term "day of the Sun", was not retained later by the Catholic Church to qualify Sunday as a sacred day of rest, its origin is pagan.*

The reason for the existence of Sunday as a day of rest is that the Emperor Constantine, who being a skilful politician, found a compromise that would allow both peoples, Christians and those of the pagan Roman religion, to be content.

By instituting Sunday as the obligatory weekly day of rest, Emperor Constantine achieved a masterstroke. He gave the new Christians from the pagan tradition the right to continue to revere the Sun.

For them the latter was the closest god to the God of the Christians, because their mythology tells of the Sun mourning his son who was hurled down to Earth. This image was very similar to that of Jesus Christ and his coming to Earth. This is what this text teaches us:

*“It is “Anubis Adulterer”, and “The Man Moon”, and “Diana Goddess of the Hunt,” and “The opening of the testament of the late Jupiter”, and “The Three Starving Ridiculed Hercules”.*

**The plays enacted by the pantomimes also show all of the frailties of your gods. The Sun weeps for his son precipitated down from heaven, and this entertains you; Cybèle sighs for a disdainful shepherd [...]. The adventures of Jupiter are sung, and Juno, Venus and Minerva have a shepherd as judge".** [*Extract from: “L’Apologie du christianisme de Tertullien écrite en l’an 197 après J.-C.; Chapitre XV”.* (translated into English from the original text)].

Thus, the Romans could continue to revere the *"Sun god"*. And since this day was not initially linked to faith, the Christians had no problem submitting to the directives of this new law that the Emperor Constantine had instituted. This agreement of the Christians, which made it possible to institute Sunday as the day of the Sun, opened a breach that they could no longer contain.

Because once a legal basis was established it became a reality. By doing so, on the strength of this framework other decrees can be issued! This is what happened and made the desacralisation of the Sabbath possible and which was acted upon, in order to establish the Sunday day of rest in its place. Thus the Council of Laodicea instituted *Sunday* as the *"day of the Lord"*.

Here is an excerpt from this text: **"Christians should not judaize by resting on the Sabbath, but should work on that day, honouring the Lord's Day [Sunday] by resting"**. [Extract from: « Canon 29 du concile de Laodicée (Date approximative l'an 363). » (translated into English from the original text)].

Christians were no longer to judaize (*worship God*) on the Sabbath, but now were to do so on Sunday. Furthermore, the *Council of Laodicea* forbade working on *Sunday*, while it imposed working on the *Sabbath* (*Saturday*). The "*honourable day of the Sun*" was now the "*Day of the Lord*".

In order that Sunday might appear to have been established by the Lord, the Catholic Church instituted the "**dies dominica**" which is derived from the Latin root "**dies Dominicus**" meaning "**day of the Lord**". Although the Catholic Church was careful not to present the *dominical day of rest* it had instituted as the day reserved for the adoration of the Sun, in this text, the link is made all the same:

**"For Christians The Lord's Day [...] has become the first of every week, the first of all feasts, the Lord's Day [...] "Sunday": We all gather together on the day of the sun because it is the first day [after the Jewish Sabbath (...)]"**. [Extract from: « *S. Justin, apol.1, 67. Le dimanche – accomplissement du sabbat; catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana.* » (translated into English from the original text)].

This second law, which imposed Sunday as a day of rest and obligatory worship, was more easily accepted by the Christians, because it was already their day of rest. By granting Constantine and his successors the right to change the day that God had instituted as a day of rest, the first Christians made a concession that they should never have done.

They compromised, and as a result it was becoming difficult to prevent things from getting out of hand. The next step was to find ways to allow the new Christians with a pagan background to have access to the *worship of idols, statues, icons, etc.*

Here is what was recorded by the Catholic Church: **"We decree that the sacred image of our Lord Jesus Christ, the Redeemer and Saviour of all peoples, is to be venerated with equal honour to that given to the work of the Holy Gospels.**

*Just as we shall all obtain salvation through the written words contained in a book, so should we take advantage of what is before us in paintings by allowing the colours in them to exercise our imagination, both wise and simple, for just as the word teaches and sets the scene through syllables, so it is with the colours in paintings.*

**It is only right, then, in accordance with common sense and every ancient tradition, that icons should be honoured and venerated in a derived way because of the honour that is given to their archetypes and it should be equal to that given to the sacred book of the Holy Gospels and the representation of the precious cross. [...]**

**In the same way that we paint the image of Mary, his Immaculate Mother and the Mother of God, we also paint the icons of the holy angels, as divine Scripture portrays them in words, we also honour and venerate those of the apostles of great renown, the prophets, the martyrs and holy men, as well as those of all of the saints.**

**Let those who are not willing to do so be anathema to the Father and to the Son and to the Holy Spirit [...].** *Therefore, it is really good and very advantageous to paint holy and venerable images as well as to teach other disciplines of divine and human wisdom [...].*

**Therefore whoever is found, after these directives of ours, despising any of the articles or decrees which have been promulgated by these popes must be stripped of his dignity and his rank. If he is a priest or a religious person, a monk or lay person of any dignity, he must be excommunicated until he repents and promises to observe all of the decrees in question".**

*[Extract from: « Quatrième Concile de Constantinople tenu au environ des années 869 à 870. » (translated into English from the original text)].*

Let's finish with this: **"The faithful must also venerate the holy bodies of the martyrs and other saints who live with Christ and who have been living members of Christ and the Temple of the Holy Spirit [...].**

**Therefore those who say that the relics of the saints should not be honoured or venerated or that it is useless for the faithful to honour them and other sacred memories and that it is futile to visit the places of their martyrdom in order to obtain their support, all these must be totally condemned, just as the Church has condemned them in the past and still condemns them today [...].**

**Moreover one must have and keep the images of Christ, the Virgin Mary Mother of God and other saints, especially in churches, we must honour and revere them. [...] All superstition in the invocation of the saints, in the veneration of relics or in the sacred use of images shall therefore be abolished;**

*All attempts at any dishonest earnings shall be eliminated [...]"*  
[Extract from: « Décret catholique sur l'invocation, la vénération et les reliques des saints, et sur les saintes images, 3 décembre 1563. »  
(translated into English from the original text)].

Initially what emerges from these texts is that they are Catholic pleas for the adoration of relics and images. That which is forbidden by God [Exodus 20 verses 4-6].

It is because the Catholic Church has chosen to violate God's Word, that it has come to practise ancient pagan traditions.

Having assimilated, to the detriment of God's Word, the idolatrous rites of worship of the Roman populace, it nevertheless wanted to deny the superstitious nature that was still attached to them.

Hence the decree referred to above. This is how the rites of pagan worship of the Romans were able to infiltrate Christianity. Before this came about, there were major obstacles to this work:

*In the first centuries, because of the new laws of the Roman Empire, it was forbidden to worship images or statues of earthly things. This prohibition was taken from the Ten Commandments in the same way as the observance of the Sabbath.*



Being subject to Roman law, which was now under the yoke of God's law, it was impossible for the Catholic prelate to circumvent this.

But these small details did not stop them! To achieve their ends they used a truth that governs society as well as the spiritual world:

*Without law there can be no transgression [Romans 4 verse 15].*

The Roman law governing the Catholic religion was based on Christian writings. Therefore in order to better integrate their new decrees of faith, the Catholic leaders removed from the Ten Commandments the two commandments that bothered them.

The *second*, forbidding the worship of idols, was removed radically, and the *fourth* was transformed into a commandment requesting that Sunday be observed as the day of rest.

### **Change of God's Law (the Ten Commandments) by the Catholic Church**

**The Ten Commandments (the Decalogue) given by God to mankind through Moses.**

*[From the King James Bible].*

**The Ten Commandments of the Catholic Church** *[Extract from: "La Commission épiscopale du Québec, 1942, catéchisme catholique, édition canadienne, Québec 1963, p.82". (translated into English from the original text)].*

**1st commandment:**

*"Thou shalt have no other gods before me". [Exodus 20 verse 3].*

**1st commandment:**

*"You shall worship one God and love perfectly".*

**2nd Commandment:**

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them:

For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments".

*[Exodus 20 verses 4 to 6].*

**2nd Commandment:**

*"God in vain thou shalt not swear, nor anything else like that".*

**3rd commandment:**

*"Thou shalt not take the name of the LORD thy God in vain;*

*For the LORD will not hold him guiltless that taketh his name in vain". [Exodus 20 verse 7].*

**3rd commandment:**

**"You shall keep Sundays, by serving God devoutly".**

<p><b><u>4th Commandment:</u></b></p> <p><b>"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God:</b></p> <p><b>In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day:</b></p> <p><b>Wherefore the LORD blessed the sabbath day, and hallowed it". [Exodus 20 verses 8 to 11].</b></p>	<p><b><u>4th Commandment:</u></b></p> <p><i>"Father and mother thou shalt honour, that thou mayest live long".</i></p>
<p><b><u>5th commandment:</u></b></p> <p><i>"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee". [Exodus 20 verse 12].</i></p>	<p><b><u>5th commandment:</u></b></p> <p><i>"Homicide shall not be permitted, in fact, nor wilfully".</i></p>
<p><b><u>6th commandment:</u></b></p> <p><i>"Thou shalt not kill". [Exodus 20 verse 13].</i></p>	<p><b><u>6th commandment:</u></b></p> <p><b>"One will not be a fornicator, in body or in mind".</b></p>

<p><b><u>7th commandment:</u></b> <i>"Thou shalt not commit adultery". [Exodus 20 verse 14].</i></p>	<p><b><u>7th commandment:</u></b> <i>"Thou shalt not knowingly take or withhold the property of others".</i></p>
<p><b><u>8th commandment:</u></b> <i>"Thou shalt not steal". [Exodus 20 verse 15].</i></p>	<p><b><u>8th commandment:</u></b> <i>"You shall nor bear false witness, or lie in any way".</i></p>
<p><b><u>9th commandment:</u></b> <i>"Thou shalt not bear false witness against thy neighbour". [Exodus 20 verse 16].</i></p>	<p><b><u>9th commandment:</u></b> <i>"you will only have carnal relations within the framework of marriage".</i></p>
<p><b><u>10th commandment:</u></b> <i>"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's". [Exodus 20 verse 17].</i></p>	<p><b><u>10th commandment:</u></b> <i>"You shall not desire the property of others, to have it unjustly".</i></p>

This work of altering the Lord's Ten Commandments did not come about by chance. The Catholic prelates did not get up one morning and say:

*"We must change some of the commandments that God instituted, but which ones?"  
It was a strategic and political choice!*

It was indeed imperative for them to remain in the good graces of the Roman emperors, with the ultimate goal being to establish the supremacy of Papal Rome by any means necessary.

Thus Sunday was instituted as "*the holy day of God*", and it has since been forbidden to work on that day in Christian countries.

Nevertheless keep in mind that Sunday is nothing more than the day of worship dedicated, by the pagan Roman religion, to the "*sun god*". Finally, there is always one thing that you can say about the Catholic Church:

*And that is, that in its arrogance it does not hide the fact that it is the instigator of the change of the day of rest that the Lord instituted.*

This is what we see in this text:

**"Question:** *What's the Sabbath day?"*

**"Answer:** *The Sabbath day is Sunday*".

**"Question:** *Why do we observe Sunday instead of Saturday?"*

**"Answer:** *We observe Sunday instead of Saturday because the Catholic Church at the Council of Laodicea [363], transferred its sanctification from Saturday to Sunday*". [Extract from: *The Convert's Catechism of Catholic Doctrine, 3rd edition, p. 50, (translated into English from the original text)*].

Here we see that the Catholic Church unashamedly declares that it has established Sunday as the day of worship reserved for the Lord, in place of the Saturday (*Sabbath*) that God instituted. In this other text, it acknowledges that God asks that the Sabbath be observed:

**"The written word of God enjoins his faithful to observe Saturday in an unquestionable, repeated and most insistent manner, accompanied by a categorical threat of death for anyone who disobeys".** [Extract from: *The Catholic Mirror*, September 23, 1893, (translated into English from the original text)].

To understand the frankness shown here by this religion, we must not lose sight of the fact that the Catholic Church instituted that its dogma was superior to God's Word.

This is confirmed by the following excerpt: *"Finally at the last meeting on the 18th of January, 1562, all hesitation had disappeared.*

**The Archbishop of Reggio made a speech in which he openly declared that tradition is above the Scriptures. The authority of the Church could therefore no longer be bound by the authority of the Scriptures".** [Extract from: « *Canon et Tradition*, p: 263, Dr. H J Holtzmann. » (translated into English from the original text)].

*Since for Catholics their dogma is superior to God's Word, what this religion institutes becomes the "Word of the Gospel" for them. The Lord Himself must submit, because as far as the Catholic prelates are concerned the Almighty who reigns over the universe is the pope!*

The work involving the desacralisation of the Sabbath by the Catholic Church was so well orchestrated in Europe that only the Jewish people and certain Protestant religions, including the Adventists, still keep it faithfully.

Many other Christians, including Evangelicals, mistakenly think that the day of worship chosen by God is Sunday! Whereas in fact this day is nothing more than a big conspiracy and a spiritual scam.

It is very important that those of you who are reading this and observe Sunday as the day of worship, know that the Lord is not the Father of this day. It is time that those of you who observe it as a day of worship to the detriment of the Sabbath realise that this is detrimental to your entry into the kingdom of God.

#### **4.1 The muzzling of the faithful witness in order to establish the infamy of the mystery of iniquity**

In order for the high-ranking Catholic authorities to perpetuate their falsifications of God's law, particularly that of the *4th commandment* enjoining the observance of the Sabbath, they made plans to keep the people in ignorance.

To understand their rationale we must not lose sight of the fact that before these attacks by the Romans and the Catholic Church against the Sabbath, as we have seen, following the example of Jesus and the Apostles, Christians of the first centuries were in the habit of observing it. Likewise over the centuries many chose to remain faithful to God and continued to observe it secretly.

This custom continued even after the promulgation of the bloodthirsty edicts and laws forbidding the people to worship God on the Sabbath. Catholic prelates became aware of this and in order to flush them out they issued inquisitorial edicts inciting denunciations, because those who observed the Sabbath were careful.

Those who were found observing the true Sabbath were stripped of their possessions, tortured and burned at the infamous stake. Historical texts provide us with information to this effect.

See the chapter entitled "*The bloodthirsty legislative legacy*".

It is thus by means of bloodthirsty constraints that the Catholic Church, century after century, has established the permanence of Sunday, which is as we have seen, was the day established by the Romans to revere the sun "*god*". Unable to contain the people and in order to establish the supremacy of Papal Rome, Catholic prelates tried to ban the Bible. Here is what we can read on the subject:

**"[...] Let the laity have no books of the Scriptures, except the Psalter and the Liturgy of the Hours, and these books must not be published in the local language.**

**We forbid that the laity be allowed to possess the books of the Old and New Testaments, except for those who wish to have the psalter, or the breviary of the divine offices, or the hours of St. Mary's, for their devotion.**

**But we absolutely forbid them to have these books translated into their own local language. [...]"**

[Extract from: « *Concile de Toulouse (1229) ou Grégoire IX interdit la Bible aux fidèles.* » (translated into English from the original text)].

In the text we have just considered, the laity (*the common people*) were forbidden to possess or read the Bible. The only biblical book they could read was the book of Psalms, here known as the Psalter.

The *Council of Toulouse was held in 1229*, yet the effects of this text are still being felt today. For many Catholics the Psalms are the only biblical writings they can study. For them reading the rest of the Bible would be to expose oneself to going mad.

I know what I'm talking about, because I was born Catholic and adhered to this philosophy for more than two decades.

By doing so, the brainwashing that the Catholic Church instituted for centuries continues to perpetuate itself until the present day, which is nevertheless illuminated by the light of the gospel. *It is time the world knew that, when studied, God's Word does not drive people crazy! On the contrary when the Bible is studied diligently it is the truth that sets us free from false doctrines.*

It is because of this fact and in order to better dominate minds, that Catholic dignitaries, *popes, bishops, etc.*, have no longer made the Bible available to the people. This fact has prevented people from realising that the Papacy has been falsifying God's Word for centuries.

Here is what an author wrote about this in the year 1550: **"The reading of the Gospel should only be permitted as little as possible, especially in modern languages and in countries under your authority. The very little that is generally read at Mass should suffice and it should be forbidden for anyone to read more.**

**As long as the people are content with this small amount your interests will prosper, but as soon as people want to read more your interests will begin to suffer. This is the book that, more than any other, will provoke rebellions against us and put us at risk of untold turmoil that will overwhelm us. Indeed whoever diligently examines the teaching of the Bible and compares it to what is happening in our Churches will quickly find contradictions and will see that our teachings often diverge from that of the Bible and, even more often, oppose it.**



**If the people realise this, they will provoke us until everything is revealed and then we will become the object of universal derision and hatred. It is therefore necessary that the Bible be zealously taken away and concealed from the people, but without causing uproar".** [*Extract from: « Feuille Bibliothèque nationale 1089. Volume II. page 641-650 – références Fond Latin n°12558 – Année 1550 » (translated into English from the original text)*].

What is presented here is important!

Over time, the ban on reading the Bible had given rise to a spiritual promiscuity that created even more emulators of the Holy Book. Faced with this situation the Catholic prelates had to change their approach and had to tone down their ban on reading the Bible as presented in the *Council of Toulouse*, etc.

To do this, the Papacy qualified its prohibition and allowed the Catholic *Vulgate Bible* to be read. But only under the control of the Catholic ecclesiastical authority. All other versions were forbidden to be read or edited. The subterfuge here came from the fact that the Vulgate was to be used only in its Latin version.

This is what the *Council of Trent* specified: "*If anyone does not accept as sacred and canonical all of these books, with all that they contain, as currently used in the Catholic Church and as published in the old Vulgate Latin edition [...] let him be anathema. [...]*

*And that in the future no one should be permitted to print, or have printed, any books dealing with holy matters without the name of the author, nor even to sell them or keep them at home, [...]*".

[*Extract from: « Concile de Trente œcuménique et général IV, session tenue le 8 avril 1546. Nouvelle traduction par l'abbé Chanut 3<sup>e</sup> édition. » (translated into English from the original text)*].

Let's end with this: "*[...] By virtue of the well-known decree of the Council of Trent 1506, the Roman Church only recognises the Vulgate edition and it rejects translations into other languages [...]*" [*Extract from: « Lettre "Magno et acerbo" à l'archevêque de Moghilev, 3 septembre 1816. Traduction de la Bible. » (translated into English from the original text)*].

At that time only the wealthy in the pay of the Papacy could read the Bible and even if some people were able to access God's Word, it was impossible for them to read it, because the only version that was allowed to be read was the *Vulgate*, which was written in Latin.

Furthermore although the Catholic Church had gone soft by allowing the Bible to be read, but of course only in the *latin Vulgate*, it forbade its translation into the languages of the various peoples under its dominion. Do you understand what this doctrine implied? Latin was, as is the case today, a language that only those who were either Catholic prelates or highly literate could master, so that even when God's Word was spoken at Mass, those that heard it could not benefit from it, since it was a barbaric language to them.

Thus, for centuries whole peoples were obliged to hear God's Word through priests who read it in Latin. Normal people did not master this language, so they could not know the truth that liberates. It should be noted that in the Vulgate Bible, biblical texts were falsified.

To discover this read the chapter entitled "*Beginning of the falsification of the biblical knowledge of dreams and visions*".

It is important for me to point out that the person who laid the foundation for the prohibition of the common man from reading the Bible was *St. Augustine*. He decreed, in the following text, that the people were unfit to read the Bible for themselves:

*"For heresies", says Augustine, "have their origin in the mere fact that the Scriptures which are good are not well understood and that what has not been well understood in them is moreover boldly and recklessly asserted. [...] Shouldn't we be afraid if the Scriptures translated into any vulgar language were available to be read freely by the ignorant common man [...]"*. [Extract from: « *Lettre "Magno et acerbo" à l'archevêque de Moghilev, 3 septembre 1816. Traduction de la Bible.* » (translated into English from the original text)].

*The said "saint" Augustine* was full of himself and in his superiority he despised the common man, as well as all of those who did not belong to the order of Catholic prelates. For him, the people were made up of the ignorant uneducated masses and therefore they did not have the capacity to understand God's Word!

Before going any further it is important to note that the definition of "heretic" was fundamentally established by *St. Augustine*, who recognised, in this text, that heresy came from the fact that the people read God's Word by themselves. He further stated that translating the Bible into several languages was also a basis for heresy.

For centuries the Catholic Church has used this principle to prohibit the Bible from being written in any version or language other than the Catholic Vulgate, which was in Latin.

Then with time the Protestant reformation took place and with it the liberation of the knowledge of the Holy Scriptures and as a result the Catholic hierarchy had to make concessions. Here is one of them:

*"Even translations by ecclesiastical writers, which up to now have been published by condemned authors, are permitted as long as they do not contain anything contrary to the holy doctrine.*

**As for Old Testament translations, they can only be permitted by learned and pious men, according to the judgment of the bishop, as long as they use these translations as explanations of the Vulgate edition in order to understand the Holy Scriptures and not as a reliable text. As for translations of the New Testament, which are made by authors of this Index denoted as first class, they will not be permitted by anyone [...].**

**But if commentaries are circulated with translations that are permitted or with the edition of the Vulgate and if suspicious passages have been expunged by the Faculty of Theology of a Catholic University or by the General Inquisition, they may be permitted to those to whom translations are also permitted [...]."**

*[Extract from: « Décret de l'Église catholique sur l'invocation, la vénération et les reliques des saints, et sur les saintes images, Règle 3; Du 3 décembre 1563 » (translated into English from the original text)].*

This text allowed the translation of the Old Testament under the cover of the Catholic clergy. The translation of the New Testament remained forbidden unless the Catholic hierarchy supervised it.

The content of this text may seem to demonstrate an awareness or a deliberate retreat on the part of the Catholic Church, which would henceforth be eager for the truth to prevail, *but this is not so!*

First of all, it should be noted that this decree was issued in 1563, while the Protestant reform led by *Martin Luther* began in 1517.

Initially, the Papacy bloodily suppressed any initiative intended to put the Bible in people's hands. But in 1534, *Martin Luther* completely finished the translation of the Bible and the printers edited and distributed it like autumn leaves.

Now that the people had access to the pure Gospel, as the Catholic Church could no longer stop the *Protestant tsunami*, it tried in vain to limit the damage by decreeing what we have just read.

Nevertheless while the Reformers won their case many Catholic doctrines persisted amongst the Protestants. I explain this fact in more detail in the part concerning the "*The vague dominical inheritance bequeathed to Christianit*". Finally, I would like to point out that [2 *Thessalonians 2 verses 3-12*], tells us that God's adversary will have to be hampered (*unable to act*) for a time because of one person.

To understand who it is, we must not lose sight of the fact that God's Word is alive, it is a real person, it is the verb made flesh, which is Jesus Christ himself.

As long as the Bible remains in the hands of God's children, they cannot wander for the Gospel is the truth that enlightens and liberates [*John 8 verses 12, 30-32*].

In order to prosper and establish the supremacy of its dogma over all mankind the Catholic Church had to fulfill this prophecy by making the true witness (*the Bible*) disappear from the hands of mankind.

What we have seen in this part therefore qualifies the Catholic Church even more as being that adversary of God and his people, who had to rise above all that is called God or that is worshipped, to the point of sitting in the temple of God and proclaiming itself as God.

For a more complete study of this entity, God's adversary, I invite you to read my book entitled "*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*" in the chapter "*The obscure plans of the dominator of nations*".

## 4.2 The Trojan horse of the Sunday rest instituted by the all powerful dominator of nations

To begin this part, I would like to tell you that the same scenario has been played out over and over again since the Earth has been the Earth:

*Those who violate God's Word become children of the devil seeking his glory. To do so they will act as Satan himself does mixing falsehood with truth [Luke 4 verses 1-13].*

By its deeds and its position of authority as the sons of perdition, little horns and enemies of God, the Catholic Church does not escape this rule, on the contrary, it uses it to the *power of 1000*.

As we have seen, amongst others, the Devil's objective is to alter God's law by means of the little horn. As a good servant of the devil, the Catholic Church has fulfilled this mission well.

We have seen that it first falsified God's law, especially the fourth commandment, which orders that the Sabbath be observed.

These plans to prevent the truth from coming to light in the eyes of the people lasted for centuries, but with the emergence of great reformers such as *Martin Luther* the knowledge of Godly Things resurfaced.

Therefore the Catholic authorities had to find new strategies to keep the Sabbath from being observed.

The first phase of this plan was to separate the Jews from the Christians because due to their mode of teaching the Jewish people were a danger to the subterfuge that the Catholic Church had instigated by falsifying the law.

Although people were forbidden from reading the Bible, the memory of the Scriptures was still present in the first centuries, thanks amongst other things, to the Jews who had continued to transmit its knowledge orally.

We discover in the chapter entitled "*The bloodthirsty legislative legacy*" that because of this the Jewish people had to pay a heavy price for their faith.

As I mentioned previously, therefore when the Bible resurfaced and with it the knowledge of God's Word, the Catholic prelates not being able to find a valid reason in the Bible for changing the day of rest reserved for God, which they had moved from the Sabbath (*Saturday*) to Sunday, had to resort to subterfuge.

From then on they set out to find texts in the Bible that would enable them to give legitimacy to Sunday.

Thus they ended up presenting Easter Sunday, that is the day when Jesus rose from the dead, as the memorial by which Christ sanctified Sunday instead of the Sabbath. One of the biblical texts that the Catholic Church uses to attest to this is the one presenting the Lord's Supper that He shared with his disciples.

Here is what this religion presents to legitimise Sunday as the day of the Lord: "[...] **Listen, my child, I will tell you why the tradition of keeping Sundays and abstaining from work was passed down to us. When the Lord entrusted the sacrament to the disciples, he took the bread, pronounced the blessing, broke it and gave it to his disciples, saying, "Take it, eat it.**

**This is my body, broken for you in remission of sins". Likewise he gave them the cup, saying, "Drink from it, all of you. This is my blood, the blood of the new covenant, shed for you and for many for the remission of sins.**

**Do this in remembrance of me". (cf. Mt 26: 26-15 Co Mt 11: 24). Therefore, the holy day of Sunday is the day of remembrance of the Lord. That is why it has been called "the day of the Lord".**

**And it is like the Lord of days. In fact, before the passion of the Lord, it was not called "the day of the Lord", but "the first day". *On that day the Lord laid the foundation of the resurrection, that is, He began creation and on that day He gave the world the first fruits of the resurrection.***

**On that day, as we have said, He commanded that the holy mysteries should be celebrated.**

*Therefore for us this day was the beginning of all grace, the beginning of the creation of the world, the beginning of the resurrection and the beginning of the week. This day, which contains within itself three beginnings, heralds the primacy of the Holy Trinity.*

**The week obviously consists of seven days: God has given us six days to work and he has given us one day to pray, to rest and to be free of our sins. So if we have committed faults during these six days, we can make up for them on Sunday and be reconciled with God.**

**Therefore go early in the morning to the Church of God, come near the Lord to confess your sins, bring your prayer to Him and repent with a contrite heart. Be present throughout the holy and divine liturgy, finish your prayer, do not leave before the dismissal of the assembly [...]"**.

*[Extract from: « L'Homélie patristique 106, Temps ordinaire B, 9<sup>e</sup> dimanche du temps ordinaire B, 114 Évangile, Homélie le jour du Seigneur sermon d'Eusèbe d'Alexandrie (+ VI<sup>e</sup> siècle?) sur le dimanche. » (translated into English from the original text)].*

It's important for me to note first of all, that this Catholic text is taken from a Catechism. It's a knowledge base intended for children and therefore for the new generations.

For me this fact makes this text even more dangerous, because it shows that the brainwashing in which this Christian religion indulges begins very early.

Otherwise here, I recognise that the Catholic prelates have done a great job because their speech is fluid and well presented.

*The author of this text reminds me of those beautiful carnivorous plants that exhale pheromones and have shimmering colours, all of which aim to attract their innocent victims who, once they are within their reach, BANG....*

As you continue this study, you will have a better understanding of the images I have just given.

By reading this Catholic thesis without taking the time to filter it through God's Word, we could let ourselves be convinced, since what is said seems plausible. But now, Bible in hand, we are going to probe the foundations in order to verify it.

First of all it is important to note that this text presents a biblical truth, but like Satan, its author is going to twist it:

*He states that God gives us six days to work and one day for us to pray, rest and reconcile with Him. In this he is absolutely correct, so this part of his thesis is biblical.*

*But he adds that since the resurrection of Jesus Christ, that day has been Sunday. For my part, when I read the Bible, it's not what I learn. The New Testament, which presents the period when Jesus lived in the flesh among us, as well as the work of His disciples, does not show any trace of Sunday as the day of rest that the Lord instituted.*

*On the contrary, in the text of [Hebrews 4 verses 1-11], God's Word reaffirms the validity of the Sabbath (Saturday) as the special day of rest to be observed by His people.*

Now that these points have been noted, it is important to reconsider this Catholic text, which we have seen above, to see if Jesus really asks us to observe Sunday instead of the Sabbath because of the fact that, according to this religion, the Sunday rest is a memorial to the Lord's Supper.

To do this, let us read an excerpt from one of the biblical texts that this author cites as a reference: "*And said, What are ye willing to give me, and I will deliver him unto you?*

*And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them. Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? [...]*

**And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins.**

*But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom". [Matthew 26 verses 15-17 and 26-29, American Standard Version Bible (ASV)].*



Let's finish with this text: *"For I have received from the Lord that which also I delivered unto you: that the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you: this do in remembrance of Me."*

**In the same manner also He took the cup when He had supped, saying, "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."**

*For as often as ye eat this bread and drink this cup, ye do show the Lord's death until He come". [1 Corinthians 11 verses 23-26, 21st Century King James Version Bible (KJ21)].*

In the first text of Matthew, we see with regard to the Passover, that it is the body of Christ himself who is symbolised by the bread and his own blood by the cup filled with the fruit of the vine. No indication of any special day to commemorate the Lord's Supper is given. Furthermore, at the Lord's Supper, Jesus asks that the sharing of the bread and cup be continued in memory of His divine sacrifice for us.

*By doing so it is true that the Lord's Supper is a memorial!  
But not one on Sunday!*

The fact that the Catholic Church presents this as the memorial, which institutes Sunday as the day recognised by God for men to worship him, is not logical from a biblical point of view.

Although the Lord's Supper was held during the Easter season it did not take place on Easter Sunday. This is what we can see in the text of the First Epistle to the Corinthians that we have just considered, for it places the Lord's Supper on the evening when Jesus was delivered up, that is, on Thursday.

Therefore, when Jesus said at the Last Supper:

*"Do this in memory of me", he did not ask us to worship on Sunday, but to continue to perpetrate the sharing of the bread and the cup (filled with the fruit of the vine), in representation of his body and blood delivered up for us, in order to redeem us from the curse of sin.*

In order to be aware of the fact that he did not set any specific day to be the memorial of the Lord's Supper, we will read the following text: "*And all that believed were together, and had all things common [...] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart*" [Acts 2 verses 44 and 46, King James Bible].

Here we see that according to the teachings of Jesus his disciples broke bread together every day.

There is no mention of a particular day for this! As you can see, the Lord's Supper cannot be one of the biblical premises that could justify the modification of God's law by the Papacy which instituted Sunday as a holy day to the detriment of the Sabbath.

We see in this Catholic text, which we have just read, that another thesis is based on the fact that Christ was resurrected on Sunday:

*The author classifies the Sabbath as a ceremonial prescription. This, according to him, renders it null and void, because the ceremonial law of Moses was revoked at the bloody cross of Christ.*

If that had been the case, he would have been right, but the fact is that the Sabbath is not just one biblical doctrine amongst many.

*It is the fourth of God's Ten Commandments.*

As such, the Sabbath is not part of the ceremonial law that God gave to Moses and which was revoked upon the death of Jesus Christ on the cross. To be clear on this point, read the *volume III* of this book in the chapter entitled "*Difference between the Sabbath (fourth of the ten commandments) and the sabbaths (commandment of the ceremonial law)*".

The Sabbath was not abolished by the atoning death and resurrection of Jesus Christ. This thesis of the Catholic Church trying to find biblical foundations for Sunday is therefore not valid.

### 4.3 The origins of the Sunday rest which were established by the holy felon knight

As an introduction to this part, I would like to tell you that whenever there was a bad move afoot involving Catholic dogma, the so-called "*saint*" *Augustine* was almost always in charge.

He was also the one who helped to lay the adulterated foundations of the "*Sunday rest*" as the day of the Lord.

Before going on, it is important for me to emphasise that it was not he who instituted the doctrine of the obligatory *Sunday rest*.

As we have seen the Romans had originally retained Sunday to worship the *Sun "god"* and then the Catholic Church endorsed this edict by transforming it into the "*day of the Lord*".

St. Augustine was a contemporary of the Council of Laodicea which brought about the desacralisation of the Sabbath in order to establish Sunday in its place. He was born in 354 and was very young at the time of this council (*being about ten years old*).

Since the *Council of Laodicea* was held in a period which, according to historians, was between 363 and 366, he was not able to make his voice powerfully heard.

*But afterwards he was the spearhead who established Sunday as the Lord's Day.*

This text presents this fact to us: **"On Sundays and other prescribed feast days, the faithful shall refrain from doing any work or activity which prevents them from duly worshipping God, showing proper joy to the Lord's Day, practising works of mercy, and permitting the proper relaxation of mind and body [...]."**

**Family necessities or great social usefulness are legitimate excuses for the prescribed Sunday rest. The faithful shall ensure that legitimate excuses do not introduce habits which are prejudicial to religion, family life and health. The love of truth seeks holy leisure, the necessity of love welcomes just work".**

[Extract from: « (*S. Augustin, civ. 19, 19*); *Catéchisme de l'Église catholique*; II. *Le jour du Seigneur*; *la Libreria editrice Vaticana.* » (*translated into English from the original text*)].

These lines from Saint Augustine helped to give the Sunday rest its seal of approval. Here he instituted the two pillars which, to this very day, underpin the position of the Sunday rest in Catholic dogma.

*The first is that of the sanctity of worship on Sunday and the second is that of the obligation regarding family and social cohesion on this day!*

It is important to note that these precepts that this Catholic prelate established, as one of the most bloodthirsty men in history, act as the bedrock underlying the foundations of the Sunday rest in France to this very day. If you want to know more about the resurgence of this doctrine within French law, I will have more to say about this in the chapter entitled "*Discriminatory and archaic legislative framework*".

Otherwise within the Catholic faith, here is what its teachings subsequently became: "[...] *Christian piety dictates that Sunday is traditionally dedicated to the good works and humble services on behalf of the sick, the infirm and the elderly.*

**Christians will sanctify Sunday by giving their families and loved ones the time and care that is difficult for them to give on other days of the week. Sunday is a time of reflection, silence, culture and meditation which encourages the growth of the interior Christian life".** [Extract from: « *Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana.* » (translated into English from the original text)].

Strengthened by the doctrinal foundations left by Saint Augustine, the Catholic Church presents Sunday as the day that allows man to blossom in all respects: *Faith, health, family, leisure, etc.*

In my opinion one of St. Augustine's actions, which has most touched and still touches hearts, is his representation of the holiness of the Sunday rest as being so exceptional that even the leisure activities practised on Sunday must be sanctified.

The culmination of his thesis was to present Sunday as the day of excellence for good works. Until then, Sunday had been a non-working day as established under the Roman yoke without its "*holy*" side being especially observed by Christians.

Most of them still continued to observe the Sabbath whilst hiding from detection, otherwise they would have been anathematised, tortured and killed. *St. Augustine's* master stroke was to touch hearts by presenting Sunday as the day of devotion, calling for self-forgetfulness and holiness.

On the basis of these foundations bequeathed to it by *St. Augustine*, the Catholic Church has established other precepts that oblige the faithful to participate in Sunday Mass.

This text demonstrates this fact to us: **"[...] Commands to hear Holy Mass on Sundays and holidays, to attend religious services, to abstain from manual labour, to receive communion on the main festivals throughout the year, to abstain from divination and usury, etc., can be effective as an aid towards the fulfilment of Christian duties"**.

[*Extract from: « La Publication d'informations écrites par Joseph Blotzer. Transcrit par Matt Dean. L'Encyclopédie catholique, Volume VIII. Publié 1910; Robert Appleton Société. Inquisition Information catholique. La répression A d'hérésie par l'institution connue que l'Inquisition; A. L'inquisition du Moyen âge (2) Le nouveau tribunal (D) les peines. » (translated into English from the original text)*].

Let's finish with this other text where the Catholic Church had decreed that Sunday Mass was mandatory: *"The Church's commandment determines and specifies the law of the Lord: **“On Sundays and on other prescribed feast days, the faithful are bound by the obligation to attend Mass”***.

[*Extract from: « CIC, can. 1247; Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana. » (translated into English from the original text)*].

In order to nail things down, so that no one would shirk from this worship, the Catholic Church decreed that those who participated in the *"Sunday Eucharist"* gave a sign of their fidelity and belonging to Christ. This implied that those who did not participate were not bound to Jesus and were therefore unfaithful.

In order to maintain its dominance over the people and to oblige them to come to church on Sunday, the Catholic Church established on that day the obligation of the Eucharist as a sense of belonging to Christ. Here is what we can read about this:

**"Participation in the common celebration of the Sunday Eucharist is a testimony of allegiance and fidelity to Christ and his Church".** [Extract from: « *Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria editrice Vaticana.* » (translated into English from the original text)].

This text reinforces the one we have just seen, as here it decrees that those who miss the Sunday Eucharist commit a grave sin:

**"The Sunday Eucharist is the foundation and endorsement of all Christian practice [...] Those who deliberately fail in this obligation commit a grave sin".** [Extract from: « *Catéchisme de l'Église catholique; II. Le jour du Seigneur.* » (translated into English from the original text)].

By doing so, the Catholic Church made sure that no one would neglect to observe the Sunday rest, because they would not wish to displease God by sinning against Him. *For all these reasons, Sunday became a legal holiday.* This religion used this precept to fill its coffers by making its faithful pay to obtain certain graces and favours, so those who violated the Sunday rest could pay a sum of money to make up for their sins when they were caught in default.

This tells us something about these transactions: **"Anyone who violated the law regarding the Sunday rest was spending a sum of money to atone for his sin and thus put his conscience at rest, avoiding the failure to abide by the rules, and so it was a good deal".**

[Extract from: « *Étienne Dupont, Le vieux Saint-Malo: Les Corsaires chez eux, Édouard Champion, 1929, p.48.* » (translated into English from the original text)].

To continue our study, we will consider this text which also presents the image of holiness that the Catholic Church has attributed to Sunday:

**"The celebration of Sunday observes the ethical imperative naturally embedded in the heart of man to "render to God an outward, visible, public and regular worship in appreciation of his universal blessing to mankind".** [Excerpt from: « *S.Thomas d'A., s. th. 2-2, 122, 4; Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Éditrice Vaticana.* » (translated into English from the original text)].

Here the celebration of Sunday is presented as being naturally inherent in man, in his heart and in so doing those who are thus touched take pleasure in offering this day of worship to the Lord for all to see. This Catholic author was also very skilled and he used pen and paper as his weapon.

What he presents here is a mixture of truth and falsehood, for God really has written His law in the hearts of His children, but Sunday has nothing to do with it. It is the Sabbath, which is the fourth commandment of God's law, which is, along with all of the other commandments, written in the hearts of those saved by God's grace.

I have given you a study presenting this fact in *volume III* of this book in the chapter entitled "*What role should the law play in the lives of those who are saved by the grace that has been manifested in Jesus Christ?*"

In all that we have just studied, we see how Saint Augustine and all of the Catholic prelates made the Sunday rest their apostolate. In order to do this, they worked in accordance with the devil's works, falsifying God's Word in order to deceive.

In conclusion, I would say to you that, for all of these reasons, we can see that coming to church on Sunday has become a holy priesthood for Catholics across the centuries.

Mass is a solemn moment when one comes to demonstrate to the world that one serves God, even if during the week one lives like the worst of the pagans on Sunday one goes to Mass, so that all may know that one has chosen to "*revere God!*" In this respect we must do justice to *St. Augustine* for many centuries later the devotion and reverence of Catholics during their Sunday worship is admirable.

When I enter a Catholic church, I am always struck by the respect that the faithful and priests have for their place of worship.

Sunday services of worship are neat and tidy just like a haute couture dress with "*not a single stitch out of place*".

The reverence of Sunday religious ceremonies is learned from childhood by Catholics.

*I know what I'm talking about because I was born a Catholic!*

I remember that, to go to worship on Sundays, Mum dressed my brother and I in our best clothes, and it used to give us many instructions:

- *stand up straight,*
- *don't play in the church,*
- *don't talk or bicker during mass, etc.*

St. Augustine succeeded in making people aware that God was present in worship and that they should have a proper posture.

In this, I agree with him! However, [*Isaiah 1 verses 2-15*] teaches us that it is futile to seek to worship the Lord in a solemn manner while at the same time altering His Word.

Furthermore, in [*Colossians 2 verses 16-23*], devotion, self-forgetfulness, good manners, living a holy life ("*Do not take*", "*Do not taste*", "*Do not touch*") are futile if these precepts are basically human doctrines without any biblical foundation.

In this text from Colossians that I have just mentioned, God's Word presents as pernicious precepts all religious teachings, which while having the appearance of wisdom because they call for humility and self-forgetfulness, actually have the purpose of leading to the transgression of God's Word.

The holiness of Sunday and the reverence which some people show towards it is of the same type as those obligations which have been based on men's precepts to the detriment of the obedience to God's word. Let us not forget that the Sunday rest does not come from the Lord God, but from Catholic dogma which rejected God's Word in order to proceed according to its own traditions.

It wrongly presents the Sunday rest as written by God in the hearts of men in order to worship Him publicly, thereby exalting His blessings towards men.



#### 4.4 The vague dominical inheritance bequeathed to Christianity

Of all the things we've studied so far, what follows amazes me the most. So that you can better understand what I'm saying, I'm going to present you with a powerful image:

*Imagine a bird that has been in captivity all of its life and ends up fleeing one morning when its young master had not closed its cage properly. The little "man" was inconsolable to have lost his pampered little companion.*

*But his sorrow only lasted for one day, because he was surprised to find that his bird had returned quite naturally to its cage before nightfall.*

In my opinion this is what happened to the majority of Protestants, who, while disassociating themselves from the dogma of papal Rome, continue to this day to observe Sunday as a day of worship to the detriment of the Sabbath that the Lord instituted.

Therefore we shall now study the reasons why, today, when many Christians enjoy religious freedom, some Protestant religions continue to observe the adulterated rites of the Sunday rest that the Catholic Church instituted.

To begin with, I would say that the spiritual foundations of Christians in this century originate from two sources :

*Catholicism and Protestantism.*

These two branches of Christianity have definitions of faith that seem very different.

While the Catholic Church relegates God's Word to the background, preferring the writings of its fathers, the faith of the Protestants is supposed to be based on God's Word.

We Protestants inherited our faith from the great reformers, such as *John Wyclif, Jean Hus, Jerome of Prague and especially Martin Luther.*

Some of these great religious heroes paid for their convictions with their lives under the murderous embrace of the black widow that is the Catholic Church. In my opinion, the one who left the most indelible trace of God's Word among us was the great reformer *Martin Luther*.

He is the undisputed Father of Protestantism. He led the way in many reforms, such as:

*He abandoned the worship of statues and worked for the marriage of priests. He was the first to speak of justification through faith and not by good works, which at the time was highly controversial. Let us remember that until then, in order to be saved, one had to pay.*

*Catholic dogma had instituted indulgences which allowed an individual to redeem his sins or those of his relatives, etc.*

*In the previous part, we saw how it was possible in exchange for money to buy one's forgiveness for not attending Sunday services.*

*To reinforce what I have just presented, I invite you to read the chapter entitled "Origin, reason and purpose of the worship of the immortality of the soul".*

Martin Luther's titanic struggle against the adulterated teachings of Catholic dogma split Europe in two, creating two distinct Christian peoples: *Catholicism and Protestantism*.

Before I continue, I want you to know that I admire the work done by Martin Luther (*thanks be to the Spirit of God*), but as far as Sunday is concerned he was one of those who drove the nail home and ensured its durability.

In the following text, Martin Luther acknowledges that the Sabbath is Saturday, but prefers to continue to observe Sunday:

**"Indeed, if Carlstadt [...] had gone further in his writings on the Sabbath, Sunday would have lost its priority, and the Sabbath, that is, Saturday, would be observed as a holy day".**

*[Extract from: Against Celestial Prophets; text by Martin Luther, (translated into English from the original text)].*

*As you can see, the great reformer had a choice to make regarding the Sabbath, but he preferred to remain silent, leaving the primacy of Sunday as the day of rest reserved for the Lord! He chose not to reform Sunday as the day of rest, but he was convinced that the Sabbath was the blessed day of rest that the Lord instituted.*

In the text that follows, we see that he preferred to continue to have Sunday as a day of worship, because the life of the reformed (Protestants) could be better managed: **"In order to avoid unnecessary disruptions that [the day of worship] would cause one would continue to observe Sunday"**.

*[Extract from: Martin Luther's Large Catechism; The New Schaff-Itszog Encyclopedia of Religious Knowledge, "Sunday", (translated into English from the original text)].*

*Martin Luther* was therefore convinced that the Sabbath remained, yet in order not to "*further disturb*" Protestants in the new management of their faith, he decreed that they would continue to observe Sunday.

He and the Protestant leaders of the time felt that Sunday was too deeply rooted in the Christian faith and should not be reformed.

Therefore they agreed without a word to continue to regard Sunday as a day of rest reserved for God.

*And this strengthened the thesis of the Catholic Church!*

Since the Protestants did not flinch or make plans to defend the Sabbath, they allowed the Papacy and their henchmen to preach to them by portraying them as upstarts who practised elements of Catholic dogma while rejecting some of its teachings.

In the text that follows we discover that this inertia on the part of the Protestants concerning the Sunday rest energised the Catholic Church, which could proudly declare that it had won a great victory over them:

**"A thousand years before the birth of Protestantism, the Catholic Church, by virtue of its divine mission, transferred the observance from Saturday to Sunday [...]**

*From its birth (during the Reformation in the sixteenth century) the world found the Christian Sabbath so well established that it could not deny its existence. It was therefore placed in a position where it had to accept it, thus approving the church's right to have changed the day more than three centuries earlier.*

**Therefore to the present day, the Christian Sabbath is recognised as an institution of the Catholic Church and the Bride of the Holy Spirit and this without any reproach from the Protestant world".**

*[Extract from: The Catholic Mirror (Baltimore), 23rd of September, 1894, (translated into English from the original text)].*

Let's finish with this text where the Catholic Church claims to have instituted Sunday instead of Saturday, as the Sabbath day:

*"From the time of its birth, the Protestant world discovered that the Christian Sabbath [Sunday] was too deeply rooted to go against the status quo. Therefore it found itself in the position of accepting an arrangement, thus giving the church the right to change the day.*

**[...] On that day the Christian Sabbath [Sunday] became the legitimate child of the Catholic Church [...] Without a word [of protest] from the Protestant world".** *[Extract from: The Catholic Mirror; 23rd of September, 1893, (translated into English from the original text)].*

The Catholic Church then found unexpected and un hoped for allies in the Protestants, especially in the great reformers. In the following text it declares that by renouncing Saturday (*Sabbath*), when God's Word asks us to sanctify it, the Protestants have desanctified this day:

**"Question:** *When the Protestants desanctified Saturday [...] did they rely on the Scriptures as their only source of belief [...]?"*

**"Answer:** *On the contrary, they had only the authority of tradition to do so.*

**By desanctifying Saturday they are violating one of the commandments that God has never rescinded:**

**"Remember the Sabbath day, to keep it holy".** [*Extract from: Stephen Keenan, A Doctrinal Catechism, p. 174, (translated into English from the original text)*].

It is important for me to point out that the Bible passage that is used here to demonstrate this thesis is [*Exodus 20 verses 8-11*].

This biblical text presents the fourth of the Ten Commandments, which enjoins us to observe the Sabbath.

What we have just seen establishes the fact that the Catholic Church has never contested that Saturday was the Sabbath day of rest that the Lord instituted. It even recognises the validity of the Sabbath as a special day set apart by the Lord.

Moreover, in the text that follows, it recognises that replacing the Sabbath with Sunday is not biblical:

**"We Catholics, then, have the same authority to observe Sunday in place of the Sabbath just as we have for other points of our belief [...]**

**While you Protestants have no authority to do so. Even in the Bible you will not find any reason to do so, nor can you claim to find any elsewhere. You, like us, only follow tradition on this point, but we do so and believe in it as part of God's Word.**

**The church is divinely appointed to keep and interpret it, whereas you apply it, but denounce it as being constantly fallible and insecure [...]"**. [*Extract from: « Traités Cliftons, Vol. 4, article, "Une question pour tous les chrétiens de la Bible," p. 15. » (translated into English from the original text)*].

This is how the Catholic Church could unashamedly teach that the blessed day of God is Saturday, which is the Sabbath day.

As far as the Catholic Church was concerned, if the Protestants preferred Sunday, without the Holy Scriptures decreeing it, it was only because they agreed to submit to Catholic teachings.

This is how *Martin Luther* and the early leaders of the Protestant movement weakened God's people by agreeing to turn a blind eye to the deception of Sunday.

Our faith comes largely from the biblical teachings left to us by these great reformers, so we can understand why the majority of Protestants bowed to the majesty of papal Rome and now observe Sunday in place of the Sabbath.

After this defection of the first Protestants the Catholic Church no longer needed to justify its actions, but in order to justify itself, it still presented the danger of wanting to wean Christians away from Sunday worship. Here is what we can read on this subject:

**"Sunday [which succeeded the Sabbath] must be sanctified by devotional readings and especially by the Holy Scriptures.**

*[Every Christian knows this fact and that God himself, who knows his work, has given it to him] It is dangerous to want to wean him away from it [...]"*.

*[Extract from: « Ed. 1693, 1699. Bulla unigenitus sanctissimi D. N. Domini clementis divina providentia Papae XI (Bullarium Romanum, Romae, MDCCXXXV, volume X, page 340 et seq.). LXXXII » (translated into English from the original text)].*

From then on it proudly presented its baby (*Sunday*) as a symbol of its domination over all of the Protestants who now make it their day of worship. The following text presents the proud words of the Catholic Church in this regard:

*"The faith of our fathers: A valid rule or guide for heaven must be able to deliver the truths necessary for salvation.*

**Now, Scripture alone does not contain all of the truths which limit a Christian's belief, nor the exclusivity of the duties he is obliged to practice.**

*To give but one example, is not every Christian under an obligation to sanctify Sunday and to abstain on that day from any servile work which is not necessary?*

*Now, you can read the Bible from Genesis to Revelation without finding a single line authorising the sanctification of Sunday.*

*The Scriptures emphasise the religious observance of Saturday, a day we have never sanctified [...].*

**The Scriptures alone cannot be the sufficient guide and rule because they cannot answer every question at all times; Because they are not clear and intelligible on their own, even in matters of the utmost importance;**

**And because they do not contain all of the truths necessary for salvation".** [Extract from: *Faith of our fathers; by Cardinal Gibbons, 1876, (translated into English from the original text)*].

Let's finish with this text: "**[...] The Sabbath was changed from Saturday to Sunday not because of any directives from the Holy Scriptures, but because the Church felt its own power [...]**".

[Extract from: « *Cardinal Maida, Archevêque de Détroit, La Sentinelle de l'Église catholique de Sainte Catherine, Algonac, Michigan, le 21 mai 1995.* » (translated into English from the original text)].

In this other text, the Catholic Church recognises that the Sabbath day is Saturday:

*"In the Old Testament reference is made one hundred and twenty-six times to the Sabbath and all of these texts without question express the will of God ordering that the seventh day be observed [...]*

**It is inconceivable to challenge the question of identifying Saturday with the Sabbath, or the seventh day, since the people of Israel have always observed Saturday since the law was given".** [Extract from: *The Catholic Mirror, 9th of September, 1883, (translated into English from the original text)*].

In this last text, the Catholic Church acknowledges that Jesus did not change the Sabbath: "**[...] The Sabbath, the most glorious day of the law, was changed to the day of the Lord. This and other similar facts have not ceased by virtue of Christ's teaching.**

*(For He said that He came to fulfil the law and not to abolish it), yet the facts were changed by the authority of the church [...]"*.  
[Extract from: *Mansi SC, vl. 33, Cols. 529, 530, (translated into English from the original text)*].

What amazes me most in these texts we have just seen is that the Catholic Church recognises that Jesus Christ did not replace the Sabbath day with the "*Lord's Day*" (*Sunday*). But it is on its authority that it decided to change the day of rest that God instituted.

In one of these texts, the Catholic Church states that from Genesis to Revelation there is no mention of the obligation to observe Sunday, but that the scriptures require that the Sabbath be observed.

It further acknowledges that it is because of its traditions that it changed the Sabbath rest (*Saturday*) to Sunday, but that there is nothing in the Bible to justify this. It also states that the Scriptures (*the Bible*) do not contain all of the truth necessary for salvation and that Christians should not limit themselves to it.

For this religion, a good spiritual guide must be able to propose new truths to these followers (*thus a new Gospel*). We know that those who do so must be anathematised and set aside by God's people according to what God's Word asks of us in [*Galatians 1 verses 6-10*], [*2 John verses 6-11*].

Finally, I will tell you that I will always concede one thing to the Catholic Church and that is its honesty based on its feeling of omnipotence. By doing so it never hid the truth concerning the Sabbath. It recognises that there is no harm in acknowledging that a Sabbath day exists and that it is the day of rest that the Lord instituted.

Nevertheless it makes it clear that it is due to its powerful position that it has chosen to change this day on its own. Moreover it has never hidden the fact that it has taken over the day of worship reserved for the "*sun god*". Here is what we can read from Catholic writings on the subject: "**For Christians "The Lord's Day [...] has become the first of all days, the first of all feasts, the Lord's Day [...]"**".



**“The Sunday”: We all gather on the day of the Sun because it is the first day [after the Jewish Sabbath (...)]”. [Extract from: « S. Justin, apol.1, 67. Le dimanche – accomplissement du Sabbat; catéchisme de l’Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].**

All that we have just seen reinforces the elements already collected which establish that the Catholic Church is indeed the little horn or the enemy of God and his people, who will rise up, utter blasphemous words and declare itself God.

To deepen your understanding of these prophecies, I invite you to read my book entitled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* in the chapters *“The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn”* and *“The obscure plans of the dominator of nations”*.

Here we are at the end of this historic journey that has led us through the complexities of Sunday.

You are now aware that it is because of all of the misdeeds of the Catholic Church that the majority of people think that they serve God by worshipping Him on Sundays.

Moreover, French laws forbidding people to work on Sundays stem from the ancient Catholic Church’s religious laws. From then on the French people wishing to work on this day began to be taken hostage.

In the chapter entitled *“Brief career synopsis, philosophy of life and discriminatory oppression”*, I will tell you how I am held hostage by French laws prohibiting me from working on Sundays.

And this at a time when we live in a republic that is no longer supposed to be under the Catholic yoke.

With all of these aspects that we have just seen, Catholic dogma was able to impose its vision of the *“truth”* for centuries. This is how most people came to adhere to the *“Lord’s day”* to the point of forgetting that a Sabbath day had ever existed.

## 5 Discriminatory and archaic legislative framework

To begin this chapter, I would like to say that we have come a long way since the first pages of this book and, among other things, we have been able to discover the iniquitous deeds practised by the Catholic Church, in the past and even now, making it assume the guise of various entities.

One of the most titanic is in my opinion the beast with seven heads and ten horns that I present to you in *volume III* of this book in the chapter entitled in the chapter "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*".

One of the prophetic symbols that accompanies this bloodthirsty and abominable being is its deadly wound, which was to heal, leading all those to live without the Lord in order to glorify it.

As we have already seen, among other things, this fact is demonstrated by the allegiance paid to the Papacy by the world's leaders, including the presidents of various nations.

As a corollary, in this chapter we shall see the influence of the Catholic Church on political power.

Although it is supposed to be separate from politics, it is not.

In fact, it influences many legislative choices. It is important to remember that in the chapter entitled "*The bloodthirsty legislative legacy*", the past historical actions of the Papacy that spearheaded those bloodthirsty troops who killed, despoiled and discriminated against the Sabbath-keepers are presented.

In this century, all that is supposed to be over, for the Pope no longer has the power to impose himself on the legislative frameworks of the nations of the world.

However, when we see how laws in this century hinder the freedom of French citizens, preventing companies from working on Sundays, we have the impression that the reign of ancient Papal Rome has returned.

To understand this mystery, we will follow the evolution of the laws prohibiting working on Sundays in France, by making historical stops, which will allow us to better understand their reasons for being.

To trade, I would tell you that the Sunday laws are so well anchored in French laws and in the routine of the French, that our legislators and the French people in its great majority ended up forgetting that these laws were above all, resulting from the cru of the Catholic Church.

I am going to demonstrate this reality to you. To begin, let's discover the central text, which decrees that the weekly rest of the French must be on Sunday. To do this let's read the following:

**“Article 1. It is forbidden for the same employee or worker to spend more than six days a week in an industrial or commercial establishment or in any of its premises, regardless of whether such activity is of a public, private, lay or religious nature, even if its purpose is either professional or charitable.**

*The weekly day of rest shall consist of at least twenty-four consecutive hours.*

**Article 2. The weekly day of rest shall take place on Sunday. [...]**. [Excerpt from: « Loi du 13 juillet 1906 établissant le repos hebdomadaire en faveur des employés et ouvriers » (translated into English from the original text)].

It should be noted that on reading this law, in the absence of the knowledge that we have already studied since the beginning of this book, the religious character does not appear immediately, because no allusion to an allegiance to be brought to God on Sunday is made.

In order to realize the religious connotation associated with Sunday, it is necessary to refer to this extract from *Mr. Bailly's report* which served as a basis for the French State to establish the Sunday reform:

**“In the collective consciousness and history of France, Sunday plays a special role.**

**It remains a fundamental anchor point in the social and family life of the French. [...]**

*Nevertheless an observation is blindingly obvious: No one wants Sunday to become an ordinary day.*

Sunday is an historical, cultural and identity reference point for everyone, that constitutes a landmark in the week. It is therefore not a day like any other. [...]

According to studies and surveys, confirmed by the conducted interviews, Sunday is a day for refocussing (rest, relaxation, spiritual activities, etc.), a day for sharing (family, friends, joint leisure activities) and an activity day (outings, excursions, pastimes, etc.).

Since 1906, French labour law has provided for the existence of a weekly rest period, and the fact that this rest day must in principle take place on Sunday.

The legitimacy of such a regulation is based on the specificity of Sunday, explained above and on the fact that the existence of a day of rest common to a large proportion of employees enables everyone to derive greater well-being from this rest day, by allowing them to share part of their free time with other individuals.

This is a question of the synchronisation of leisure time. The associative practise of sporting, cultural or religious activities, as well as the activities of families or friends require that the rest time of those who wish to participate be coordinated”.

*[Excerpt from: Rapport sur la question des exceptions au repos dominical dans les commerces: vers une société qui s’adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)].*

To take full advantage of what is presented here, we must look at it through this other legal text: **“The Constitutional Council was seized on April 6, 2016 by the Council of State (decision n° 396320 of the same day) of a priority question of constitutionality (QPC) posed for The city of Paris.**

*This question related to compliance with the rights and freedoms guaranteed by the Constitution of the fourth paragraph of Article L. 3132-26 of the Labor Code and the words “or, in Paris, the prefect” appearing in the second paragraph of paragraph III of article 257 of law n° 2015-990 of August 6, 2015 for growth, activity and equal economic opportunity.*

In its decision no. 2016-547 QPC of June 24, 2016, the Constitutional Council declared unconstitutional the fourth paragraph of article L. 3132-26 of the labor code and the words “or, in Paris, the prefect” appearing in the second paragraph of paragraph III of article 257 of the law of August 6, 2015.

[...] 1. – The principle of Dominical rest: As the Bailly report points out, “since 1906, French labor law provides for the existence of a weekly rest, and the fact that this rest must in principle be given on Sunday.

“The legitimacy of such a regulation is based on the specificity of Sunday (...) and on the fact that the existence of a day of rest common to a large part of the employees is such as to allow everyone to take more well-being of this day of rest, by allowing them to share part of their free time with other individuals.

This is a question of synchronization of the time devoted to leisure: The practice of associations, sports, culture or religion, as well as family or friendly activities, require that the rest time of those who wish to participate in them be coordinated.”

In the labor code, the provisions on weekly rest now appear in chapter II “Weekly rest” of the third title “Rest and public holidays” of the third part “Hours of work, salary, profit-sharing, profit-sharing and employee savings”.

The first three articles of Chapter II “Weekly rest” provide: “Article L. 3132-1: It is prohibited to make the same employee work more than six days a week.

“Article L. 3132-2: The weekly rest period shall last at least twenty-four consecutive hours, plus the consecutive hours of daily rest provided for in Chapter 1.” Article L. 3132-3:

In the interest of employees, weekly rest is given on Sunday.” These provisions on weekly dominical rest are of public order.

*Derogations to the terms of distribution and organization of working time within the framework of the calendar week, by agreement or by extended collective or company agreement, cannot therefore have the effect of authorizing an employer to require his employees to work more than six days a week.*

**[...] Consequently, the Constitutional Council declared the contested provisions contrary to the principle of equality..."**  
[Excerpt from: *Commentaire Décision n° 2016-547 QPC du 24 juin 2016 Ville de Paris "Dérogations temporaires au repos dominical des salariés des commerces de détail à Paris"* (translated into English from the original text)].

These two texts that we have just discovered show us the reality of Sunday rest that has been instituted in France since 1906.

If we focus on the second one, we realize that *Mr. Bailly's report* is a reference in this matter, in the sense that it is quoted, in this dispute brought before the Constitutional Council, in the same way as the articles of the Labour Code dealing with weekly rest.

All of this shows that *Mr. Bailly's report* has become the backbone of Sunday rest in France, just like the legislative texts.

Apart from all that I have just presented, what interests us is contained, in this extract, from the second text that we have just seen:

**"[...] The principle of Dominical rest: As the Bailly report points out, "since 1906, French labor law provides for the existence of a weekly rest, and the fact that this rest must in principle be given on Sunday. [...]"**

In this legal text, mention is made of *Mr. Bailly's report* as well as the intrinsic link between the law of 1906 which establishes that the weekly rest of the French people was established on Sundays, and this reality is called "*Dominical rest*".

This conception of *Mr. Bailly's report* is now taken up by senior French officials.

This is what *Monsieur Ayrault* (during the period when he was *Prime Minister of France*) said at his press conference on the 2nd of December, 2013, following the report on the issue of exceptions in shops to the Sunday rest that *Mr. Jean-Paul Bailly*, gave to the French government:

**"There will be no question of questioning the rule on the dominical rest [...] Sunday is not a day like any other".**

It should be pointed out that this term “*dominical rest*” which the French Prime Minister used that day and which *Mr. Bailly* uses in his report is a term which is part of French legislative texts.

Here is what you can read about it: “*The collective agreement provided for in the first paragraph of Article L. 3132-25-3 sets out the conditions under which the employer takes into account changes in the personal situation of employees deprived of the dominical rest [...]*”

**In addition, an employee who works on Sundays may at any time request to benefit from the priority defined in the previous paragraph.**

***In the absence of a collective agreement, an employee deprived of the dominical rest shall retain the right to refuse to work on three Sundays of his or her choice per calendar year***”.

[*Extract from: « Article L3132-25-4 du Code du travail Français » (translated into English from the original text)*].

With these foundations, let us now discover why the Sunday which was seen attached to this expression of the “*dominical rest on Sunday*” (*which is not a pleonasm*), cannot be a day like any other for the French State.

The legislator uses the term “*dominical*” to present Sunday rest.

*However, this is not its original meaning; it is taken from the Latin word “dominicalis”, which means “of the Lord”.*

***The term “dominical” therefore means “that which belongs to the Lord”.***

*The legislator describes the dominical weekly Sunday rest, thus recognising that Sunday has a “divine” nature since, as we have seen, the term is derived from the Latin word dominicalis, which means “of the Lord”.*

Therefore by extension allegiance is made to the dogma of Papal Rome which instituted this day.

Here the foundations of French laws prohibiting working on Sunday are not written by the Republic, but find their root and purpose in the laws and decrees of the ancient Catholic Church. Here again is what was decreed:

**"Christians should not Judaize by resting on the Sabbath, but should work on this day, rather honouring the Lord's Day (Sunday) by resting".** [*Excerpt from: « Canon 29 du concile de Laodicée – date approximative an 363 » (translated into English from the original text)*].

We can also add this: **“We observe Sunday instead of Saturday because the Catholic Church, at the Council of Laodicea [363], transferred its sanctification from Saturday to Sunday”.**

[*Excerpt from: « The Convert's Catechism of Catholic Doctrine, 3<sup>e</sup> édition, p. 50 » (translated into English from the original text)*].

In this century, working on Sundays while resting on Saturdays may seem like an aberration, but it was not always so, for it was the Catholic Church that once decreed that the French had to be unemployed on Sundays and work on Saturdays.

By doing so the predominance of Catholic dogma is omnipresent in the content of laws prohibiting Sunday working.

*As you can see, Sunday as a dominical rest day has nothing to do with the republic but is a day that is reserved for the Lord.*

It can therefore be said that when legislators use the term **“dominical”** in French laws and decrees that allegiance is made to the dogma of papal Rome which instituted this day.

What could be more normal for a religious legislative base that has infiltrated the Republic?

This reality alone means that the laws which have established that the compulsory weekly rest of the French must be done on this day are unfounded, and contravene the principle of a secular Republic.

In doing so, the Sunday laws, decreeing that the weekly day of rest for French women must be Sunday, being of religious essence and as such must not be included in the constitution or in any legislative text whatsoever.



Now this point recorded let's get to the heart of the matter. To do this, I would say to you that to fully appreciate the religious and therefore unconstitutional nature of *Mr. Bailly's* report, it suffices to note the quality of some of those who contributed to its implementation.

The following tells us: **“By letter of September 30, 2013, the Prime Minister entrusted me with a mission on the issue of exceptions to Sunday rest in shops.**

He asked me: “to examine the difficulties posed by the current system and to shed light on the multiple issues of the opening of certain businesses on Sundays – social, societal, economic, competitive, environmental issues”. [...] All those who wished to be heard were.

Thus, we have heard from *trade unions and employers' organizations, employee coordinations, chambers of commerce and industry, chambers of trade, local elected officials, prefects and directors of administration, members of parliament who have worked and reflected on these issues, representatives of the Catholic Church, and of course all the ministers concerned and their offices.*

[...] **“In the collective consciousness and history of France, Sunday plays a special role. It remains a fundamental anchor point in the social and family life of the French. [...]”.**

*[Excerpt from: Rapport sur la question des exceptions au repos dominical dans les commerces : vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)].*

Let us complete with this other excerpt from this same text which clearly shows the active participation of the contributors to *Mr. Jean-Paul Bailly's* report: **“Everyone was able to express themselves and be listened to. Many people had prepared these meetings very meticulously and left us written contributions”.**

*[Excerpt from: Rapport sur la question des exceptions au repos dominical dans les commerces : vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)].*

I would say to you, that it is for me surprising that “*representatives of the Catholic Church*” are present at this hearing carried out to establish a law of the French Republic which is, let us recall it, laic.

In order to better understand my astonishment, let us review the principle of secularism explained below: “**Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief. [...]**”

**Secularism implies the separation of the state and religious organizations. The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult [...]**”. [*Droits et libertés. Qu'est-ce que la laïcité ? Extract taken from the website: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)*].

Thus, in view of the definition of secularism, the representatives of the Catholic Church had no place to contribute to the Bailly report.

Indeed, the French Republic being secular, this “**implies the separation of the State and religious organizations**”.

This means that legislative decisions cannot, under any circumstances, be based on religious influences, because “**the State is neutral with respect to dogma and other religious writings**”.

Thus, at the price of their blood, the revolutionaries bequeathed to us a secular Republic where the Catholic Church has no more right of city, in the affairs of the nation, and singularly in its legislation, and in his report, *Mr. Bailly* ignores it by inviting catholic representatives to pronounce on the validity of the Sunday laws.

What could they say to him: *Repeal these obsolete and medieval laws, because they are religious and contravene the French constitution!*

Of course not! On the contrary, they gave him material to support his thesis, which became the legislative basis of the Sunday laws.

This reality emerges from the terms that *Mr. Jean-Paul Bailly* uses in his report and which takes up the Catholic thought.

To understand it, I invite you to reread this famous report, which you will find in the introduction of this part, and then to compare it with the following text which is of the Catholic persuasion:

**“During Sunday and the other days of the prescribed feast days, the faithful will abstain from works or activities that prevent them from worshipping God, *the real joy of the Lord's Day, the practising of deeds of mercy and the proper relaxation of mind and body.* [...]”**

**Family necessities or great social usefulness are legitimate excuses for the whole point of the Sunday rest.**

**The faithful shall ensure that legitimate excuses do not introduce habits prejudicial to religion, family life and health. *The love of truth seeks holy leisure, the necessity of love welcomes just work.*”**

*[Excerpt from: « S. Augustin, civ. 19, 19; Catéchisme de l'Église catholique, II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].*

Let's read this as a supplementary text: **“The institution of the Lord's Day helps to ensure that everyone enjoys sufficient time for rest and leisure to cultivate their family and their cultural, social and religious life”.**

*[Excerpt from: « Cf. GS67, §3. Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].*

This other text informs us: **“Christian piety dictates that Sunday is traditionally dedicated to good works and the humble service of the sick, infirm and the elderly.**

**Christians will still sanctify Sunday by giving time and care to their families and loved ones, which may be difficult to give on other days of the week. Sunday is a time for reflection, silence, culture and meditation that encourages growth”.** *[Excerpt from: « Catéchisme de l'Église catholique; II. Le jour du Seigneur; la Libreria Editrice Vaticana » (translated into English from the original text)].*

As you can see, the substance of *Mr. Bailly's report* finds its *raison d'être* in Catholic writings.

When we look at the texts I have just quoted and compare them to his report, it is undeniable that he has been strongly influenced by Catholic dogma.

*The very choice of words attests to this.*

Thus, by allowing the Catholic representatives to bring their contributions to the elaboration of his report, which has become the backbone of the Sunday laws instituted in the secular Republic that is France, *Mr. BAILLY* renders null and void the said report, as well as all the laws that have resulted from it.

Now that this backbone has been put in place, let us return to another crucial point of *Mr. Bailly's report*, by rereading this excerpt:

**“In the collective consciousness and history of France, Sunday plays a special role. It remains a fundamental anchor point in the social and family life of the French. [...] Sunday is an historical, cultural and identity reference point for everyone, that constitutes a landmark in the week. It is therefore not a day like any other. [...]”;**

This is the backbone of Mr. Bailly's report and the reason for the continuation of the Sunday laws.

Dominical rest is thus presented as **“playing a special role in the collective consciousness and history of France”**, it is also, according to *Mr. Bailly*, **“a fundamental anchor in the social and family life of the French”** and finally, dominical rest is even considered as **“a historical marker”**, which makes it, according to this report, **“not a day like any other”**.

What is said here is strong and heavy of consequences, but the immediate question that comes to me is:

*What is this “historical marker” that is linked to dominical rest and, by extension, to the laws linked to it, that has such a large place in the “history of France” and that has marked the “collective conscience” of the French?*

In order to understand this mystery we are going to follow the evolution of these laws by making historical stops along the way with a view to arriving at the new laws forbidding Sunday working in France.

To begin with, I would like to tell you that Catholic omnipotence was first breached around the time of the rise of Protestantism.

It was at the cost of countless martyrs that the Protestants obtained legal texts which decreed, among other things, that:

**"Everyone professes his religion with equal freedom, and obtains the same protection for his worship".** [*Article 5, of the Constitutional Charter of 1814, of the Public Law of the French (translated into English from the original text)*].

Protestantism had just won a great victory here.

Although they had to accept against their will that Protestants could now safely practise their worship, nevertheless the Catholic prelates were sure to obtain substantial compensation from the state.

Indeed, the law granted to the Catholic Church and to it alone the status of the State's religion. This is the content of one of these laws: **"However, the Catholic, Apostolic and Roman religion is the religion of the State...**

*The ministers of the Catholic, Apostolic and Roman religion, and those of other Christian faiths, alone receive salaries from the royal treasury".* [*Article 6-7, of the Constitutional Charter of 1814, of French public law (translated into English from the original text)*].

This charter ensured that the Catholic Church was able to maintain dominance over Protestants and the State for centuries.

The repercussion was that after centuries under this dictatorial framework and tired of this domination, the French people no longer came to trust the papal system and sought to emancipate themselves from its rules.

It was at the end of the French Revolution and a little after the birth of the Republic that, on the strength of the victories won, the Republicans decreed laws in order to ensure that the power of the state, which until then had always enshrined the pivotal role of Catholic laws, no longer alienated the people's rights.

This gives us information: **"With the arrival in power of the Republicans, a series of legislative and regulatory provisions laicize the country:**

**Abolition, with the exception of civil servants, of the obligation of dominical rest established in 1814 [...].**

*Abolition of public prayers, abolition of the religious oath before the courts, secularism of nursery schools [...], neutrality of public education in matters of religion, philosophy and politics and non-confessionalism of public education and secularism of teaching staff in public education [...] abolition of official public prayers at the opening of each parliamentary session [...]*”

*[Assemblée National. La séparation des Églises et de l'État. Quelques repères chronologiques. Les jalons historiques, partie 1879-84.*

*Taken from the site: <https://www.assemblee-nationale.fr/histoire/eglise-etat/chronologie.asp> (translated into English from the original text)].*

Here we discover that in the history of France one of the first steps that the very young Republic undertook was to undo the institutions of all religious influence. To do this, **“a series of legislative and regulatory provisions laicize the country”** was put in place.

Among these measures implemented, we find that enacted in 1814 and which records the **“Abolition, with the exception of civil servants, of the obligation of dominical rest”**.

This shows us automatically that the Sunday laws do not have secular or republican roots, but religious and that they come from the Catholic Church. We have already seen the historical texts which demonstrate this. The French Constitution having been established by the first republicans, we understand, although the Sunday laws have no raison d'être as French legislative texts.

At that time, the French people, no longer recognizing themselves in Catholic values, they were banned from the laws of the Republic, the latter being considered as principles to lull people's minds and serving to prevent the people from thinking for themselves.

This is how certain laws called for insurrection in the event that the rights of the people were violated. Here is an example:

**“When the government violates the people's rights, insurrection is, for the people and for every part of the people, the most sacred of rights, and the most indispensable of duties.”**

*[Article 35 Of the Universal Declaration of Human Rights, 1793 (translated into English from the original text)].*

Unfortunately, a cause and effect reaction, the fact of having rejected the Sunday rest, unfortunately had catastrophic repercussions for the French who found themselves outside the protection of the Church. Napoleon was thus able to declare:

**“Since the people eat on Sunday, they must be able to work on Sunday”.**

This period of history was harmful to the French who were legally exploited by their bosses who could *make them work 7 days a week*.

It is thanks to *Pope Pius VII* that the condition of French workers was improved. He had a political opportunity to change the future of the Republic, using Napoleon’s thirst for power and aspiration to become emperor.

Since the rule that had been established was that the coronation of an emperor necessarily involved the consecration given by the Catholic Church, *Napoleon* found himself obliged to make concessions to the Papacy.

Under pressure from this pope, he therefore opted for French civil servants to have Sunday as their day of rest. But in any event the deal was not so difficult to implement for the great conqueror, because at that time Protestantism was still in its infancy as most of the French population were Catholic. The following was recorded:

*“No public holiday, except for Sunday, may be established without the permission of the Government. [...] Sunday will be designated as the day of rest for public officials”.*

*[Extract from: « Concordat du 23 Fructidor an IX régissant la vie religieuse en France, signé par Bonaparte, Premier consul et le pape Pie VII. Articles XLI et LVII » (translated into English from the original text)].*

It is the Catholic majority of France that allowed a Catholic rule of faith to be incorporated into the laws of the Republic.

To understand this fact, it is important to read this: **“His Holiness the Sovereign Pontiff Pius VII, and the First Consul of the French Republic [...] Who, after the exchange of their respective enabling legislation, have adopted the following convention:**

*Between His Holiness Pius VII and the French Government.*

**The Government of the Republic recognises that the Catholic, Apostolic and Roman religion is the religion of the great majority of French citizens.**

**His Holiness also recognises that at this time this same religion is waiting for its chance to serve the French people and is still looking forward to the great and glorious benefits to be accrued from the establishment of the Catholic faith in France, and from the particular profession of the Consuls of the Republic [...].”**

*[Extract from: « Le Concordat de 1801 du premier consul, Bonaparte » (translated into English from the original text)].*

It is above all important to note, from what we have just read, the following extract:

**“[...] from the establishment of the Catholic faith in France, and from the particular profession of the Consuls of the Republic [...].”**

These consuls of the Republic who held power in the fledgling French secular republic were described as having a special profession for Catholic cults.

However, as guarantors and guardians of the secular republic that is France, these people, including *Napoleon*, were not to appropriate the dogma of any religion in the name of this republic.

The Catholic religion – being that of the majority and especially that of the Consuls of the Republic – became by this edict the “*religion of the Republic*”, it is thus quite naturally that the day of worship that it had instituted, could find its place within the people. This reality that we have just seen persists.

Nevertheless, in order to understand the nonsense of dominical rest – let's remember that dominical means “*of the Lord*” – which was instituted for public servants, we must return to this excerpt from one of the texts already presented:

**“[...] Secularism implies the separation of the state and religious organizations. [...] From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users.**



**The secular Republic thus imposes the equality of citizens vis-à-vis the administration and the public service, whatever their convictions or beliefs.**

**Secularism is not one opinion among others but the freedom to have one. It is not a conviction but the principle which authorizes them all, subject to respect for public order [...]**".

*[Droits et libertés. Qu'est-ce que la laïcité ? Extract taken from the website: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)].*

It is about the neutrality of the French State, of the territorial communities and of the public services with regard to religions, which implies that no religious law can be inserted in the edicts or the texts of the Republic and find a perennality there.

In view of what has been observed in reality, this is purely theoretical, for how can one speak of secularism and neutrality when it is obvious that a law of the Republic has its roots in religious laws, subjecting civil servants to the law of dominical.

This point having been made, let us return to the beginnings of dominical rest for civil servants.

What is paradoxical is that of all the Catholic decrees that had been repealed, at the time of the French Revolution and with the establishment of the Republic, the one that has regained its place in the Republic is the one in whose name Jews and Sabbath observers were robbed of their property, tortured and killed at the infamous stake.

See the chapter entitled "*The bloodthirsty legislative legacy*".

Furthermore this Catholic doctrine, which imposes Sunday as the day of rest, continues with impunity to martyr Sabbath observers and Jews. For more information read the chapter entitled "*Brief career synopsis, philosophy of life and discriminatory oppression*".

Let us return now to the Sunday rest, as we have seen laws taking away all legislative power to the Catholic Church were voted, what made that they could not be observed any more among the people, only the civil servants were from then on subjected to this rule.

From the moment when Sunday as a weekly day of rest ceased to be compulsory, other provisions were put in place.

Thus the weekly rest was even established on Monday and called “*Holy Monday*”. As this text shows:

- **“A saint to whom one can give credit. /**
- *No more sacred than consecrated, it's said. /*
- *Because four days a week is enough. /*
- *Bring him out of oblivion, it's Holy Monday. /*
- *Instead of going to work let's stop at the wine bar. /*
- **And let's have a drink to protest about the morals of parish priests. /**
- *Against the capital and the bosses [...] /*
- **Abolish bourgeois and religious norms [...] /**
- *A saint you can give credit to. /*
- **That of the craftsmen and workers [...]"**

[Extract from: « *L'homme qui tutoyait Serge: la saint Lundi; voir Apogée et déclin de la saint Lundi dans la France du XIXe siècle de Robert Beck, revue d'histoire du XIXe siècle, dans Organe de la société d'histoire de la révolution de 1848 et des révolutions du XIXe siècle* » (translated into English from the original text)].

To continue, I would say to you that changing the law alternately, instituting it in the Republic according to the circumstances, is like playing with fire in a fireworks room, it will always end up exploding in your face.

*Bonapart*, out of ambition, conceded to *Pope Pius VII*, and therefore to the Catholic Church, a legislative basis which established that **“Sunday will be designated as the day of rest for public officials”**, once this reality was ratified in French legislation at a time after the French Revolution, history teaches us that she became entrenched.

To understand this consider the following:

**“[...] You now know all the provisions of the law, and the solid principle on which it is based. Among the innovations it contains, the one which excludes from the Superior Council the ministers of the different religions is the most serious; [...]**

*In regard to him, your commission has no more malevolent thoughts than it has against any other clergy. [...]*

On the contrary, if it had been possible for us to make an exception, it should have been made in favor of the Catholic clergy, because of their organization, so regular and so powerful, and above all because they represent the beliefs of the vast majority of our fellow citizens.

But however sincere our esteem for him may be, this is not a reason for attributing to him a function which does not belong to him, and for deserting the principles which alone can guide us surely in this matter.”

*[Journal officiel du 7 février 1880 (n° 4), Extrait du rapport présenté par Jules Barthélemy Saint-Hilaire (translated into English from the original text)].*

In this text one has the impression that the measures taken, intended to remove within the French government, all Catholic influence were done reluctantly, as if forced.

Nevertheless, from then on, republican laws decreed the separation of the works of the State from those of the Catholic Church, resulting in the dismissal of ministers of Catholic worship who worked for the State. To do this what is invoked is **“all the provisions of the law, and the solid principle on which it is based”**.

Here we understand that the **“solid principle”** which rests on **“all the provisions of the law”**, also refers to this repeal of the obligation of dominical rest for the people, but which remained for the civil servants and which was decreed in 1814.

This exception, which remains for civil servants should never have been enacted, thus what was established in 1814 is what should have remained, because it seems unthinkable that a religious law could continue to have a durability in France which is a Republic.

*The finality, of what we have just seen is that a law which remains active, even if it is contested, is an open door which makes it possible to legislate.*

Thus, on the strength of these first legislative bases, it is quite naturally that the weekly rest on Sunday was generalized to all socio-professional strata by the *“French law of July 13, 1906 establishing weekly rest for employees and of workers”*.

It should be noted that the choice of Sunday as the day of rest naturally imposed itself on the minds of legislators, since this day of rest was already the one observed by civil servants.

Before continuing, it is important to emphasize that the interest of this law is undeniable, because it is in favor of the workers and has made it possible to put an end to their exploitation.

Indeed, it prohibits employers from making their employees work more than *6 days per week*, and all workers must have *24 consecutive hours* of rest per week.

It is therefore not a question here of totally incriminating it, but only of drawing attention to one of its important elements, this little sentence which follows:

**“The weekly day of rest shall take place on Sunday”.**

This sentence will have to be repealed, because it finds its source in Catholic writings and therefore cannot continue to find continuity in the secular Republic that is France.

Thus by continuing to perpetuate these laws concerning Sunday, the French government makes all French people Catholic proselytes.

It thus emerges that the dominical rest is based on religious decrees, which should not be the case, because since the *law of 1905*, there has been a separation between the State and the Church. Here is what this law says: **“[...] the Republic assures freedom of conscience.**

*It guarantees the free exercise of worship with the only restrictions enacted hereafter being in the interests of public order [...]*

**The Republic does not recognise, financially support or subsidise any religion”.** [*Loi du 9 décembre 1905 concernant la séparation des Églises et de l'État. Version consolidée au 19 mai 2011. Titre 1<sup>er</sup>: Principes. Articles 1 et 2 » (translated into English from the original text)].*

Let us complete with this other text: **“France is an indivisible, secular, democratic and social Republic. It ensures equality before the law of all citizens without distinction of origin, race or religion. She respects all beliefs”.**

*[Article premier de la Constitution (Française) du 4 octobre 1958 (translated into English from the original text)].*

*Here we find two of the fundamental texts, which presents the reality of France as a Secular Republic, which is to dissociate completely with religions, having no link of subordination with it, while leaving each citizen the choice of to be able to live one's faith in complete freedom without being discriminated against for this.*

*Of these two texts, this law which was voted on December 9, 1905, still in force, is the basis which establishes the freedom of the State vis-à-vis religions.*

*It was passed at the time in order to emancipate the State from the yoke of the Catholic Church, which reigned supreme over religions as well as over monarchs and the State.*

*The phrase "The Republic does not recognise... any form of worship" is the guarantor that assures all French people that they will not have to be subjected to the dogma of a religion.*

It thus appears that no church decree can alienate the individual freedom of the French as a people.

On the strength of this, any law or decree, which contravenes our constitution, cannot subsist in French legislative texts, it is the same for those which are not based on secularism or are not anchored on the foundations of the Republic.

*It should be noted that even if the majority of French people are attached to their Sunday as a day of rest, and even if this day is a blessing for many, this does not make a religious law legislatively acceptable, and therefore unconstitutional.*

*In doing so, any law which would be promulgated in our legislation and which would contravene our constitution, should be repealed, and this even if it aimed at the well-being of the greatest number of French citizens.*

We experienced this reality with the vaccination laws, which saw a paragraph amputated which was nevertheless of importance, because intended to preserve the health and the life of the greatest number of French people.

To find out what it is, I invite you to read the following:

*“[...] According to these provisions, the Prime Minister may make the presentation of proof of vaccination status concerning covid-19 subject to the access of persons aged at least sixteen to certain places, establishments, services or events where leisure activities and catering activities or drinking establishments are exercised as well as at trade fairs, seminars and trade shows, interregional public transport for long-distance travel and certain department stores and shopping centres. [...]*

The applicant deputies also challenged the provisions of Article 1 of the law referred, allowing access to a political meeting to be subject to the presentation of a “sanitary pass”.

[...] To examine these provisions, the Constitutional Council recalls that, under the terms of Article 11 of the Declaration of 1789: “The free communication of thoughts and opinions is one of the most precious human rights:

Every citizen can therefore speak, write, print freely, except to answer for the abuse of this freedom in the cases determined by law.” [...]

*It is up to the legislator to ensure the reconciliation between this objective of constitutional value and respect for the constitutionally guaranteed rights and freedoms.*

*Among these rights and freedoms are the right to respect for private life guaranteed by article 2 of the Declaration of 1789, as well as the right to collective expression of ideas and opinions resulting from article 11 of this declaration.*

By this yardstick, the Constitutional Council considers that, by adopting the contested provisions, the legislator intended to make access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places, subject to the presentation of a “sanitary pass”. It thus pursued the constitutional objective of health protection.

The Constitutional Council notes that, however, unlike the provisions which specify the conditions under which the Prime Minister may make access to certain places subject to the presentation of health documents, the contested provisions did not require the enactment of such measures by the organizer of the political meeting neither on the condition that they are taken in the interest of public health and for the sole purpose of combating the covid-19 epidemic, nor on the condition that the health situation justifies them with regard to viral circulation or its consequences on the health system, or even that these measures are strictly proportionate to the health risks incurred and appropriate to the circumstances of time and place.

He deduced that, under these conditions, the contested provisions do not achieve a balanced reconciliation between the aforementioned constitutional requirements. It declares them **contrary to the Constitution. [...]** [*Loi renforçant les outils de gestion de la crise sanitaire et modifiant le code de la santé publique. Décision n° 2022-835 DC du 21 janvier 2022 – Communiqué de presse (translated into English from the original text)*].

We discover here that during the implementation of the “*vaccinalpass*”, legislative forces set in motion gave birth to “*a clash of the titans*”.

Here two laws are in opposition, and although both seem to be important for the future of the French, nevertheless, “*at the end of the confrontation*”, the one which was unconstitutional was ousted.

In this legislative text, the Constitutional Council decreed that French citizens could attend political meetings without being vaccinated, since no “*sanitary or vaccinal pass*” could be required in this context, regardless of the number of people attending, and even if this was during a period when the pandemic was raging.

*Why such a thing?*

It is simply because of a “*little oversight*” of the French government, more precisely of the Prime Minister! He failed to include political meetings in the list of places where the “*sanitary pass*” or “*vaccinal pass*” were compulsory.

In doing so, as without law no restriction is possible, the immediate repercussion is that as long as the law on the “*vaccinal pass*” remained active, political meetings not being expressly mentioned in the vaccination law, they were always managed by “*Articles 2 and 11 of the Declaration of 1789*”, these presenting the right of all French people to be free to present their opinions, and to be able to meet freely within a political association.

Thus, the first law which established the obligation to vaccinal against *covid 19*, having not specified that access to political meetings should be subject to either a “*sanitary pass*” or a “*vaccinal pass*”, this type of event cannot be subject to vaccinal laws.

Here we discover that it is legislation that prevails to the detriment of health. The absence of a legal legislative basis prevails over an article of law which was nevertheless intended to limit the spread of the pandemic. Thus, on the one hand, the Constitutional Council clearly recognizes the dangerousness of such gatherings and “*the objective of constitutional value of health protection*” aimed, in such a context, by the “*sanitary pass*”.

However, on the other hand, as we have seen, it could not be imposed that a “*sanitary pass*” be required at the entrance to political meetings since no law had provided for it; to do so would therefore be unconstitutional, as it contravenes “*Articles 2 and 11 of the Declaration of 1789*”.

It is important to note that the Constitutional Council recognized that the paragraph of the “*vaccinal pass*” which tended to allow entry into political meetings to be subject to a “*sanitary pass*”, was in accordance with what the Constitution established, because fulfilled the bases of the “*constitutional value objective of protecting health*”.

Nevertheless, although the Constitutional Council recognized that the “**access to meetings that present an increased risk of spreading the epidemic due to the occasional meeting of a large number of people likely to come from distant places, subject to the presentation of a “sanitary pass”**” and that the “**sanitary pass**” pursued “**the objective of constitutional value of health protection**”, this paragraph of the law was recognized as “**contrary to the Constitution**”.



The bottom line is that since this part of the bill was not backed by valid law, it was declared unconstitutional.

In doing so, as without law, there is no possible restriction, so even if the pandemic is raging, no one can hinder the freedoms that the French constitution confers on the French.

Thus, pandemic or not, if the laws requiring vaccination are not supported by a valid legislative basis, they are null and void, as contravening the Constitution.

One cannot "*listen to one's heart*" and act without the endorsement of a legal basis. We can even say that, even if the planned action meets public health requirements, it cannot be validated outside the legislative framework.

With this example, we understand that as noble and beneficial as the dominical laws are for all or part of the French, being carried by a religious legislative base which contravenes the constitution, they must be repealed.

We understand by this very fact that this argument of *Mr. Bailly*, presenting the benefits of the dominical laws for the greatest number, cannot justify their durability.

We have already come a long way in this theme, we will now discover how laws prohibiting working on Sundays can have an arbitrary and pernicious side, because in a discriminatory way the rights of French people who observe the Sabbath and Shabbat are violated.

We are forced to rest on Sundays, whereas in order to observe the Sabbath, we already do not work on Saturdays.

If we had to take into account all these non-working Sundays, this would represent a significant shortfall.

As long as this medieval law remains, it discriminates against me and all Sabbath-keepers, because within the framework of the *35-hour week*, we are led to work only five days a week, instead of the six which are the prerogative of all the other French people.

By forcing Sabbath keepers not to work on Sundays, the French state is oppressing them. We are thus hindered and therefore do not have the same chance of success as those who observe Sunday.

*This means that we have a shortfall of one day per week which amounts to 52 days per year.*

By doing so, the French State acts in a discriminatory way and violates the laws which prohibit such things and which I will present to you. Here is the first: **“1° Any direct or indirect discrimination based on actual or supposed membership or non-membership of an ethnic group or race shall be prohibited in matters of social protection, health, social benefits, education, access to goods [...].**

**2° Any direct or indirect discrimination based on sex, actual or supposed membership or non-membership of an ethnic group or race, religion or belief, disability, age, sexual orientation or identity or place of residence is prohibited with regard to membership and involvement in a trade union or professional organisation, including the benefits provided by such organisation, access to employment, employment, vocational training and work, including freelance employment or self-employment, as well as working conditions and professional promotion.**

This principle shall not preclude differences of treatment based on the grounds referred to in the preceding paragraph where they meet an essential and determining occupational requirement and provided that the objective is legitimate and the requirement is proportionate”. [Extract from: « Article 2 loi n°2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations. » (translated into English from the original text)].

Let's complete with this other text: **“1. Everyone has the right to freedom of thought, conscience and religion; This right includes freedom to change one's religion or belief and freedom, either alone or in community with others and in public or private, to manifest one's religion or belief, in worship, teaching, practices and observance.**

**2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others”.** [Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1-2 (translated into English from the original text)].

Let's finish with this: **“No one should be disturbed for his opinions, even religious ones, provided that their manifestation does not disturb the public order established by the Law.”** [*Article 11 Déclaration des Droits de l'Homme et du Citoyen (Français) de 1789 (translated into English from the original text)*].

These texts teach us that French legislation grants everyone the freedom to publicly manifest their convictions, without being disturbed.

It is important to note that the second text we saw above states that restrictions on religious freedom that may prevent the public practice of faith are established in order to :

*Preserving public safety, the protection of public order, health or morals, or the protection of the rights and freedoms of others.*

When we look at these various reasons that prohibit the public practising of faith, we realise that working on Sundays, with another *24 hour* weekly day of rest, is not one of the restrictions that may allow the French state to prevent an individual or group from publicly living their faith.

Moreover, if Sunday were one of those restrictions, no authorisation would be granted, but many derogations are established in this regard, so that those who work on that day may be paid twice as much as on a normal day. This law establishes this:

**“The collective agreement sets out the compensation granted to employees deprived of dominical rest [...] In the absence of an applicable collective agreement, the authorisations are granted on the basis of a unilateral decision by the employer, taken after consulting the works council or employee representatives, where they exist, and approved by a referendum organised among the staff concerned by this exemption from dominical rest.**

**The employer's decision, approved by referendum, determines the compensation granted to employees deprived of dominical rest as well as the commitments made in terms of employment or in favour of certain groups in difficulty or disabled persons.**

In this case, each employee deprived of Sunday rest benefits from a compensatory rest and receives for this working day a remuneration at least equal to twice the remuneration normally due for an equivalent period. [...]

**“Only voluntary employees who have given their written consent to their employer may work on Sundays on the basis of such authorisation. [...]**

*An employee of an enterprise benefitting from such an authorisation who refuses to work on Sundays may not be discriminated against in the performance of his or her contract of employment.*

*Refusal to work on Sundays for an employee of an undertaking benefitting from such authorisation shall not constitute a fault or a ground for dismissal [...]*

**“In the absence of an applicable collective agreement, every year the employer shall ask every employee who works on Sundays whether he or she wishes to benefit from a priority to take up or resume employment in his or her professional category [...].”**

The employer shall also inform the employee, on this occasion, of his or her right to stop working on Sundays if he or she no longer wishes to do so.

In such a case, the employee's refusal shall take effect three months after his or her written notification to the employer.

**“In addition, an employee who works on Sundays may at any time request to benefit from the priority defined in the preceding paragraph. [...].”** *[Extract from: « Loi (Française) n° 2009-974 du 10 août 2009, article 2, réaffirmant le principe du repos dominical et visant à adapter les dérogations à ce principe dans les communes et zones touristiques et thermales ainsi que dans certaines grandes agglomérations pour les salariés volontaires » (translated into English from the original text)].*

The exceptions allowing certain trades to work on Sunday demonstrate that working on that day is not something that can be considered to be detrimental to society or the state. To continue, I would say that the dominical laws and their exemption allowing certain sectors to work on Sunday created discriminations.

I am going to present you this reality taking as a background the news of 2013, where we saw in France of big signs of do-it-yourself rise against these dominical laws by opening without authorization on Sundays.

Faced with this outcry from those who work in (*or own*) DIY stores, the government's response at the time was to issue the following decree:

**“Subject: Temporary inclusion of do-it-yourself retail establishments on the list of categories of establishments that can legally derogate from dominical rest.**

*Entry into force: the text enters into force the day after its publication. Notice: this decree adds DIY retail businesses to the list of categories of establishments benefiting from a derogation with regard to dominical rest in application of article L. 3132-12 of the Labor Code (French).*

**Retail establishments trading primarily in DIY materials and equipment, hardware, paints-enamels-varnishes, flat glass, and construction materials are thus concerned.**

*This provision is scheduled until July 1, 2015, pending the vote on a new legislative framework on exceptions to dominical rest [...]*”

*[Extract from: Décret numéro 2013-1306 du 30 décembre 2013 portant inscription temporaire des établissements de commerce de détail du bricolage sur la liste des établissements pouvant déroger à la règle du repos dominical. J.O. Numéro 0304 du 31 décembre 2013 (...)] (translated into English from the original text).*

This decree intended to satisfy the DIY stores was rejected by the Council of State because of its temporary nature, in order to remedy the crisis the French government decreed the following:

**“[...] This includes retail establishments dealing primarily in do-it-yourself materials and equipment, hardware, paints, enamels and varnishes, flat glass, and building materials [...].**

**Do-it-yourself retail businesses on the list of categories of establishments benefiting from an exemption from dominical rest pursuant to article L. 3132-12 of the Labor Code (French)”.**

*[Extract from: Décret n° 2014-302 du 7 mars 2014 portant inscription des établissements de commerce de détail du bricolage sur la liste des établissements pouvant déroger à la règle du repos dominical (translated into English from the original text)].*

This is how DIY stores have joined the “*privileged*” who can work on Sundays. It is important to understand what contributed to change things, and to do this we must take into account the text of the law that the French State used to establish this decree to end the crisis.

To do this, let's discover the content of the text that is used in this decree, by reading this extract :

**“Certain establishments, whose operation or opening is made necessary by the constraints of production, activity or the needs of the public, may by right derogate from the rule of dominical rest by allocating the weekly rest in rotation.**

*A Conseil d'Etat decree determines the categories of establishments concerned. » [Article L3132-12 du Code du travail (translated into English from the original text)].*

Thus, this legislative text, which was the lifeline of the French State in this crisis, is also its Achilles heel.

By specifying that DIY stores can derogate from the dominical rest rule because they meet the “**the needs of the public**” it is a breach that has been opened.

Yes, because the term “**the needs of the public**”, not being clearly defined, it is understood as having to extend to all establishments meeting these criteria. All businesses meeting the needs of the public should therefore be able to open on Sundays.

*How would opening a DIY store on Sundays be more useful than the hairdresser or the mechanic?*

*As a hairdresser, I have to do clients' hair on Sundays for their weddings, communions, etc. And go tell those who are out of order on Sundays and that there is no mechanic, that this activity does not meet the needs of the public!*

The objective is not to ensure that all businesses are open on Sundays but simply that those who wish to can carry out their activities without being prevented from doing so by laws which are themselves in contradiction with other laws.

To continue, I would tell you that when it comes to Sunday Laws, in less than a decade, a lot has changed. Until then, on the strength of the bases of Mr. Bailly's report, the position of the French government was not to question the compulsory rest on Sunday. Things have changed and this firm position has been shaken by the “*Sword of Damocles*” that the European Commission was holding over France.

Thus, under the presidency of *Mr. Sarkozy*, faced with the obligation to present his budget to his European partners, the *Minister of Economy at the time [...]*, *Mr. Emmanuel Macron* established the basis for reforming the dominical rest, to the great displeasure of the trade unions and certain members of parliament.

In order to do so, the Prime Minister at the time, *Mr. Manuel Valls*, had to resort to **article 49-3 of the Constitution** to pass this law, one of the points of contention of which was the possibility of allowing the French to work more Sundays.

In this context, new derogations have been granted, allowing certain professionals to work on Sundays. Nevertheless, when I analyse this new reform of the Sunday laws that the government has tried to implement against all odds, things remain the same for me.

Nothing is being done to integrate minorities who, like me, observe the Sabbath or Shabbat and who are being robbed of their rights by these dominical laws. All citizens in a republic must have the same chances of success. There are two solutions for this:

*The first is the [Law of December 9, 1905 concerning the separation of Church and State (French)], which gives us the basis of what should happen to the laws and decrees of the Church that have insidiously infiltrated the Republic.*

*This law of the 13th of July, 1906 having religious roots conflicts with that of the 9th of December, 1905. These two laws cannot decently continue to coexist, so one of them must be repealed.*

*Of the two laws, the one of 1905 represents our identity as a French people, free and not subject to any religion.*

*Indeed, freedom, equality and fraternity are the three pillars of the Republic. It thus appears that it is this article 2 of the law of the 13th of July 1906 that should be repealed or amended.*

Apart from that, at the very least, for there to be fairness, and for French citizens who observe the Sabbath not to be discriminated against and their chances of success not to be less than the rest of the French, a new amendment must be enacted.

The objective is to establish equity. In order to do this, it would also be necessary for companies that employ a Sabbath-observer and allow him not to work on Saturdays because of his faith, to be able to work every Sunday in return.

It is time for France to stop these discriminations that these laws have established vis-à-vis the French who observe Saturday as a day of rest. Here is what the French constitution has established regarding the right of every Frenchman to work without being discriminated against:

*“[...] Everyone has the duty to work and the right to get a job. **No one may be harmed, in their work or employment, because of their origins, opinions or beliefs.** [...]”* [Préambule de la Constitution de 1946 (translated into English from the original text)].

As you can see, no one can be harmed professionally because of his beliefs. Which means that as this prohibition to work on Sunday, which the Sunday laws instituted, created, as we have already seen, a discrimination, towards those who observe the Shabbat and the Sabbath, these laws therefore contravene the constitution French and not any reason to be in the Republic.

It is therefore time that we were given the same chances of success. Here two simple choices present themselves to the legislators:

*On the one hand they have the choice to repeal all the Sunday laws, thus the legislative rules which manage France as a Republic will be rid of these religious laws and therefore only the rules of secularism will remain!*



*Otherwise, the choice to keep the dominical laws, can also be made, but it will be necessary to ensure that no discrimination will be brought, on the observers of the Sabbath, the adults but also the children! To do this, new amendments will have to be enacted in this sense.*

What I have just said introduces this other reality that Sabbathkeepers experience.

To find out, I would say to you that we have already seen how the provisions of the dominical laws discriminate against adults who observe the Sabbath, especially at the level of their work, now we will discover the effects of these laws on the lives of their children.

To get to the heart of the matter, we have already seen how the provisions of the Sunday laws discriminate against adult Sabbath and Sabbath observers, especially in their work, now let's find out how these laws affect the lives of our children.

Here is what has been instituted in this matter: **“Pursuant to Article L. 221-5 of the Labor Code, the weekly rest period must be given on Sunday.**

**Moreover, articles L. 221-3 and L. 224-1 prohibit the employment of apprentices on Sundays and public holidays.**

**However, establishments manufacturing food products for immediate consumption, hotels, restaurants and drinking establishments, as well as all the establishments listed in article L. 221-9 and the industries listed in article L. 221-10, are allowed to give their personnel weekly rest by rotation.**

**For this reason, since 1975, circulars have authorized the work of apprentices on Sundays and public holidays, considering that, in companies benefiting from an exemption under common law, apprentices, insofar as they follow the rhythm of the company, can work on these specific days.**

*However, five Court of Cassation rulings handed down on January 18, 2005 held that these circulars could not call into question the prohibition on having an apprentice work on Sundays and public holidays.*

Sectors of the craft industry where activity is particularly high on Sundays and public holidays, in particular those of the bakery-pastry industry, now encounter a problem in training and employing minor apprentices, *the case of adult apprentices having been settled by article 23 of law no. 2005-32 of 18 January 2005.*

Moreover, the ban on Sunday work for apprentices under the age of 18, combined with the requirement for a weekly rest period of two consecutive days and the weekly closing day of the establishment, may make apprenticeship in these sectors difficult to implement. [...]"

*[Réponse du Ministère des petites et moyennes entreprises, du commerce, de l'artisanat et des professions libérales publiée dans le JO Sénat du 07/07/2005 – page 1840. Travail des apprentis le dimanche et les jours fériés 12e législature. Taken from the French Senate website: <https://www.senat.fr> (translated into English from the original text)].*

What is presented here is dramatic for young people who are not of age and who wish to become apprentices! Of course, we understand that these minors must be protected, but in light of other criteria, let's analyze what this really means and implies:

*Thus, an employer craftsman who has apprentices, must give them two consecutive days off, one of which must necessarily be Sunday.*

Before continuing, let's rediscover what the French national collective bargaining agreement for the hairdressing industry has decreed on this matter:

**“Employees will benefit from a rest period of 24 consecutive hoursset for Sunday by application of Article L. 221-5 of the Labor Code and 1 additional day, allocated in rotation in agreement with the employer and according to the needs on duty. (1) [...]**

*(1) Paragraph extended subject to the application of the provisions of Article L. 221-4 of the Labour Code, under the terms of which the weekly rest period must have a minimum duration of 24 consecutive hours, to which must be added the consecutive hours of daily rest provided for in Article L. 220-1 (Order of 3 April 2007, art. 1).*

*[Extract from: “Article 10 (French) of the National Collective Agreement for Hairdressing and Related Professions of July 10, 2006. Extended by Order of April 3, 2007 JORF of April 17, 2007” (translated into English from the original text)].*

Thus, this second day of rest must be given either on Saturday or on Monday. So far this does not seem to be a discriminatory hindrance to young Sabbath or Shabbat keepers who are apprentices in the craft industry, because they can, it seems, be off on Saturday and Sunday. But in reality things are quite different.

*To tell you about it, with my 35 years of professional experience as a mixed hairdresser, I would say to you that Saturday being the leading day in this sector of activity, where the remuneration of the hairdressers is often doubled, in order to respect the obligation to close the two consecutive weekly days, one of which is Sunday, the hairdressing salons will generally close on Monday.*

*As a result, young Sabbath or Shabbat observers cannot be present in the company on Saturday, their hiring becomes problematic for the employer.*

*The objective being to train apprentices in order to optimize their sales figures and not being able to make their employees work on Sundays, the managers of the hairdressing salons will more easily hire as an apprentice a young person who agrees to work on Saturdays, than one who, by conviction, refuses.*

*For this business manager, to do otherwise would be a very important loss of earnings.*

We can see that these Sunday laws with the prohibition of working on Sundays do not only impact professional hairdressers who, like me, observe the Sabbath or the Shabbat, but also hinder young people who have the same faith base in their job search.

This discrimination means that our young Sabbath or Shabbat observers are not free to train for the profession of their choice.

Indeed, persevering in this way may be a hindrance to a professional career in the future. The youth is the future of the country, I find it very harmful when a young person is not free to choose the career he wants to embrace!

It should be noted that in accordance with the principle of non-discrimination of [*French Article L1132-1 of the Labor Code*], any employer who refuses to train a young person because of his or her convictions is outlawed and is guilty of reprehensible practices.

For there to be a change leading to equity for the professional future of Sabbath- or Shabbat-observant youth, one of two options should be put in place:

*Repeal the dominical laws or agree to waive the rule by granting a special dispensation for young Sabbath or Shabbat observers to be present on Sunday in a company that agrees to it.*

*They could then continue their apprenticeship or training without being prevented from doing so by these laws.*

In order to do so, this exemption should also be accompanied by a modification of the clause arbitrarily fixing two consecutive days of rest. This would allow those for whom this exemption is intended to benefit from their weekly rest period in a different way, for example on Saturday and Monday.

The same chances of success would then be offered to them! To continue, it also seems important to me to note that the discrimination brought to bear on the religious freedom of individuals by a State is not insignificant, but is a serious fact.

The following text attests to this: **“1 The enjoyment of any right set forth by law shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.**

**2 No one shall be discriminated against by any public authority on any ground such as those mentioned in paragraph 1”.**

[*Extract from: « Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2 "Interdiction générale de la discrimination » (translated into English from the original text)*].

The French state is thus violating this law as well as those we have seen previously by continuing to impose this yoke of Sunday laws on Sabbath followers.

Consequently, the social equality dear to France is trampled underfoot by its government which, through these Sunday laws, does not respect the inalienable right of each individual to be able to practice his faith without being the object of discrimination.

Thus, these laws prohibiting Sunday work trample on the faith of those who, like me, observe the Sabbath.

By doing so, the French State is acting in a discriminatory and practical of acts tainted with *“excess of power”*.

To continue, I would say to you that it is good to remember that dominical laws are based on religious foundations, and as the France has no longer been under the yoke of religion since 1905, all French companies should therefore be eligible for the right to work on Sunday.

When we see how heavy the yoke of the laws prohibiting working on Sundays is, we can think that there is no remedy for this crisis which is eating away at France from the inside. And yet, legal texts such as the one below exist and can provide solutions:

**“In order to protect the health and safety of workers, minimum rules on working time must be introduced in all Member States. Under the European Working Time Directive (2003/88/EC), each Member State must ensure that every worker has the right to:**

*A limited weekly working time, which cannot exceed 48 hours on average, overtime included;*

*A minimum period of daily rest, at the rate of 11 consecutive hours every 24 hours; A break time during working time, if the worker is active for more than six hours;*

**A minimum weekly rest period of 24 hours without interruption for each seven-day period, which is added to the daily rest of 11 hours;**

**Paid annual leave of at least four weeks per year; Additional protection in the event of night work, for example: The average working time cannot exceed 8 hours per 24 hour period;**

*Night workers may not perform arduous or dangerous work for more than 8 hours per 24-hour period [...]* [Conditions de travail – Directives sur le temps de travail de la Commission européenne (translated into English from the original text)].

It is important to note that this text of European law reinforces in Europe (*therefore in France*) the bases of workers' rights that had been decreed by the Sunday laws.

However, it leaves you free to choose the day of rest that must be observed. It is therefore time for the French State to stop amending these Sunday laws by putting bandages on a “*gangrened base*” because solutions exist!

France being European, it should reform these laws and repeal the second paragraph of the **law of July 13, 1906** which establishes “[...] **The weekly day of rest shall take place on Sunday [...]**” and this, because it is a violation of the “*European Convention for the Protection of Human Rights and Fundamental Freedoms*” which prohibits all discrimination.

As you can see, there is no need to look for solutions since they already exist. To continue, I would tell you that this discrimination that French laws have established against those who observe the Sabbath is due to the fact that we are part of a minority.

And it is because the vast majority of French Christians observe Sunday as a day of rest that the discrimination we suffer continues.

*Imagine that in this century, that in France, the dominant religion is, instead of the Catholic Church, a Protestant religious denomination which observes the Sabbath and that, strong in its position, it demands the right that its supporters can work on Sundays.*

*Certainly the top French leaders would have, under the weight of the popular masses, would have already instituted an exemption allowing them to work on Sundays, as was the case for the DIY stores.*

But since those who observe the Sabbath are currently a minority, the country's top decision-makers do not take into account our rights and do not have the same opportunities for a full professional life and income. which if related.

It is time to repeal or readjust these obsolete laws which hinder the individual freedom of French people who want to work on Sundays.

It is time, in order to give more purchasing power to the French, to allow those who want to work on Sundays, in order to honestly earn *"their bread"* ! In this period of crisis and recession due to this *covid 19* pandemic, is it not time for the French government to really question the validity of these dominical laws?

Can the French State continue with impunity to lead to the bankruptcy of French companies, as is the case with my companies, which wish to work on Sundays? It is important that no ambiguity can remain with regard to my motivations. My objective in writing this book was not to ensure that all French people were obliged to work on Sundays, or that on this day all administrations were open.

The objective is to allow those who so wish and who carry out an activity not benefiting from an exemption to work on Sundays to be able to do so without risking penalties set by a law which itself contravenes fundamental principles and is therefore illegal. With a change in the law, we could see a resumption of growth.

To continue, I would say to you that the dominical laws, by the discriminations which they created, vis-à-vis the observers of the Sabbath, and which we discovered throughout this part, contravene another article of the French constitution, than those already presented. I'm going to present it to you.

To do this, let us read the following: **"France is an indivisible, secular, democratic and social Republic. It ensures equality before the law of all citizens without distinction of origin, race or religion.**

**She respects all beliefs**". [*Article 1er de la Constitution Française du 4 octobre 1958 (translated into English from the original text)*].

The term that interests us here is the word **"secular"**.

It can be given many definitions, but the one that interests me is the following, which I invite you to read: **"Secularism guarantees freedom of conscience. From this derives the freedom to manifest one's beliefs or convictions within the limits of respect for public order.**

**Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief. Secularism guarantees believers and non-believers the same right to freedom of expression of their beliefs or convictions.**

*It also ensures the right to have or not to have a religion, to change it or to no longer have one. It guarantees the free exercise of worship and freedom of religion, but also freedom vis-à-vis religion: no one can be forced to respect dogmas or religious prescriptions.*

**Secularism implies the separation of the state and religious organizations. The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult — does not govern the internal functioning of religious organizations.**

**From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users. The secular Republic thus imposes the equality of citizens vis-à-vis the administration and the public service, whatever their convictions or beliefs.**

**Secularism is not one opinion among others but the freedom to have one. It is not a conviction but the principle which authorizes them all, subject to respect for public order"**.

[*Extract from: Droits et libertés. Qu'est-ce que la laïcité? Tiré du site internet: <https://www.gouvernement.fr/qu-est-ce-que-la-laicite> (translated into English from the original text)*].

Above all, it is important to note that this text, I did not pull it out of my hat, or under my mattress, like an old rag, which I wish to reuse, but it comes from a French government site.



Now that point made, let's continue. To you who read me, have you really taken in what is said here? To refresh your memory, let's re-read this excerpt: **“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”**.

This text alone demonstrates the nonsense of the dominical laws! We are very far from such a reality in France, because we have seen it, historical text in support, that the laws obliging French citizens not to work on Sundays are doubly religious:

*The first reason is that the first version of these laws was instituted by the Romans in order to venerate the “sun-god” which makes his first laws a religious prescription.*

*The second reality attached to these laws is that the very term dominical, which was instituted to qualify them, as we have seen, designates what “belongs to the Lord” and it is Catholic dogma that instituted it.*

In doing so, the dominical laws, which force all or part of the French people not to work on Sundays, make it impossible for France to be a secular republic, because in such a place **“[...] no one can be forced to respect dogmas or religious prescriptions. [...]”**, because **“Secularism guarantees freedom of conscience”**.

*Where is my freedom of conscience when as an observer of the Sabbath, of the laws which the ancient Roman people instituted and which have been brought up to date, by the Catholic Church, at the cost of the blood of a myriad of Martyrs, themselves of Sabbath or of Shabbat keepers, continue to keep me, for 25 years in abasement and dearth?*

*France cannot therefore on this day claim to be a Republic because by the iniquitous acts that we have discovered that it practices it rejects the first basis of a secular Nation!*

What I say seems harsh and disproportionate, but in order to take the bearing of my words and their reality, let's come to what should qualify France as a *“secular Republic”*.

To do this, let's reread this excerpt from this text that we have just discovered: “[...] **Secularism implies the neutrality of the State and imposes the equality of all before the law without distinction of religion or belief. [...]**”

**Secularism implies the separation of the state and religious organizations. The political order is based on the sole sovereignty of the people of citizens, and the state — which neither recognizes nor salary any cult [...]**”

What this French government site presents here is simple:

*The reality of “secularism” is materialized by the fact that the (French) State does not recognize in all that is within its jurisdiction, therefore also at the level of its legislation, any text, laws, decrees, dogma, knowledge etc. which is directly or indirectly of a religious nature.*

It is on paper separate from any religious organization, so no religious influence can remain in the **“La République Laïque”** that is France on paper!

On the strength of this basis, the State **“imposes the equality of all before the law without distinction of religion or belief”**.

All of this is difficult to reconcile with all that we have just seen, which are based on the dominical laws. Let's now review these same basics but in reverse:

*Any Nation, which retains in its legislation, in the management of its administration, its public service, its territorial communities, laws or provisions resulting from the dogma or beliefs of a religion, is not a “Lay Republic”!*

*Any country that discriminates against part of its people and forces them to observe religious prescriptions and/or laws cannot bear the name of “Secular Republic”.*

Let's continue our study by taking into account this other extract from our basic text:

« [...] From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users. The secular Republic thus imposes the equality of citizens vis-à-vis the administration and the public service, whatever their convictions or beliefs.

Secularism is not one opinion among others but the freedom to have one. It is not a conviction but the principle which authorizes them all, subject to respect for public order.

The political order is based on the sole sovereignty of the people of citizens, and the state — *which neither recognizes nor salary any cult* — *does not govern the internal functioning of religious organizations.*

**From this separation is deduced the neutrality of the State, territorial communities and public services, not of its users.**

Here we note that one cannot speak of secularism, when the dominical laws are the basis of the management of the organs of the state, of the public service, of which the schools are a part.

Even more important there can be no secularism when the dominical laws are above all the basis of rest for civil servants, it is this reality which has allowed, as we have already seen, that these laws, which had been abolished for the rest of the people can be reborn from their ashes like the phoenix.

There can be no Secular Republic as long as the civil servants who are in charge of educating our children are still subject to Sunday laws, and as long as children who observe the Sabbath are discriminated against and see their chances of success being less important than those offered to their little friends who have Sunday as their day of rest and faith.

In this excerpt we also discovered the uniqueness of secularism, which is not an opinion or a conviction, but is what founds these things, and allows everyone to be able to freely express these opinions, without being hindered.

Nevertheless, this secular freedom which is ours must not contravene the rules instituted in the Republic! In all that we have just read, here is what for me should make us think: **“Any society in which the guarantee of rights is not assured, nor the separation of powers determined, has no constitution.”**

*[Article 16 (Français) de la Déclaration des Droits de l'Homme et du Citoyen de 1789 (translated into English from the original text)].*

If we stop at what is presented here and highlight it with everything we have seen so far with regard to dominical laws, where the French constitution is undermined, and the fundamental rights of all or part citizens are discriminated against, we understand that we are like having no constitution, in France.

If that were the case, these iniquitous laws would never have been able to see the light of day or continue to endure, in a country, which is a Secular Republic.

*It is important to understand that one cannot be both one thing and at the same time its opposite. One cannot at the same time practice religious precepts and boast of being a Secular Republic”, which discriminates against all or part of these citizens, by obliging them to practice Catholic dogma.*

*We cannot continue to sully the memory of the revolutionaries, who at the cost of their lives, bequeathed to us the Secular Republic that is France, by teaming up, longer with the laws and decrees, bloody than the Church Catholic instituted.*

*It is time that France can emancipate itself from these religious laws which are, as we have seen, without foundation and which gangrene it and that it can become what it should always have been, a Secular Republic, cradle of the rights of man, and where no discrimination is perpetuated, by those in charge of protecting us!*

On this day the question is no longer whether or not to repeal the dominical laws? The real question is:

*What is our foundation, in France as a people? What are our values? If the answer to these questions is the Constitution and the rules of the Republic and of the secularism, well the only decision that must be put in place is the repeal of these discriminatory legislative texts which are the dominical laws!*

*We must not be inconsiderate:*

*Either we choose not to reform these iniquitous laws, which are incriminated in this file, and from then on, we must accept that we contravene our constitution which brings a reaction such as a fusion, which makes that we act the destruction of the Republic to tend towards other things.*

*The finality can only be a feudal system where the leaders of the people do not care about their compatriot's opinion, and constrain them in discriminatory ways.*

*Or, we choose to be in reality what we have, for centuries established, in our constitution and in our legislation, and let us make sure, from now on, to be a strong Nation, a just Republic and a Secular State where no trace, even tiny of discriminatory or religious laws remain.*

To continue, I would tell you that my goal is that the following can now prevail in France:

**“[...] So that the claims of the citizens, based henceforth on simple and indisputable principles, will always turn to the maintenance of the Constitution and the happiness of all.”**

*[Préambule de la Déclaration des Droits de l'Homme et du Citoyen (Français) de 1789 (translated into English from the original text)].*

The objective of every French citizen should be to make sure that nothing contravenes our constitution, and doing so is presented here as contributing to our happiness as a people.

I therefore call on you, each of you at your level to move things forward so that our nation, which is in agony, under the yoke of the pocket of fetid pus that are the iniquitous laws which gangrene it, can be healed, and that we become again this beautiful and great nation, which the revolutionaries instituted during the French Revolution.

*To continue, I would say that the durability of these laws is due to the role the Vatican plays in the European political chessboard.*

Although the Papacy's legislative power over nations is supposed to be over, in reality it is quite different.

In the news, we often see that once appointed, the high dignitaries of European nations value having the pope on their side. This tells us:

**“Visit this Tuesday, June 26 to the Vatican by French President Emmanuel Macron. [...]**

**The visit of French presidents to the Vatican is now a tradition, and it was René Coty, president under the Fourth Republic who inaugurated it, in a way. In June 1957, he was received by Pope Pius XII at the Apostolic Palace.**

**It was during this trip to the eternal city that he took possession of the title of canon (chanoine) of honor of St John of Lateran, an ancient custom that had fallen into disuse under the Third Republic. [...] General Charles de Gaulle will visit the Vatican twice; [...] He too will take possession of the title of Canon (chanoine) of Honor of the Lateran, devolved since Henri IV to the French Head of State.**

**Valéry Giscard D'Estaing made no less than three visits to the Vatican during his seven-year term: in December 1975, in October 1978 [taking possession of the title of canon (chanoine)], then in January 1981. [...] In 14 years of power, François Mitterrand only visited the Vatican once, in February 1982.**

**[...] Mitterrand will accept the title of canon (chanoine), but will not take possession of it. In January 1996, President Jacques Chirac paid a State visit to the Vatican, the first since that of Charles de Gaulle in 1959.**

**After an interview with Jean-Paul II, he took possession of his title of Canon (chanoine) of the Lateran. [...] Nicolas Sarkozy will visit the Vatican twice during his five-year term in 2007 [taking possession of the title of canon (chanoine)] [...]**

**François Hollande, elected in 2012, will be received by Pope Francis in January 2014. [...] François Hollande will accept the title of canon (chanoine), but will not take possession of it”.**

*[En images, les visites des présidents français au Vatican. Taken from: <https://www.vaticannews.va/fr.html> (translated into English from the original text)].*

Let's complete with this other most apt text:

**“[...] The title of “the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran” goes back to royalty and to Louis XI.**

**It was reactivated by King Henry IV, who, after recanting his Protestant religion and receiving absolution from the Pope, donated the Benedictine abbey of Clairac, in Lot-et-Garonne, to the Lateran. In exchange, he received this canonical title, subsequently awarded to the kings of France.**

*Since then, a mass has been celebrated every year on December 13 in the Basilica of Saint John in Lateran, in Rome, in honor of France.*

**All the kings of France, then the heads of state, were honorary canons (chanoines), but it was not until 1957 that President René Coty came to Rome to really take possession of this title.**

**[...] The Elysee Palace specifies that the title of canon "is part of the package of the office of the president" and that "it cannot be refused". It is nonetheless symbolic, bringing the presidency closer to the Catholic Church, and rich in meaning for the French faithful – who are also voters. [...]**

**Emmanuel Macron's choice is in line with his speech to the French bishops' conference, during which he expressed the wish to "repair" the "damaged" link between the Church and the State. [...] As the Observatory of Secularism, a commission under the responsibility of the government, reminds us, "secularism implies the separation of the State and religious organizations".**

**The deputy La France insoumise Alexis Corbière believes in La Croix that "as president of the secular Republic it is not correct to receive a religious title in this way, even in an honorary way" and calls on Emmanuel Macron to break with this tradition”.**

*[Pourquoi le président français devient-il chanoine de Latran ?*

*Emmanuel Macron, en visite au Vatican, a reçu mardi ce titre honorifique qui remonte à la royauté. Par Anne-Aël Durand et Samuel Laurent. Publié le 26 juin 2018 à 11h20. Taken from the site: <https://www.lemonde.fr> (translated into English from the original text)].*

Before developing elements of what we have just seen, I would like to challenge you on some realities. To do this, I'm going to ask you the following questions:

*What do you think of the young people in France who have chosen to perpetuate the Nazi dogma and who, in the name of their ideology, have tagged swastikas on Jewish graves?*

*Faith is a right in this country, so do you think what they are doing, even if it doesn't make sense to you and to me, because personally I find it appalling, has a reason to be within of a democratic society.*

*Nevertheless it is their basis of faith, in doing so they continue to worship Hitler and perpetrate these ideas, and honor him by displaying this ancient symbol of his ideology which is the swastika of the Nazis...*

Many will judge them and find their ideology revolting, and among them the politicians who have occupied the post of president of the French Republic, nevertheless they do not do better, if not even worse, because they pay reverence to an ideology that has foundations much more bloody than all that Hitler and the Nazis were able to perpetrate, and it is the dogma of Papal Rome that it is about.

To understand what I am saying, we must not lose sight of the fact that we have seen that those who have worn, through the ages, the robe of the papacy has been one of the worst *serial killers* in human history.

Let us now consider the title of "*the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran*".

To do this I would tell you that by accepting this title French Presidents acknowledge accepting this bloody heritage of the works that the Catholic Church has perpetrated, among others against the Christian martyrs who observed the Sabbath, and through the same door, as the we make the monarchs of the past allegiance to the Pope and to Catholic dogma.

Which is nonsense in a republic, like France, which is supposed to be secular, therefore not subject to any religion.



This reality is presented in this text by the *Observatory of secularism*, and the *deputy of rebellious France Alexis Corbière*.

Unfortunately, although France is a republic that is “no longer” under Catholic domination, it is still, like as for the Sunday laws, a slave to the ancient religious rite of the title “*canon (chanoine) of the Lateran*” instituted by this religion.

So, where is the freedom in what we have just read? It is an ubuesque (*grotesque*) situation, a government that no longer has to have any connection with religions does not have the latitude to abrogate an ancient religious custom.

All this seems good-natured, nevertheless a tool or an image that finds its origin in the blood of innocents that was shed, cannot continue to have a permanence in the Republic. To understand this, we must go back to the basis on which the title of “*the first and only honorary canon (chanoine) of the Arch-Basilica of the Lateran*”.

It finds its reason for being in the persecutions, murders and spoliation, among others, of Protestants that the papacy has carried out through the ages and it was given initially to past monarchs who had pledged allegiance to the Catholic Church and supported him in this type of bloody works.

History teaches us that under the guidance of the papacy these monarchs fought civil wars during which they mercilessly massacred all those who rejected Catholic dogma.

Thus, just as the swastika (*the nasi cross*), the iniquitous symbol of the Nazis, is a symbol of the blood of the Jewish martyrs that were shed, so is the title of “*first and only honorary canon of the Lateran Archbishopric*” as well as the dominical laws which are, as we have seen, symbols of the suffering of Sabbath and Shabbat keeper, which were led to martyrdom by the Catholic Church.

*Nevertheless, it continues to be enthroned within the Secular Republic that is France.*

All of this clearly demonstrates the power that the Pope has over the French State which is, it seems, only a republic on paper, if this were not the case, these things, above all the dominical laws, would not continue to have a durability.

To continue, I would say to you that we also discovered in these texts seen before that the visit of the French presidents to the pope fits even, in France, in a long tradition inaugurated by the president *René Coty*, in 1957 and it, that they are religious men or not!

Nevertheless, this step of the French presidents consisting in visiting the pope is a political choice which is well calculated.

This approach is due to the fact that Europe being mostly made up of Catholics, in order to have political continuity, these high dignitaries, as *Bonapart* did with *Pope Pius VII*, make sure to be in good graces of the pope in place.

Thus, the President of the Republic who would repeal the laws prohibiting working on Sundays would be very badly seen by the pontiff and therefore by Catholics.

This would call into question its political sustainability. In my opinion, it is therefore difficult for them to repeal these archaic laws. We have a good example of this situation when we consider the French politician, whom I quoted a few lines above, who has since become President of the Republic.

This man is *Mr. Emmanuel Macron* who helped to amend, in part, the Sunday laws. By doing so, under European pressure, he had given a great kick to the Catholic ant-hill.

However at that time he had not yet shown his true face, it was only when he became President of the Republic that he was able to remove the mask and show the total submission he wears to the papacy. For the signified he not only made sure to return, like his predecessors, the protocol visit to the pope in office, but he went much further.

In the second text we saw above, we discovered that he was one of the most zealous to serve the papacy, to do this his objective is to "*repair*" the "*damaged link between the Church and the State*". Are you aware of the implications of what the current President of the French Republic, *Mr. Emmanuel Macron*, is saying here?

*Yes! No! Well...* to understand it we have to wonder about what has been "*damage* (the right word would be "**broken**") between Church and State. Well it is none other than the French Revolution, then there "*French law of December 9, 1905 concerning the separation of Church and State*", which decreed, as we have seen, the separation between these two entities.

Thus, in order to restore the damaged link between the Catholic Church and the French State, it would be necessary to reform the French constitution and move from a republic to a kingdom governed by a monarch, in this case the king MACRON.

On the strength of this allegiance that the President of the French Republic bears to the Pope, you understand that the Sunday laws were not in danger of being abrogated under his five-year term!

Historical and current facts therefore demonstrate to us that papal supremacy still prevails and that its domination over the rulers of nations is real and timeless. Thus, for centuries the issues at stake in the Sunday trading laws have evolved beyond the religious framework and have taken root in the political sphere, but *the Vatican* still continues to weave its web of intolerance in the shadows.

In order to understand this, I will present you with an excerpt from a speech by Pope Francis: **“An employment pact: this is the wish expressed by Pope Francis at his first meeting in Campobasso, the capital of the Molise region in south-central Italy.**

**During a meeting with the world of labour and industry at the regional university, he addressed the workers and entrepreneurs of this region to express his closeness to them with regard to “the tragedy of unemployment”. “So many jobs could be recovered thanks to a strategy set up with the national authorities that know how to take advantage of the opportunities offered by national and European standards”. [...]**

*“This is one of the greatest challenges of our time, converting to a development that respects creation”. [...] The report states, “to respond to the new and complex issues that the current economic crisis poses, locally, nationally and internationally”.*

*Another challenge in the world of labour and industry: “Reconciling working time with time spent with the family”.*

**“It is a point that allows us to discern and to evaluate the human quality of the economic system in which we find ourselves”, *he added.***

*The pope took the opportunity to return to the theme of Sunday working, “which is not only of interest to believers but to everyone as an ethical choice”.*

**“Sunday without work affirms that the economy does not have priority over people, over gratuitousness and non-commercial relations, over family relationships and friendship and for believers over the relationship with God and with the community”.** *And ask yourself this question:*

**“Is working on Sunday a real freedom?”** [*Excerpt from: « Message du pape François en visite pastorale en Molise, Italie, le 5 juillet 2014, présenté par Radio Vatican » (translated into English from the original text)*].

In this message, the pope presents key points that oblige European leaders not to question the dominical rest. Among other things, he says in relation to the dominical rest that *“it does not only interest believers, but is of interest to everyone as an ethical choice”*.

The word *“ethics”* that the pope uses here is very important because it comes from the Latin *“ethicus”*, which means *“morality”*.

By making this statement, the pope makes Sunday a mandatory observance for all those who have morals, which implies that those who do not observe Sunday do not have morals.

In support of this idea, he had already proclaimed in this regard: **“Reconciling time at work with time spent with the family [...] It is a point that allows us to discern, to evaluate the human quality of the economic system in which we find ourselves”**.

In this sentence, the pope presents the quality of a government's economic system as being linked to the management of working hours and the rest it offers its people. By his words he therefore states that a European government, which would not make a plan to ensure that its people can have quality time spent with their families outside of working hours, would have no ethics.

And to present the day of rest that should be observed in such a state, the pope says:

**“Sunday without work affirms that the economy does not have priority over people, over gratuitousness and non-commercial relations, over family relationships and friendship, and for believers over the relationship with God and with the community”**.

Sunday is presented by the pope as the means by which a state has given priority to the well-being of its people and not to its finances. To anchor his plea in the minds of the people, he makes a statement that is highly significant. **“Is working on Sunday a real freedom?”**.

This question that the pope poses, in support of his argument, leaves room for reflection and is highly subjective and can be interpreted in different ways.

For me, he means that those who work on Sundays are slaves to work! In response to this, the question I ask is the following:

*When I, who observe the Sabbath, am compelled by French laws to observe the Catholic dominical rest day, which was originally instituted for the purpose of worshipping the “Sun God”, am I not deprived of my freedom precisely because of these oppressive laws forbidding Sunday working?*

*Shouldn't freedom of thought and freedom of belief be the right of all those living within a State (like France) whose foundations are based on human rights?*

This speech by the pope is nothing more than a subtle means used by the Vatican to incite European leaders not to touch the dominical rest. Thus, it is because of the reverence these European leaders have for the pope that these laws endure. The durability of the Sunday trading laws is a much bigger enigma to me than *Area 51* or *the Yeti*, because both are unfounded urban legends, whereas the bloody nature of the Sunday trading laws is a proven historical fact.

We have seen her. Thus, the laxity of the European authorities in the face of the plundering and genocide of the Jews and the Sabbath observers by the Catholic Church is incomprehensible to me.

For those of you who know the abomination of Nazism and the martyrdom suffered by the Jews under Hitler, do you think that the Nazis were right to deprive and kill the Jews? The question itself grieves me, and I know that your answer is like mine: *No!*

We recognise that justice was done when the Nazis had to pay for their crimes by being arrested, tried and convicted and that the property looted from the Jews was returned to its owners.

What about the property that the Catholic Church took from the Jews? Would the plundering of the Jewish people be more justifiable because it is carried out by men of the Church?

**Example:** *Take a painting by a great master, such as a Picasso or a Gauguin, which has belonged to a Jewish family for ages and which, because of despotic laws, was taken away from them to adorn the walls of their tyrant's home!*

*Is it not plundered booty, even though this dominator is called His Holiness the Pope?*

When I look back and take the time to compare what others like the Nazis had done to the Jews and what the Catholic Church did to them, I don't see any difference.

*Yet the Catholic Church has never been judged for these acts and it has never had to return property that had been plundered. Would the value of things change legally in France or in Europe depending upon whether or not a murderer and a thief were wearing the so-called "robe of the holiness"?*

When I think and ask myself about this, I wonder if the Catholic Church is above French and European laws? I leave this reflection to you, because being a simple man of the people these things are certainly beyond me!

Furthermore, I would like to draw your attention to the following:

*Do you think that in this century, the laws of totalitarian and despotic regimes founded at the cost of countless martyrs are still justified in our civilised societies? Of course not!*

And yet, the laws prohibiting Sunday working have not been called into question in France. At most, they have been "dusted off", but they are still as active as ever. It is thanks to the arguments developed in *Mr Bailly's* report that all this was possible.

This framework has become the new standard that reinforces the regulations for the compulsory Sunday rest in France.

Nevertheless, I would say to you that on the strength of everything we have just studied, we understand that *Mr. Bailly's report*, which has become the backbone of the dominical laws, highlights the intrinsic link that exists between the laws establishing the obligation of dominical rest on Sunday and the spiritual reality of this rest.

In doing so, as we have seen, the basis of the French laws prohibiting work on Sundays are not writings of the Republic, but find their root and reason to be in the laws and decrees of the ancient Catholic Church. Worse, here we find ourselves in front of this day of rest that the Romans established to revere the “*sun-god*” and the Catholic Church took over by instituting it as the “*day of the Lord*”.

We are, as we have seen, in a religious legislative base which remains in the French Republic which nevertheless presents itself as a secular state. We have seen that it was *Napoleon's* thirst for power that allowed *Pope Pius VII* to give secularism a religious twist by introducing the obligatory Sunday rest, which found its continuation in the laws of the Republic.

In his report, which has become the backbone of the laws prohibiting Sunday working in France, *Mr Bailly* underlines the historical importance of Sunday through the collective consciousness of the French.

Although in his argument he obscures the bloody foundations on which these laws were instituted they nevertheless existed. Through these laws, the rights of the Jewish people and of those who observe the Sabbath continue to be violated.

In spite of the plundering, genocide and the degradation of the Jews and Sabbath keepers, the dominical rest has become a permanent feature of French life. To rediscover the atrocities that the Catholic Church has, through the centuries, inflicted on Sabbath and Shabbat keepers, refer to the chapter titled “*The bloodthirsty legislative legacy*”.

Basic human decency would require that such decrees should not still be in force in a State, such as France, where human rights are advocated and where its President of the Republic has positioned himself as a “*protector of secularism and defender of anti-Semitism*”.

Yet the Sunday laws instituted by the Roman Catholic Church continue to have legitimacy, even though they were born out of atrocities.

In accordance with the above, there is a delicate point that I would like to highlight by way of example, without endorsing the facts:

*When an artist makes anti-Semitic remarks, the highest leaders of the French state are outraged!*

*When the quenelle becomes a sign of contempt for the Jewish people, the State is outraged!*

*But shouldn't it also rise up when laws stemming from anti-Semitic Catholic decrees continue to plunder and martyr the Jewish people as well as the Sabbath observers?*

Admittedly, the French state no longer robs Sabbath observers of their property, but they are discriminated against. It is true that in this century, they are no longer put to death, but their faith and their finances are still being put under considerable strain.

At this stage of the study, now that the various effects of the Catholic laws denounced earlier have been understood, it is necessary to determine the major cause of their longevity.

It is necessary to underline the psychological and spiritual impact and lasting effect on the French identity that these Sunday Laws have woven, because let us not forget, that before they were the Republic's laws, they were determined by the Catholic Church.

It is important not to lose sight of the power and impact that conditioning has on an individual.

**Example:** *Imagine a baby who, from birth, has been raised with wolves and is later found and placed in a home as a teenager. Despite his return to civilisation, he will continue to have reflexes that he acquired as a result of being brought up by wolves.*

*As a result, many years after his return to civilisation, he may adopt an unusual system of thought and perception without any specific standards of behaviour.*

For me this image represents the condition of the nations and peoples of Europe with regard to the dominical rest.



The reason for the continued existence of these laws in France is much deeper than the need of the French to preserve the family and social unity!

To understand this, we must return to the conditioning they have received in this regard. As we have seen, it was the Catholic Church that imposed the dominical rest, which was intended to encourage the blossoming and equality of men. As a result, this day of rest has been accepted by the vast majority as a good thing to be safeguarded.

In doing so, when the collective horror of certain actions has become unspeakable, amnesia becomes the only possible course.

This is how through ignorance that the following generations come to glorify the bloodiest acts of their fathers. In my opinion statements such as the one concerning the foundations of the Sunday Laws are the natural consequence of this state of affairs.

An excerpt is given below: **"In the collective consciousness and history of France, Sunday plays a special role. [...]**

**For everyone, Sunday is a historical, cultural and identity reference point that constitutes a landmark in the week. It is therefore not a day like any other. [...]"** [*Excerpt from: rapport sur la question des exceptions au repos dominical dans les commerces : vers une société qui s'adapte en gardant ses valeurs, du 2 décembre 2013 de Monsieur Jean-Paul Bailly (translated into English from the original text)*].

Let us recall that in its unabridged form this text was the foundation of the new laws forbidding Sunday working in France.

Because of the Papacy's stranglehold on European states, no President of the Republic, who wishes to have political sustainability, will take the decision to really reform or to repeal the dominical trading laws, unless he is constrained and forced to do so.

In order to hope for change, the pope must recognise, in the name of tolerance and love, that those who observe the Sabbath must be able to work on Sundays so that they are no longer discriminated against.

It is imperative that he also recognises that the abomination committed by the Roman Catholic religion in past centuries involving the burning, looting and martyring of those who observed the Sabbath (*and who rejected Sunday as a day of rest*) was a grave error and total lack of tolerance.

To discover this fact, I invite you to go to the chapter entitled "*The bloodthirsty legislative legacy*". It would also be appropriate to apologise for the bloody repression that took place in order to impose Catholic laws prohibiting working on Sundays.

It is the pope's duty to recognise the errors of the Catholic Church. And that is what Pope John Paul II did, in this text: "*This symposium was a response to the desire I expressed [...]*"

*It is only fair that [...] The Church takes on the sin of its children with greater awareness, remembering all of the circumstances in which, in the course of its history, they have distanced themselves from the spirit of Christ and his Gospel, presenting to the world, not the witness of a life inspired by the values of faith, but the spectacle of ways of thinking and acting which were true forms of counter-witness and scandal*".

*In public opinion, the image of the Inquisition is almost symbolic of this counter-witness and scandal. [...]*

*The sons of the Church cannot fail to return in a spirit of repentance to "the consent given, especially in certain centuries, to methods of intolerance and even violence in the service of truth". [...]*

*On the 12th of March, 2000 [...] forgiveness was asked for the errors committed in the service of truth through the use of non-evangelical methods. [...]*

*The prayer that I addressed to God at that time contains the reasons for a request for forgiveness which is valid both for the dramas linked to the Inquisition and for the wounds of memory which are a consequence of it.*

*'Lord, God of all men, at certain times in history, Christians have sometimes indulged in methods of intolerance and have not observed the great commandment of love'*.

[Extract from: « *Prière universelle de l'Église pour la confession des fautes et la demande de pardon, cf. ORLF numéro 11 du 14 mars 2000 (...)* Du Vatican, le 15 juin 2004. *Ioannes Paulus A II* » (translated into English from the original text)].

It is true that Sunday as a day of worship and rest is so deeply rooted in the spirit of the majority and of the French state that only those who instigated it can work towards its reform.

*In order to ensure that the dominical laws are repealed, I appeal today to Pope Francis, who presented himself as a visionary and reformer on the 27th of July 2013 in Rio de Janeiro, on the sidelines of World Youth Day.*

**— You who insist on the need to take into account the pain of men, you must act!**

*We have lifted the veil on the purpose of the sufferings that the Catholic Church has inflicted, without reason and with impunity, on the Jewish people and on Sabbath observers.*

*You cannot remain silent while this infamy continues.*

*A consecrated man of your stature, Pope Francis, presented as placing truth above all else, cannot continue to remain silent while the reminiscences of the decrees that looted and killed a myriad of those who observed the Sabbath continue in this century to martyr their descendants.*

*Pope Francis, show the world that you are no less worthy than Pope John Paul II, who humbly acknowledged in repentance that the abominations committed by the inquisitors are to be condemned.*

By doing so, the pope will open the door so that the leaders of the European nations can, without being at fault, repeal these laws forbidding working on Sundays. The aim is not for all French people to be able to work on Sundays, but for a law to be passed stipulating that Sabbath observers must be among those allowed to work on Sundays, so that they are no longer discriminated against.

Now that these points have been noted, it is imperative for things to change to raise awareness in our wonderful French Republic.

To this end, I invite all French people, especially Christians and Jews, to join me in this grievance that I have just presented to Pope Francis.

I also invite you to read the plans I propose in my book entitled “*Infamy of the State*”, which presents a framework that can change everything.

Finally, I say to you as an observer of the Sabbath, that I demand the right to no longer be discriminated against.

I ask all of you in France, especially you *ministers, MPs, senators, unions, etc.*, to do the same. And I ask all of you who are reading me in English-speaking countries as well.

— *Why does a law allowing Sabbath observers to “earn a living” by working on Sundays bother you?*

— *How does it bother you if an employer finds it convenient to hire a Sabbath observer or observers who want to work on Sundays?*

— *Don't we have the right to work whilst upholding our convictions?*

— *Are we sub-human?*

— *Why shouldn't we be entitled to the same chances of success as the rest of the French? And let us not talk about derogations that are impossible to apply for minorities, because the law must apply uniformly to everyone, since recent developments allowing DIY stores to work on Sundays show otherwise. Derogations do exist, so why should they not extend to us Sabbath keepers?*

I should like to make it clear, if need be, that the aim is not for all French people to work on Sundays, but that a law exists stipulating that Sabbath observers are among those who are allowed to work on Sundays, so that they are not discriminated against.

It is important to note that working on Sunday and resting on Saturday is part of the Sabbath observers' faith framework. **Working on this day is therefore not demeaning or punitive for us.**

Like the Sunday rest for Catholics, Saturday for us Sabbath observers, is the day established for worship, family, fraternity, fulfilment, physical and psychological rest, etc.

It is a day of rest for all of us.

## 6 Brief career synopsis, philosophy of life and discriminatory oppression

**I**n this chapter, I am going to tell you my story, which I believe will make more than one person aware of the situation that I face as an observer of the Sabbath, where the French laws forbidding Sunday working prevent me from earning a living.

To begin with, I would say to you that this reality that I undergo in the face of the oppression of the dominical laws, I have not always lived it, because I have not always observed the Sabbath, because I was born a Catholic and, from this In fact, Sunday was my day of worship and rest, so during the first ten years of my career I always worked on Saturdays and rested on Sundays.

So that when I embraced the profession of hairdresser at *15 and a half*, I had no idea of the sufferings that awaited me.

I first experienced the reality of being a hairdresser and not working on Saturdays when at around the *age of 25*, I took a stand for the Lord and chose to observe the Sabbath.

It should be noted that Sabbath observance goes much further for me than a routine ritual, for I have written a book entitled *“Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part”* which presents my convictions on the subject. Let us continue.

At that time, when I had hardly ever been unemployed in my ten-year career, I was faced with a new dilemma:

*I either had to work without observing the Sabbath or refuse to work on Saturdays and be unemployed.*

*Having chosen to remain faithful to the Lord, I stayed almost two years without being able to find work in a hair salon.*

*In the meantime, I did odd jobs that could not bring me balance.*

Nevertheless, not finding work as a mixed hairdresser because I did not work on Saturdays, I held on, but in 1999, I got married, and my young wife already had two children, in doing so, my situation came to change, I had to find a job, while maintaining my faith in the Sabbath.

To do this during the year 2000, at the age of 27, I had to decide to immigrate to Guyana with my family, where I had found a job as a mixed hairdresser while having my Sabbath.

We didn't know anything about this country, but as I could work while having the Sabbath, my wife and I made the choice to go and live down there with the children.

Everything was going well during the first semester, but so that the hairdressing salon could run on Saturdays my employer hired a hairdresser, to be there only that day, but as there was a greater demand for service from then on, she put us both to work only during half days, the objective being that my colleague could do more hours.

This situation was catastrophic, because I was in a foreign land with half a salary, and I couldn't find another job, because I didn't work on Saturdays, which is the busiest day for hair salons. In order to provide for my family, I decided to open my own hair salon.

I had no experience as a hairdresser manager or in accounting, because I was a good technician, who until then had never, even for a moment considered becoming a business manager.

This experience was brief, having set up this company in a hurry, I could not cope with its management and having started the activity without working capital, a few months after its registration, I had to stop the activity of this first hair salon on *January 27, 2002*.

Finding myself again without income, my family and I chose to return to Martinique less than two years after arriving in Guyana.

When we returned to Martinique, things were even more difficult because, with the birth of our child, the responsibilities were therefore heavier. I applied again as a mixed hairdresser, but the fact that I did not work on Saturdays, closed all the doors to me, in doing so, in order to provide for the needs of my family, I did odd jobs.

After long months of unemployment, having applied so far without success in several hairdressing salons, my application was accepted for a position as technical manager of a hairdressing salon.

The lady who ran this salon was immediately interested in my profile. But there was a problem:

*I don't work on Saturdays!*

In order to solve this problem, I offered to work on Sundays and she accepted. To our great surprise we found out that she was only allowed **to open five Sundays a year**, otherwise she would be subject to relatively high fines. We'll come back to this later.

During my career, I also applied to become a teacher in a hairdressing school and the employer was very interested in my CV.

However not working on Saturdays was still a problem as classes were held from Tuesday to Saturday.

As I could only be there four days a week, my application was rejected. Among other things, I applied to work as a hairdresser in *Cergy* and the same problem arose.

At the end of the telephone interview, which seemed conclusive, I preferred not to wait for the trial period to tell the employer that I do not work on Saturdays.

Here is a copy of the e-mail I sent her:

*“Good morning Madame Menard, I thought it best to respectfully revert to you today, because I believe it is more considerate to inform you of the following point before we meet!*

*I observe the Sabbath, so I do not work from Friday at sunset to Saturday at sunset.*

*And this faith is not just a flight of fancy, since I have written two books on the subject [...]*

*So it would be just as grave for me to work on the Sabbath as to kill or steal. I was going to tell you about it during our interview on Wednesday, but out of respect and so that you don't have to waste your time, in case my profile doesn't suit you, I preferred to tell you about it in advance.*

*I have 22 years of experience in hairdressing and I know that Saturday is the biggest day of the week in terms of turnover and that a boss rarely agrees to have an employee who doesn't work on that day. I would understand if you would prefer to cancel Wednesday's appointment.*

*May the Lord, whom I serve and love, above all bless and keep you! Sincerely, Kenny MARGUERITE”.*

And the response I received from the employer was:

*“Good evening, I do indeed think it would be better to cancel the appointment for Wednesday the 16th. Yours sincerely, Mrs. Menard”.*

One of the other discriminations I experienced was in a hair salon in Martinique. During the job interview, the employer, having learned that I did not work on Saturdays, said to me in a sarcastic tone. *“You say you're a hairdresser but you don't work on Saturdays!”*

These reported cases, especially the last two where these employers rejected my candidacy because of my faith, are contrary to the spirit of the legislation that prohibits such discrimination and leads these companies to violate the law, especially in perfect infringement of this text: **“1° Any direct or indirect discrimination based on actual or supposed membership or non-membership of an ethnic group or race shall be prohibited in matters of social protection, health, social benefits, education, access to goods [...].**

**2° Any direct or indirect discrimination based on sex, actual or supposed membership or non-membership of an ethnic group or race, religion or belief, disability, age, sexual orientation or identity or place of residence is prohibited with regard to membership and involvement in a trade union or professional organisation, including the benefits provided by such organisation, access to employment, employment, vocational training and work, including freelance employment or self-employment, as well as working conditions and professional promotion.**



*This principle shall not preclude differences of treatment based on the grounds referred to in the preceding paragraph where they meet an essential and determining occupational requirement and provided that the objective is legitimate and the requirement is proportionate”.*

[Extract from: « Article 2 loi n°2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations. » (translated into English from the original text)].

With regard to the laws prohibiting Sunday working, these examples I have just given you are representative of the discrimination I suffer, as well as all those who, like me, observe the Sabbath, because my case is not an isolated one.

*Even with my thirty five years of experience, I am forced to live in precarious conditions.*

I am recognised as one of the best in my specialty as a consulting hairstylist for black and mixed-race women's hair problems and my skills and knowledge are demonstrated in my books as well as in my seminars, details of which can be found on my website, despite this, I still can't find a job because Saturday is a key day in this profession.

Here is the link presenting, among others, my seminars:  
**<https://kenny-ronald-marguerite.com/presentation-du-concept-et-du-coiffeur-conseil>**.

Before continuing it should be noted that this part of my site is in French, because I do not yet have the finances to translate it into English, nevertheless the videos of my seminars which are there, although in French speak of themselves. Go check it out, I don't think you will be disappointed!

Despite the recognition of my skills by my peers, I do not have the same chances of integration as other hairdressers because of the laws prohibiting working on Sundays.

This makes me unattractive to business owners and my experience shows how employers are held hostage by these laws. Those I gave as an example were interested in my profile, but although I met all of the criteria, they rejected my application because of my faith.

One of the things that worked against me was that, in addition to not being able to work on Saturdays, hairdressers are not allowed to open on Sundays.

French laws prohibiting Sunday working have infiltrated many areas. As far as the collective agreement for hairdressers is concerned, here is what is written: **“Employees shall benefit from a rest period of 24 consecutive hours on Sundays by application of Article L. 221-5 of the Labour Code”**.

[*Extract from: « Article 10 (Français) de la Convention collective nationale de la coiffure et des professions connexes du 10 juillet 2006.*

*Étendue par arrêté du 3 avril 2007 JORF du 17 avril 2007 » (translated into English from the original text)].*

Like all laws prohibiting Sunday working, this clause in the *National Hairdressing Collective Agreement* discriminates against those who do not work on Saturdays.

It not only affects professional hairdressers who, like me, observe the Sabbath, but also hinders young people who observe the Sabbath in their search for work.

**Example:** *A hairdressing salon will more easily hire a young person as an apprentice who agrees to work on Saturdays than one who, out of conviction, refuses.*

The result of this discrimination is that our young Sabbath observers are not free to train for the job of their choice.

Indeed persevering in this way may constitute an obstacle to a professional career in the future.

Young people are the future of the country. I find it sad and scandalous when a young person is not free to choose the career he or she wants to pursue!

It should be noted that, in accordance with the principle of non-discrimination (*Article L1132-1 of the French Labour Code*), any employer who refuses to train a young person because of his convictions is outlawed and guilty of reprehensible practices.

These Sunday laws hurt all those who observe the Sabbath and prove to be both harmful and oppressive to their faith and finances.

To understand this, I think it is wise to pause briefly to present the constraints imposed on companies by the *“Law of the 13th of July 1906 establishing the weekly rest period for employees and workers”*.

It is important to note that in this law there are exemptions allowing certain trades to work on a rotational basis, such as those working in the medical field, those selling newspapers, those selling flowers, etc.

All other trades can only work a limited number of Sundays per year, otherwise they are subject to fines.

It is this ban on organising rotational shifts in companies on Sundays that is paralysing the French economy in this century, and weighs heavily on companies that do not benefit from an exemption.

The pressure is great and the repercussions are certain for those who contravene these laws and work illegally on Sundays.

The following texts describe what a company risks by working on Sundays when it is not permitted to do so.

*Article R3135-2 of the French Labour Code. Articles L 3132-1, L 3132-2, L 3132-3 of the French Labour Code.*

*Article 131-13, paragraph 5 of the French Penal Code, Articles 132-11 and 132-15 of the French Penal Code.*

In these texts it is stipulated that anyone who opens his business on Sunday when he is not entitled to will be fined **€1,500 for each employee working on that day.**

*This fine may be increased to € 3,000 in the event of an immediate recurrence.*

*Therefore, for any new offence, the offender will be liable to pay 10 times the sum of € 1,500, i.e. € 15,000 for each Sunday he opens.*

Now that I've discussed the legal constraints facing companies I can get back to my story.

So I could not find work because the two days of the weekend I could not be present in the company, on Saturday to observe my faith and on Sunday the dominical laws forbid it to me, except during the *5 days* of annual leave.

The only solution open to me from then on was to open a new hairdressing salon, because the law allows artisan hairdressers to work on Sundays. Here is what we can read about it:

**“Under current regulations, apart from the sectors covered by a prefectural decree pursuant to Article L. 221-17 of the Labor Code, there is no prohibition on the opening on Sunday of a commercial and craft establishment such as a hairdressing salon, but only for the employment of employees on Sundays in such establishments pursuant to Article L. 221-5 of the same code.**

**Unless otherwise ordered by the prefect, a hairdresser-owner is therefore free to open his salon on Sundays.**

**On the other hand, since hairdressing is not an activity covered by a sectoral derogation under Article L. 221-9 of the same code, hairdressing salons employing employees cannot open on Sundays, except during Sundays (5 at most) determined by the mayors in application of article L. 221-19 of the same code when the municipal decree has specified it.**

**Hairdressing not being, as such, a retail trade, it is only by an extensive interpretation that this sector could be taken into account.**

*The Government has initiated a reflection on all the provisions relating to the employment of employees on Sundays, wishing to take into account the wishes and interests of consumers as well as those of retail employees, as well as its objective of increasing France and improving the purchasing power of the French, in particular by reducing prices.*

*It is within this framework that sectoral issues, such as hairdressing, can be taken into consideration. [Commerce et artisanat, coiffure, ouverture le dimanche. Réglementation.*

*Question N° : 11243 de M. Roubaud Jean-Marc au ministre de l'économie, des finances et de l'emploi. Réponse publiée au JO le : 25/03/2008 page : 2617. Tiré du site : <https://questions.assemblee-nationale.fr> (translated into English from the original text)].*

Here we discover that an artisan hairdresser who works alone is not subject to the obligation to observe dominical rest.

Nevertheless, when hiring employees, the company is subject to this rule. Thus, I found myself faced with a Cornelian choice, to remain in poverty or to become a hairdresser working on his own account.

The fact of observing the Sabbath being an obstacle to my hiring, willy-nilly, I set up in Martinique a new hairdressing salon at the age of *31 years*. This salon was called CENTRE GALAAD, and the beginning of its activity was on *June 12, 2003* and its legal form was SARL. The objects of the activity of this company were:

*Hairdressing and aesthetics in salon and at home, sale of hair products, cosmetics, sale and manufacture of accessories, digital photography.*

Thus, without any experience in business management, and being in no way prepared to be a business manager, I found myself at the helm of my second hair salon. The concern was that the goal was to earn a bread, I started without any working capital, and even without premises for the hair salon.

At first, I was going to do my clients' hair in their homes, then I worked under my parents' veranda and finally in a small studio that my parents put at my disposal. I have made many mistakes in managing my business because I was not trained for entrepreneurship. One of them was to set the rates too low.

This made me work at a loss during the whole duration of this hairdressing salon. This reality, I became aware of it only many years later when I made a balance sheet forecast, at the time I did not even know that it existed. Also, the income from the barber shop was not enough to hire an accountant, so I survived as a business owner.

The result was that this company was definitively liquidated on *December 06, 2012*, for lack of assets. This salon I managed for a little over 9 years. At its liquidation, I found myself in the same situation as before I went up this hairdressing salon, I was a hairdresser observer of the Sabbath who was unemployed.

From then on I applied to several job offers as a mixed hairdresser, in France and in the West Indies. As in the past, employers showed interest in me, my skills were recognized, but when I announced that I did not work on Saturdays, it was always the same scenario that happened, my application was not accepted.

*The most frustrating thing is that I had a strong desire to work, but I was still discriminated against because of these laws that regulate Sunday work in this professional category and prohibit a hair salon manager from hiring a hairdresser to work on Sundays, all year round.*

While working on Sundays for an employer, I could have earned a good living, I was obliged to live on the help that was kindly given to me, not homeless, because my family and my close friends supported me, but not far.

Having found myself without activity for several months, the harshness of life led me to meditate on an old adage that I will paraphrase for you:

*“Between the plague and cholera, necessity forces us to choose the lesser of these evils!”*

*To go from the status of “no income that we assist” to that of “active regaining the dignity conferred by the professional activity”, I thus resolved to return in the bath and to become again an entrepreneur by opening a new hair salon.*

So, on *August 14, 2011*, I set up a new hair salon that I called Dieu t'aime, it was an LLC, the activities of this company were:

*Hairdressing in salon and at home, digital photography, Manufacture of accessories.*

With my past experiences, I certainly had no hope for the future of my new business, my goal was just to survive. The same causes always creating the same effects, I still had no working capital and therefore I could not hire an accountant to follow the accounts of my business, so this business lasted for little more than three years, then the *January 27, 2014* was the cessation of these activities.

I therefore found myself in the same position as in the past, I was unemployed and received the RSA, and no hair salon was interested in my application, because I could not be the weekend.

Having to ensure the subsistence minimum, the RSA was not enough, so I set up a new hairdressing salon that I called Black pearls, and which began these activities on *July 24, 2015*.

Very soon this barbershop was also a pain, but I kept it alive as best I could, because I knew that as a Sabbathkeeper I would not find a job as a barber, because of the dominical laws.

This hair salon remained active until *August 03, 2019*, a little over *4 years*, then I had to close it permanently. While this salon existed, a new door opened to me, writing.

Thus, in order to market my writings, I set up a new company in the world of publishing in parallel with this last hairdresser. This company is called Edition Dieu t'aime sas (EDT SAS) and the start of activities is *November 12, 2014*.

The activities carried out by this company are as follows:

*Publishing of books, organization of cultural events, training and advice, website management, book sales and advice on makeovers and hairstyles.*

In order to have working capital, the lack of which had a negative impact on my former companies, I sent a request for assistance to the Territorial Collectivity of Martinique in order to be able to publish my book "*How to maintain and care for the hair of black women*", which was unfortunately rejected, because at the end of this book I present in a succinct way several of my spiritual books.

To overcome this and in order to have the necessary funds to publish my book, I set up a subscription request with my clients and my acquaintances, which consisted of a pre-order purchase.

This approach was conclusive, and I was able to quickly raise the necessary sum to publish a limited number of copies.

The sale of these books allowed me, subsequently, to make a larger print run. From then on, thanks to this company, I was able to publish several of my spiritual books, but my biggest success was the book on hair that I mentioned earlier.

This *176-page* book first appeared in black and white, with very few images.

Then, it was reworked, revised, perfected and it evolved to become two very distinct volumes, *“How to maintain and care for the hair of black and mixed race women (volumes 1 and 2)”*.

The first volume has *372 pages* and the second *254 pages*.

What has made the success of these books, apart from the knowledge and advice they provide, is the attractiveness of the color images that speak for themselves. *7000 copies* of this book were sold, all versions combined. Thanks to the reception given to these books, I set up seminars that I led.

The themes of these seminars focused on two aspects, the first, hair diseases of black and mixed-race women and the second, chemical attacks on their hair.

*These seminars were a great success, I held more than twenty in Martinique, as many in Guadeloupe and one in mainland France.*

Generally, these seminars were held in *libraries, media libraries, in the hall of a town hall or even in the premises of an association.*

Apart from the first two seminars, which did not have sufficient media coverage, where I found myself in front of an audience of around twenty people, the other seminars welcomed between *50 and 250 people*.

Thus, my reputation as a consultant hairdresser had been able to establish itself, which promised a flourishing future for this company.

Unfortunately, several problems have *“invited”* themselves to this great success. The first was my good heart and my need to share my knowledge, which leads me to give everything for free.

So, it's only for the last two fifty-something seminars I've held that I've asked for compensation.

In doing so, although the fame was there and people asked me more and more for advice, the finances did not follow.

Thus, the same problems of my old companies resurfaced, I was a poor manager, because not trained for that, but condemned to continue in entrepreneurship, under penalty of being in famine because of the dominical laws which make that I can't work for an employee, because I can't be there both days of the weekend.



What allowed society to survive was the sale of books, and here again things were complicated because to do this, we placed them in bookstores on consignment, as is generally the practice.

In doing so, we had to wait for the monthly sales sheets from bookstores, Martinique and Guadeloupe, to know the quantities sold and thus the shares that would be donated.

The latter represented for the total sales in bookstores, a revenue of around *1000 euros*. It should be noted that bookstores keep a commission between *30* and *40%*.

The most interesting sales were made during the seminars and could sometimes be around *1650 euros*.

When we started, and during the first years, we were therefore dependent on the sale of books, as the main source of income for the company. In doing so, we were limited in the possibilities of being able to work, because the only sale of books could not be enough to bring sustainability to this company.

As a direct consequence of this state of affairs, from *2014* to *2019* we operated without being able to take a salary or enjoy a profit, all revenue was reinvested in society.

So, I had to realize that I couldn't go on like this.

Indeed, my situation had not changed since these two companies had been created, I had no fixed income allowing me to make plans for the future. For things to change, I had to have a salary. In the meantime, I was able to get advice from an accountant who told me about my management errors. From then on, I understood that I had to change "*my shoulder rifle (I had to reorganize myself)*", because the sale of books was insufficient to allow me to have an income.

What was promising was the hair assessments carried out but, not being equipped, I could not charge them at the right price. So I wanted to further develop this activity of hairdresser advice on hair problems for black and mixed-race women, however, the underlying problem remained, my companies were not viable.

I therefore had to carry out an in-depth reorganization. To do this, as I had no debt at the level of the Black pearls hairdressing salon, I closed it, it ceased these activities on *August 03, 2019*. On the other hand, for the company Éditions Dieu t'aime sas (EDT SAS), things were more difficult, because over time this company was in debt.

From the experience of my first companies which collapsed due to a lack of working capital and which ended up being overwhelmed with debt, I knew that this company in the long term would not be profitable, but I chose to keep it time to purify these debts, especially those which were fiscal, then my objective was to file for bankruptcy.

I therefore did not change the statutes of this company, and henceforth its base of income was the sale of books in bookshops.

Thus, my company, being in great difficulty with the prospect of being able to earn a salary and not finding myself once again for months to survive by collecting the RSA, I set up a second company in my own name in *July 2019*, but I chose to pursue the publishing activities Dieu t'aime sas (EDT SAS) in parallel.

My new company, set up in the legal form of an EIRL in my own name Kenny MARGUERITE, began its activity on *07/24/2019* with the commercial name, Perle Noire, the name used for the activities of my company is GALAAD EDITION.

The activities carried out by my company are as follows: *Publishing of books, organization of cultural events, training and advice, website management, book sales and advice on makeovers and hairstyles.*

I mainly focused the activity of this second company on my work as a consultant hairdresser and seminarian around the themes of my books, especially those dealing with hair problems.

From the creation of my company in *July 2019* to *March 15, 2020*, the date of the implementation of the first curfew because of the *covid 19* pandemic, I carried out my activity in the two departments, Guadeloupe / Martinique and in France Hexagonal.

The fame acquired during the seminars that I had already held, throughout the years preceding the pandemic as well as my passages on various media gave me a certain notoriety, which allowed me to take a salary at the beginning of *2020*.

With this new concept, the turnover of my two companies was beginning to be acceptable and this was only the beginning! Thus, strong from my disappointments with my first companies and the experience acquired, *"by taking blows"*, I had finally arrived at the door of Eldorado, and a radiant professional future was looming on the horizon.

With the pandemic due to *covid 19*, the forecast was of course irrelevant and I found myself on technical unemployment for months.

Thus, from *March 16, 2019* to *April 9, 2022*, because of the vaccination laws, I was unable to resume my activities and during this period, I had to remain on technical unemployment.

In return, I have not been able to benefit from certain aid that the government has put in place for companies impacted by the health crisis generated by *covid 19* and the aid that I have received, I am now asked to repay them, while I am eligible.

To defend my rights, I filed a case with the Administrative Court of Martinique on *May 10, 2022*.

One of the direct repercussions of this ban put in place by the vaccine laws and which prevented me as an unvaccinated person from working, is that I now find myself unable to resume my professional activities because financially, I do not have the means to support the expenses inherent in the organization of a seminar, nor to buy hair products for resale.

The hair assessments that I practice, being directly linked to my seminars or the advertising that I do on the media, not having the finances to set them up either, I am forced to be technically unemployed.

The repercussions of all that I have described in this file will most likely be the filing for bankruptcy of my two companies, and this despite myself, because their social and tax charges continue to run.

I will take this step with regret, because I had finally become an enlightened business leader, but the vaccine laws, while being outlawed, have had a considerable impact on me.

Let us now come to the dominical laws.

*Given my current situation, where I only have the additional RSA to live on, ie €286.54, my only possibility of surviving would be to be able to find work in a company as a hairdresser. Normally, now that I have become a seasoned business manager, many employers are looking for such a qualification and may be interested in employing me.*

*Unfortunately, because of the Sunday laws, I find myself in a worse situation than in the past, because dominicalise the door to jobs as a hair salon manager is closed to me, always for the same reasons, I do not have the possibility of be there on the weekend.*

Thus the dominical laws although being of religious origin, which makes them unconstitutional, contravene in a discriminatory way to my constitutional rights.

Because of these laws, I have remained for the last 25 years in abasement, without being able to have a stable job as an employee of a hairdressing salon, which forced me, just so as not to remain in poverty, to become a business manager, without my having the financial means or the required knowledge.

Here again the fact of becoming an entrepreneur, was not a need to undertake or a choice to be my own boss, but it was in order to preserve my family and meet our needs, because I could not find a job in a hairdressing salon since on weekends I could not work. Becoming a business leader, when it's a choice is a beautiful thing, but when one is forced in a discriminatory way, to become one is a terrible thing.

This reality means that I don't have the same chances as a Sabbath-keeper to succeed in my professional life as those who observe Sunday as a day of rest reserved for the Lord.

Based on all that we have just seen, my current reality is that because of my profession as a hairdresser, I cannot find an employer to exercise my activity, because I am forced by dominical laws to work only one limited number of Sundays, which penalizes me twice.

Indeed, as already presented, being a Sabbath-keeper, by conviction, I cannot work on Saturdays either, which means that these two weekend days, potentially interesting for my profession, cannot be retained in my planning of intervention within a hairdressing salon which would hire me. Thus, everything that I have developed previously has accentuated my financial difficulties and continues, in a discriminatory way, to keep me in great precariousness.

And this, while France is supposed to be a secular state, which has “*emancipated*” itself from religious laws, where no religious decree can come to alienate the freedom of these citizens.

While I am recognized as being one of the best in my specialty as a hairdresser consultant in hair problems for black and mixed-race women – my books as well as my seminars which demonstrate my skills as a hairdresser consultant – I do not find work, because Saturday is a key day in this profession and on Sunday employees are forced not to work because of dominical laws.

Despite the recognition of my skills by my peers, I do not have the same chances of integration as other hairdressers because of the laws prohibiting working on Sundays. The finality is that despite my twenty-six years of experience, I am forced to live in precariousness.

All this, whereas from my experience, I am entitled to have the most suitable salary, when I work for a boss. Here is the basic salary that I can normally claim:

**“[...] Conventional minimum wages Sheet 1 A Level 3, step 3. Highly qualified manager:**

**Holder of the CAP and/or BP and holder of the CQP Head of hairdressing salon or BM III + 1 year of minimum experience in a management position. Employee who has to deal with situations without hierarchical assistance:**

- *Knows how to take the initiatives necessary for the various operating methods by reporting on them to his superior,*
- *assumes the mistakes made and knows how to deal with them,*
- *assumes the decisions taken, participates in the operational performance of the entities under its responsibility, takes the appropriate operational decisions,*
- *ensures the valuation of the company externally.* **Base salary: 2921 to 2973 euros. »**

*[Extract from: Union nationale des entreprises de coiffure. Le guide de la rémunération dans les entreprises de coiffure.*

*Grille de classification issue de l'avenant n°42 du 31 mai 2018 portant sur les rémunérations minimales (translated into English from the original text)].*

I am a *level 3 skilled worker*, with more than *35 years* of experience, *20* of which have been managed alone, on my own account, a hairdressing business or which is based on the advises in hairdressing, and I also have the experience to manage collaborators, in doing so the minimum salary that a company can give me is between *2921 to 2973 euros*.

This salary is the basic one, which does not take into account the income that I can bring back to a company such as those resulting from the capillary balance sheets, which can be for the company between *37254.88* and *50233.93 euros* of net annual result.

So that generally, a percentage of the turnover is also paid for such supplements by the company, which represents a minimum monthly salary which is between *3500* and *4000 euros*.

Unfortunately, because of the dominical laws, I remain in dire need and cannot find work, although overqualified.

As a result, to date no improvement has been made in my situation and I am still under the yoke of the dominicallaws which hinder me and close me any possibility of a future.

By allowing dominical laws to continue to have perpetuity, which is, as presented, a discrimination brought against me, in doing so, the French State is acting in a discriminatory manner and transgressing the following laws:

- [*Article 2, loi n° 2008-496 du 27 mai 2008 portant diverses dispositions d'adaptation au droit communautaire dans le domaine de la lutte contre les discriminations*],
- [*Article 9 de la Convention européenne des droits de l'homme Liberté de pensée, de conscience et de religion, articles 1 et 2*],
- [*Protocole numéro 12 à la Convention européenne de sauvegarde des droits de l'homme et des libertés fondamentales, articles 1 et 2 (Interdiction générale de la discrimination)*],
- [*Article 11 Déclaration des Droits de l'Homme et du Citoyen de 1789*].

Thus, to date *August 16, 2023*, no improvement has been made to my situation and I am still under this yoke that hinders me.

How hard it is to make a living, when you got a faith that's against the tide of most. When I consider the suffering that these laws prohibiting working on Sundays in France cause me, I am amazed to experience this as a Frenchman.

Where is the freedom that the status of French gives me when in this so-called secular and republican state, laws resulting from religious decrees keep me in precariousness? I came to think that:

*Better to work upright, the pen of truth in hand, under an iniquitous yoke than to live continually lying in the dust of begging. In spite of my efforts, while working legally on Sundays, I could have made a good living, I repeat, I find myself today living in precariousness.*

This book is my cry, which is like that of the castaway who, before sinking into the abyss, uses his last breath and his last strength to call for help. What's more, I've taken what I'm going through to the judges, so that justice can be done. The legal record of my case has become a book entitled “Infamy of the State (*Reality of unconstitutional acts practiced by the French State in violation of its constitution*)”, which you can download free of charge from my website, the address of which is given at the beginning of this book.

I am leading the struggle so that all Sabbath and Shabbat observers may have the same rights as those observing Sunday rest.

His works of reform will not be able to become a reality without you who read me, no matter what your religion is, or whether you are an atheist or agnostic, but that love justice and truth. I therefore appeal to all those who recognize that France is the country of human rights, and who do not tolerate that the actions of politicians and religious men can come to tarnish the integrity of our Motherland.

It is necessary that as one man, the voices of the French people, in all their diversity of faith, political conviction and ethnic origin, can unite to be heard.

The objective is that, in unity and according to the bases that the legislation authorizes, that we can take to the streets peacefully.

Since Sunday laws are not only active in France, I also call on all the inhabitants of the earth to stand up so that they can be repealed on the entire surface of the earth.

## 7 Examples of pagan rites from Roman times that the little horn has used for his benefit'

To begin this chapter, I would tell you that in my book entitled *"Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part"* I have established many points of similarity between the beast with seven heads and ten horns and the Catholic Church. Just as this apocalyptic beast comes out of the sea (*the nations*) it must also practise their precepts.

The offspring will always have the same nature as the one who gave birth to them. *A sow will not give birth to a horse.*

Thus, it was important to examine the doctrinal precepts of the Catholic Church in order to understand on which foundation it rests, that of the Lord or the principles of the Roman Empire where it was born. We will therefore ensure that there is no doubt that the Catholic Church is indeed this beast with seven heads and ten horns that comes out of the sea.

In this chapter I will shed some light on this subject, the objective being that you should be clear about it. To begin with, let us take note of this Catholic text which presents one of the foundations of its faith:

**"[...] Advancing on the royal path and attaching ourselves to the divinely inspired teaching of our holy Fathers and to the tradition of the Catholic Church, which we recognise is the Spirit inhabiting it, we decide this, with all possible precision and justness:**

**As in the case of the representation of the precious and life-giving cross, one places the venerable and holy images, mosaics or works made of any other suitable material, in God's holy churches, upon the sacred objects or garments, walls, and pictures, in houses and paths;**



**The image of our Lord, God and Saviour Jesus Christ, that of our Lady without blemish, the holy Mother of God, that of the angels, worthy of our respect, that of all of the saints and the righteous.**

**Indeed, the more one sees them, thanks to the imagery of their representation, *the more one contemplates their images the more one is reminded of the love one has for the original models and to give them greetings and respectful veneration;***

*Not the true adoration specific to our faith, which is only appropriate to the divine nature, but as is offered for the representation of the glorious and life-giving cross, for the holy gospels and all of the other sacred objects;*

**Thus are confirmed the teachings of our holy Fathers, the tradition of the Catholic Church [...] *So we attach ourselves to Paul [...] To the holiness of our Fathers, holding fast to the traditions which we have received [...] Those who dare to think or to teach otherwise, or, following the accursed heretics, to despise the traditions of the Church and imagine some novelty, or reject any of the consecrated objects offered to the Church, Gospels, representations of the Cross, paintings or holy relics of a martyr;***

*Or devise tortuous and deceitful manoeuvres to overthrow something in the legitimate traditions of the Catholic Church [...] All those there [...] should be excluded from communion". [Extract from: « 2e Concile de Nicée (7e Œcuménique) 7877e session 24 septembre 23 octobre, 13 octobre 787. Définition concernant les saintes images » (translated into English from the original text)].*

This Catholic text tell us several things, but the most important is that it informs us about the origin of the rites and ceremonies that this religion practises. To fully understand it, let's go back to some extracts that tell us about it: "*[...] Advancing on the royal path and attaching ourselves to the divinely inspired teaching of our holy Fathers and to the tradition of the Catholic Church [...]*

*Thus are confirmed the teachings of our holy Fathers, the tradition of the Catholic Church [...] To the holiness of our Fathers, holding fast to the traditions which we have received [...]*".

Here we discover that the rites that the Catholic Church has instituted, it has inherited from the traditions of these fathers.

It should be noted that these same traditions and therefore writings of the fathers of the Catholic religion, became their dogma, which their prelates decreed superior to God's Word.

See my book entitled *"Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part"* in the chapter *"The obscure plans of the dominator of nations"*.

When reading that the Catholic Church has chosen to perpetuate the traditions of its fathers, one might believe that it is the teachings of the apostles which are mentioned here, *well no...*

To understand what it is all about, we are going to highlight several of those traditions that this text mentions:

*The adoration of the cross and the holy images of Jesus Christ, that of the Holy Mother of God (therefore Mary), that of the angels, that of all of the saints and that of the righteous. The Catholic tradition is also to venerate objects such as:*

*The cross, paintings and relics of martyrs, as well as all of their other sacred objects.*

To know for sure whether the (*Catholic*) fathers who are mentioned in this text and who instituted these things are the apostles, it should be remembered that when Cornelius wanted to prostrate himself before Peter to worship him, the latter prevented him from doing so [*Acts 10 verses 25-26*].

It was also the case of the apostle Paul who, in [*Acts 14 verses 11-15*], refused that the inhabitants of Lystra could worship Barnabas and him. Jesus' disciples were very saddened to see that the crowd had deified them and wanted to worship them as *"gods"*

So, if we think about it, in their lifetime the Apostles Peter and Paul refused to be worshipped or revered, yet, centuries after their deaths, the Catholic Church decreed otherwise.

It should also be noted that angels, such as saint Michael or the angel Gabriel, are also adored, revered or venerated by Catholics.

To see this, all you have to do is to enter one of their churches. While this religion acts thus, in [Revelation 22 verses 8-9], we see that the apostle John wanted to worship the angel, but that the latter told him not to do so and exhorted him to only worship God.

In doing so, no angel of the Lord, can accept that we can worship him, thus, the Catholic doctrine calling upon us to act in this way is anti-biblical and most pernicious. Especially since the Lord forbids us to worship, to venerate or to revere a man, a living or spiritual being or an object [Exodus 20 verses 4-6].

God's people must hold fast to His Word and His Word alone, which forbids us from making statues and images and bowing down before them. So the Lord therefore cannot accept that we can worship *the saints, the apostles, the angels and much less that we can worship their statues!*

In [Romans 1 verses 18-25], those who choose to glorify the images of creatures (*including those of mortal man*) to the detriment of the Creator and his Holy Word are cursed.

Those who practise the worshipping of images (*statues*) representing, among other things, a human being are presented here as people, whose hearts are plunged into darkness.

Wanting to establish their glory at the expense of the Lord's, they changed the truth into a lie, so that they could glorify mortal man at the expense of the eternal God.

This is exactly what has happened to the Catholic Church. See the *volume III* of this book in the chapter entitled "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*".

Now that we have established that the basis of faith of this religion is not rooted in God's Word, we can then conduct a study to see if these doctrines are based on the rites of the pagan religion that was practised in the Roman Empire.

To begin with, I want to point out that generally human beings need to be reassured and to feel protected, especially in the face of life's various trials and tribulations.

For their part, the Romans found their equilibrium and their need for protection in their superstitions and their "*gods*".

These primary needs were met by the early Christians through God's Word and they refused to worship the "gods" of the Roman Empire. The result was that they usually had to pay for their faith with their lives. Here is what we read about this:

**"But, to force free men to sacrifice in spite of themselves would undoubtedly appear unjust "because elsewhere one prescribes good will to offer a sacrifice"; And assuredly one would find it unreasonable that a man was compelled by another man to honour the gods, when he should, out of self-interest, appease them by himself.**

*Indeed, this man would no longer have the right to say in the name of his freedom: "As for me I do not want Jupiter for my god! What are you meddling with? Whether Janus be irritated or not let him turn whichever of his two faces to me that he wishes!*

*What has it got to do with me?" Also, they are, for sure, the same perverted minds who have prepared to force us to sacrifice ourselves for the salvation of the emperor and the need to force us is imposed upon you as well as the obligation to risk our own lives". [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XXVIII » (translated into English from the original text)].*

Here Tertullian presents the sufferings of Christians, of whom he was one and whom the Romans forced to worship their "pagan gods". The Christians' refusal resulted in death.

To sum up all of the sufferings that the Romans made the Christians undergo, here is what Tertullian said: *'But your more refined cruelties are of no use to us. They are actually an attraction for our sect.*

*We become more numerous every time you harvest us: **The blood of Christians is a seed**" [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre L » (translated into English from the original text)].*

It is important to note that what we have just seen does not take place in the time of Jesus' disciples, but was written in the year 197.

In doing so Christendom had not yet become perverted until this time. Now back to the Romans and their idolatrous worship.

To tell you about them, I would like to say that although they were very barbaric, because they took pleasure as a family in seeing the shedding of blood by going to the amphitheatre, they were a people who feared the "gods".

Their worship of them was always superstitious and the image of the deities to be venerated was in itself a guarantee of protection for them. Before doing anything important they consulted the *omens and the auspices*, in order to ensure the favours of their "gods".

This text describes this situation to us: **"They discharge the same duties to the emperor, those again who consult the astrologers, auspices, augurs, magicians about the lives of the Caesars!**

*These are their sciences invented by rebellious angels and forbidden by God, to which Christians do not even resort when it comes to their own interests [...]. It is with different intentions that one consults the future regarding his nearest and dearest or on behalf of his masters; Another is the curiosity of a worried parent, another that of a slave who fears [...]"*

[Excerpt from: « *Apologie du Christianisme de Tertullien (197 après J-C); Chapitre XXXV* » (translated into English from the original text)].

It should be noted that in this text *Tertullian* was addressing the people of the Roman Empire. Thus, we discover that seeking the protection they thought the "gods" could provide was vital to them.

It is for this reason that they did nothing unless the oracles, or augurs or astrologers were consulted.

Through these means they sought to know the future. They were always looking for the approval and blessing of the "gods".

As a result, the people of the Roman Empire were very reverent towards their "gods". Nevertheless, their worship of them was based more on form than on substance. This text reveals this fact:

*"I want to go through your rites too. I'm not talking about what you do in your sacrifices: you only immolate half-dead, rotten and mangy animals;*

**You only cut out the pieces for scrap from fat and healthy victims, that is to say the heads and the feet, things which, at home, you would have intended for the slaves and the dogs;**

**Instead of offering Hercules a tenth of your goods, you do not even place one third on his altar. I would praise the common sense that you show in saving at least some of what is lost [...]"** [Excerpt from: « *Apologie du Christianisme de Tertullien (l'an 197 après J.-C); Chapitre XIV* » (translated into English from the original text)].

**Here is a good supplement: "But, if they are your gods", how is it, on the other hand, that you treat them so demeaningly in such an impious, sacrilegious and disrespectful manner?**

**And that you neglect these gods whose existence you affirm, that you destroy these gods that you fear and that you make fun of these gods which you claim to defend?**

[...] *The fate of each god depended on the judgment of the Senate. A god was not a god [...]"* [Excerpt from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J.-C; Chapitre XIII* » (translated into English from the original text)].

The Romans practised sacrifice to please their "gods", but the aim was to make the gesture with minimal monetary value attached to it.

They arranged for the sacrifices offered to their "gods" to be many animals or animals that had almost died of disease. It should be noted that, when the animals were healthy, they gave only the least noble parts, such as the head, the feet or the scraps.

They also arranged for the sacrifice to be less than a third of the sacrificial victim. In addition, the "gods" could lose their titles at the whim of the politicians.

Thus, the Romans did not worship their "gods" because they loved them, but because they feared that they would not be protected or accepted by them. These types of worship were certainly marked by reverence, but without love for their "gods", for there was no question of ruining themselves. It should be noted that the use of augurs and auspices were not only the prerogative of the rich.

Everyone, from nobles to slaves, submitted to these traditions.

It is worth noting that the proximity of the Roman "gods" to human beings was a doctrine to which they held dear. Thus we have already seen that their mythology presented the "gods" Saturn and Jupiter as having been men.

This text also presents the "gods" of the Romans as having come from men and women of all origins or social classes: "[...] **But when I see you honour, Larentine, a courtesan with the same affection as you do Junos, the Ceres and the Dianas, I wish you had considered "the more notable Lais or Phryne!"**, when you inaugurate Simon the Magician to whom you dedicate a statue with this inscription:

**"To the holy god";** When it is I know not what favourite, out of the slave schools of the court, that you bring into the council of the gods, then your ancient gods, though they are no better, will look upon it as an affront on your part that you have allowed to others what antiquity had reserved for them alone!" [Excerpt from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XIII* » (translated into English from the original text)].

Let us complete with this other most telling text: **"But, not daring to deny that these gods were men, you have taken the position of asserting that they became gods after their death. Let us therefore examine the causes which brought about this apotheosis [...]**

**First of all, you must be able to admit that the existence of a supreme god, as if it were owner of the divinity, may have changed men into gods. Indeed, your gods could not have attributed, to themselves, the divinity which they did not have, and no other could have provided it to those who did not have it, if he did not possess it personally.**

*If, on the contrary, there was no one who could have made them gods, it is in vain that you claim that your gods have become gods, for you are suppressing their maker. Surely, if they could have made themselves gods by themselves, they never would have assumed the human condition having the power to take a better one. [...]*

*If, then, there is a being who can make gods, I return to the examination of the reasons he had to change men into gods;*

*And I see none [...] Divinity is an encouragement granted for the rewarding of services rendered. And from henceforth you grant us, I suppose, that this god, maker of gods, is distinguished above all by his justice, not having dispensed such a reward haphazardly, nor without one having deserved it, nor with lavishness". [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XI » (translated into English from the original text)].*

This other text also informs us: "[...] Men led such a crude life that the appearance of any unknown man struck them as being on the same level as that of a divine appearance, then today, having become civilized, they consecrate and count as gods men whose death they attested by burying them, in the midst of public mourning, a few days before". [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre X » (translated into English from the original text)].

The Romans believed that a human being, while mortal, could become a "god". Specifically, they believed that there was a supreme, very merciful "god" who granted the favour of becoming a "god" to certain categories of Roman citizens. Those so elected became "gods" after their deaths. It should be noted that to be deified, it was sufficient for a person to have been dead for only a few days.

Nevertheless, this honour was not given to just anyone. The title of "god" was granted, for heroic or most exemplary conduct and to exceptional men as a reward for service to the nation. Generally, great men, politicians or soldiers, obtained this status after their deaths.

Bravery was also one of the keys to becoming a "god", so once dead, former slaves who were valiant could become one.

There was also another type of person who, without belonging to the nobility and/or without having shown valour, could also become a "goddess", namely courtesans (*high-class prostitutes*).

These women were the mistresses of Roman noblemen and could also attain this status after their death. The backbone of this belief was that it was through the goodness of this supreme "god" that human beings could become "gods" after their death.



Thus, it was not social class that made it possible to become a "god", but the indulgence of this supreme "god". An exception was made for the emperor or certain high dignitaries, who were considered to be "gods" during their lifetime and were worshipped as such.

Here is a concrete example: **"But it is natural that you bestow the honours of divinity on the deceased emperors, since you are already did so when they were alive.**

*I say your gods will be grateful to you, They will congratulate themselves to see their masters become their equals [...]" [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XIII » (translated into English from the original text)].*

Let's complete with this other text: **"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man.**

*And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost". [Acts 12 verses 21-23, King James Bible].*

We find here the basis of this Roman custom and we see how Herod, who let us remember was Roman, had accepted to be raised to the level of "god" by those who listened to him.

Nevertheless, the most important lesson of this text is that the almighty power belongs to the Eternal God, and to Him alone.

Having agreed to be deified Herod blasphemed and was mortally struck down, because of it, by an angel of the Lord.

Apart from the dead who had been raised to the level of "gods", the Romans also worshipped their other deceased. Here is what they practised in this regard: **"To honour your gods, what do you do that you do not also do to honour your dead? You erect temples to them just as you do to the dead, altars just as you do to the dead. The same attitude and the same insignia in the statues of either:**

**The dead man, having become god, keeps his age, his profession, his occupation.**

*What difference is there between the banquet of Jupiter and the funeral meal, between the sacrificial vessel and the vessel for funeral libations [...]" [Excerpt from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XIII » (translated into English from the original text)].*

This text presents the difference between those who had been recognised as "gods" after their death and those who did not have this honour. In what we have just read it is interesting to note that the same kind of veneration that was shown to the "gods" was also shown to the dead.

Among the Romans the attachment to the spirits of the dead was so great that even those who had not had the honour of becoming "gods" were also worshipped.

Thus, they erected altars and statues for both the "gods" and their dead and both were venerated. We will return later to the veneration of the dead, discovering the rites offered to them such as leaving candles and incensing them. For the time being, let us return to the worship that the Romans offered to the statues of their dead and their "gods".

We have seen that they were very attached to the visual nature of their idolatrous worship, which took the form of the edification of the statues of their "gods" and of their dead.

Thus, in order to have a material representation of this supreme God whom Christians revered and to be able to worship these saints, the Romans who had joined Christendom made sure to have visible props. To do this, decrees were issued by the Catholic Church to legalise the worship of statues and idols.

This Catholic text is a good example that presents these facts: **"We decree that the image of our Lord Jesus Christ Christ, the Redeemer and saviour of our peoples, must be venerated with an honour equal to that given to the works of the Holy Gospel.**

*Just as we shall all obtain salvation through the written words contained in a book, so should we take advantage of what is before us in paintings by allowing the colours in them to exercise our imagination, both wise and simple, for just as the word teaches and sets the scene through syllables, so it is with the colours in paintings.*

**It is only right, then, in accordance with common sense and every ancient tradition, that icons should be honoured and venerated in a derived way because of the honour that is given to their archetypes and it should be equal to that given to the sacred book of the Holy Gospels and the representation of the precious cross. [...]**

*Moses, the divine spokesman, clearly states in his law that what is right should also be, justifiably so, carried out, for a good action is only good if it is effected in conformity with reason.*

**Therefore, it is really good and very advantageous to paint holy and venerable images as well as to teach other disciplines of divine and human wisdom [...]**

*Therefore whoever is found, after these directives of ours, despising any of the articles or decrees which have been promulgated by these popes must be stripped of his dignity and his rank. If he is a priest or a religious person, a monk or lay person of any dignity, he must be excommunicated until he repents and promises to observe all of the decrees in question [...]" [Extract from: « Quatrième Concile de Constantinople tenu au environ des années 869-870 » (translated into English from the original text)].*

Thus the idolatrous worship of deceased illustrious persons was able, under the guise of the Catholic Church, to arrive like a virus, infecting Christianity and bringing it down to the level of those vile passions practised by the pagans. However, since Christian worship was much stricter than the lifeless version the Romans offered to their "gods", at first there were icons, such as painted images of Jesus Christ, which the nascent Catholic Church accepted.

It was the same for those of the "Virgin" Mary, the apostles, the saints, the angels and the martyrs etc. This fact we will discover later. Otherwise, we have seen that whoever refused to adore them was excommunicated and lost his title and these goods. *And we know that he also lost his life.* To continue, I would like to point out that at that time, the Catholic Church still had some decency and restraint, because its idolatrous worship was established by means of images (*icons*).

But with time, having placed its dogma above God's Word and strengthened by its self-granted supremacy, it has ended up presenting its true idolatrous face to the world.

Thus, in this century, it is enough to enter a Catholic church to realise this, because the statues of *Jesus, Mary, Joseph, the apostles, the angels, the saints, etc.* are venerated and illuminated. People come to worship and pray to them. Thus, over time, the Catholic Church has come to fully endorse all of the particularities of the Roman Empire's pagan rites in relation to the worshipping of idols.

Thus the Roman cult of deifying their famous dead or those who had shown merit during their lifetime became a central custom of the Catholic Church. This informs us: **"If anyone therefore has not venerated the icon of Christ, the Saviour, do not let him see her face when he comes in the glory of his father to be glorified and to glorify his saints", but let him be cut off from his communion and splendour;**

**In the same way that we paint the image of Mary, his Immaculate Mother and the Mother of God, we also paint the icons of the holy angels, as divine Scripture portrays them in words, we also honour and venerate those of the apostles of great renown, the prophets, the martyrs and holy men, as well as those of all of the saints.**

*Let those who are not willing to do so be anathema [...]" [Extract from: « Quatrième Concile de Constantinople tenu au environ des années 869 à 870 » (translated into English from the original text)].*

Here we find the same basis of worship that the Romans had for their illustrious men whom they worshipped after their death.

It was in order to preserve this tradition of the Roman Empire's pagan custom of elevating eminent men to the title of divinity after their death that the Catholic Church instituted the rite of **canonisation**. The only variation was that those elevated after their death are now called **"saints"** rather than **"gods"**.

Moreover, like the emperor, the supreme head of the Catholic Church, the pope, has been given the attributes of God by his subjects and is presented by them as the most powerful being in the universe.

To find out, I invite you to read *volume III* of this book in chapter in the chapter *"The obscure plans of the dominator of nations"*.

Otherwise, just as the Romans had established that illustrious men became "*gods*" and in doing so they addressed prayers to them for help, Catholic dogma also instituted such a doctrine.

This is what we can read about it: **"Like us, you waited for your son with all of your mother's love and you have given all of yourself to him. Like us, your heart was torn when you saw your son die. Oh ! Mary, our Heavenly Mother, we entrust to you (first name of the deceased) [...] Oh Mary, our Heavenly Mother, you know our sorrow. Come dry our tears, be by our side, protect us and give us strength and courage"**. [Taken from the site: « <https://s-c-f.org/> (service catholique des funéraille, partie Prière de la sainte vierge » (translated into English from the original text)].

Let us complete this part of our study with this: **"Great Saint Anthony, I congratulate you on all the prerogatives with which God has favoured you, beyond all His Saints.**

**By thy power death is disarmed [...] Saint Anthony, powerful intercessor, by all these graces which heaven has given you I supplicate you to take paternal care of my soul, my body, of my affairs, and of my whole life, being assured that there is nothing in the world that can injure me, so long as I shall be under the safeguard of such a patron and protector.**

**Present my needs and desires to the Father of mercies, to the God of every consolation, that by thy merits He may deign to strengthen me in His service, console me in afflictions, deliver me from evils, or at least give me strength to bear them for my greater sanctification. [...]**

**To these favours add another, which is to keep me faithful in the possession of the true goods, in a word, that no hostile force can make me lose or separate me from my God, to whom be honour and thanksgiving now and forever"**. [Taken from the site: « <http://site-catholique.fr>, partie Prières à Saint Antoine de Padoue » (translated into English from the original text)].

In the first text, we find a Catholic prayer to Mary so that she can receive the soul of a dead person. In addition, this prayer to Mary is also intended for the living. Here she is given the ability to console, protect, give strength and courage to the bereaved family members.

In the second Catholic text we see that the faithful are urged to go to the places where the "*saints*" are to be found in order to have their support and intercession with the Lord.

I would like to share a little anecdote with you:

*Have you noticed what the Catholic Church claims about Saint Anthony? To be more explicit, let us re-read this:*

*"[...] Death is disarmed by your power [...]" I find this sentence most presumptuous, because he is supposed to be the victor before whom death is unarmed, yet he is dead. Here Catholic dogma attributes to a mortal man the glory which belongs to Jesus Christ and to him alone.*

*It is by his death that Christ disarmed and conquered death [1 Corinthian 15 verses 54-57], [Revelation 1 verse 1 and 18].*

Moreover, while the Catholic religion calls for the worship of *saints, martyrs, Mary, apostles etc.*, therefore of the dead and for prayers to be addressed to them in order to obtain graces, God's Word on the other hand gives us diametrically opposed teachings in this regard. In his Word the Lord teaches us that anyone who is dead no longer has any memories and that he or she finds him or herself in nothingness or in a state of nonexistence.

Thus his or her consciousness, memories, thoughts, feelings and works are no more and above all he or she can no longer interact with the living. To deepen this study on the nonsense of the Catholic doctrine presenting Mary as the mother of Jesus, or the saints (*therefore the dead*) who would intercede for the living, read the chapter entitled "*Origin, reason and purpose of the worship of the immortality of the soul*".

You will also discover in the *volume III* of this book in the chapter entitled "*Acts of necromancy committed by the corrupting temptress*" that the Lord forbids us from venerating these illustrious servants who are already deceased.

More information on this subject is also presented in the chapter entitled "*An icon deified in spite of herself*".

## 7.1 Origin and reason behind the deification of objects

To start this part I would like to tell you that the Catholic Church also adopted the worship that the Romans offered to the relics of their dead who became "*gods*".

Let us find out first, what the Romans professed: **"The domestic gods, whom you call Lares, in effect you submit to domestic authority:**

**You engage them, you sell them, you change them, sometimes making a pot out of a Saturn, a skimmer out of a Minerva, as they have become worn out or broken by the very tributes they have long received, or when the master has felt that domestic necessity is holier than they are.**

**As for your public gods, you profane them with the same authority of public law: In the auction room, they are declared tributary. We go to the Capitol, as if we were going to the vegetable market;**

**On both sides, we hear the voice of the town crier, a pike is stuck in the ground, and the quaestor takes note:**

**Divinity is adjudicated to the highest bidder! [...] *The more tributes the gods pay, the more holy they are; Or rather, the more holy they are, the more tribute they pay.***

**Their majesty becomes the object of infamous trafficking; Religion goes around the cabarets begging.**

**You demand that one pay, so much to enter the sacred enclosure, so much to have access to the sacrificial altar; one cannot know the gods for nothing, they are for sale" [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XIII* » (translated into English from the original text)].**

As you can see, the Romans were not content to idolise their "*gods*" but they also worshipped the objects, therefore the relics, which had belonged to them. Having such an item was a symbol of happiness, so it often came at a high price.

A colossal trade was established around the relics and they were sold as the most prestigious of items in auction houses.

Others of lesser value were sold by street vendors.

What gave a "god", or the relics that had belonged to it, its value was the price that they had cost originally. The more expensive they were, the greater was their Holiness. This belief which the religion of the Roman Empire had established, consisting of the veneration of the relics of the pagan "gods" who were, as we have seen, most often the illustrious deceased, the Catholic Church readapted.

As a result it became its custom to demand the adoration of the relics of *Jesus, Mary, the saints of the martyrs* etc. This text explains:

**"He who has affection for someone also venerates the things which that person has left of himself after his death", says St Thomas Aquinas simply [...]. In the fourth century the Toulouse priest Vigilance even came to condemn it as idolatry.**

*Saint Jerome (420) then wrote a scathing Contra Vigilantius, where he explains that we honour the relics of the martyrs that we may adore Him whose martyrs they are. All of the Fathers of the Church support such an esteemed worship with their authority and through the enlightenment of their science.*

*In the East, Saint John Chrysostom (407) makes himself the inspired cantor: [...] Come to the tomb of the martyrs, prostrate yourselves humbly before their sacred bones, devoutly kiss the shrine which contains them [...]*

*In the West, Saint Augustine (430) encourages the veneration of the body of the faithful "who have served as an instrument and organ of the Holy Spirit for all kinds of good works". [...]*

Access to Jerusalem was impossible but in Paris one could venerate the crown of thorns in the Sainte-Chapelle, in Bruges a few drops of the precious Blood etc... [...]

*Saint Thomas Aquinas devotes an article in the Summa to justifying the veneration of relics. He gives three reasons:*

**The affection which binds us to the saints, friends of God and our intercessors with him, encourages us to venerate all that remains of them, clothing, objects etc.**

**Principally one must venerate the bodies of the saints who have been the temples and organs of the Holy Spirit [...]. The Council of Trent will sanction this teaching with its authority.**



**[...] The Second Vatican Council recalls that "According to Tradition, the saints are the object of worship in the Church and their authentic relics are venerated as are their images".**

*[...] If the Church no longer promotes the worship of relics [...]*

**Auctions of items that have belonged to personalities periodically make the news. This is how ; any area abandoned by the Church is immediately recovered commercially [...]"**.

*[Taken from the site: « <https://eglise.catholique.fr>, partie: Petit rappel historique et théologique au sujet de la vénération des reliques » (translated into English from the original text)].*

First of all I would like to specify that this text does not date from the Middle Ages, but I took it from a Catholic website on this *day, the 21st of December, 2020*, so it is very current.

This text teaches us a lot about the worship of relics that the Catholic Church has established over the centuries. We discover here that they are sold, as were those of the illustrious men cherished by the Romans. History presents us with the fact that the sale of relics has been one of the most flourishing markets held by Catholic prelates.

To discover this fact I invite you to read the chapter entitled *"Origin, reason and purpose of the worship of the immortality of the soul"*. Thus, this religion has also integrated into its dogma the worship of the relics of illustrious men that was practised by the followers of the pagan religion of the Roman Empire.

Although, according to this text, the Catholic religion does not continue to promote the sale of relics, because of current corrupt practices and abuses by people who are even more unscrupulous than the Catholic prelates, it does not reject this worship. So let us look again at an extract from this text that presents this fact.

Here is our extract: **The Second Vatican Council recalls that "According to Tradition, the saints are the object of worship in the Church and their authentic relics are venerated as are their images".**

It is important to remember that the *Vatican Council II* is one of our contemporary texts. Yet here the Catholic Church reaffirms the validity of the veneration of relics, which is part of its tradition.

In so doing, this tradition, as we have seen, has been inherited from the pagan religion of the Roman Empire and continues to be central to Catholic worship.

We have also seen that voices were raised within the Catholic Church, such as that of the *Toulouse priest Vigilance*, but he was silenced. Apart from all of this, there is another point in this Catholic text that I would like to highlight:

*It is the one presenting the so-called "Saint" Augustine, as having been one of the people spearheading the veneration of the relics and the bodies of the saints. Ha la la... this Saint Augustine...*

This text that we have just seen, presents us with the fact that it was he who allowed the adoration of the relics of the saints to find a perennial place in Catholic dogma. My feeling is that as soon as there was a bad move to be made which consisted of falsifying or defiling God's Word, the said Saint Augustine was always associated with it.

So in my opinion the devil has had many servants over the centuries who have worn the robes of sanctity, but none of them have opened doors for him like this Catholic prelate did. It is important to note that these writings are the backbone of Catholic dogma and in doing so he put his stamp on all areas of their faith.

To discover this I invite you to read the *volume III* of this book in the chapter entitled "*New type of action from the iniquitous falsifier*".

We have seen that the Catholic Church has declared that it no longer promotes relics, even though it recognises the validity of those that belong to it. What for me has allowed such a thing is that this religion put in place a gravy train in this regard. To find out, read this:

**"They must clearly understand the reasons why the Church gives the highest form of worship to the Heart of the Divine Redeemer. As you well know, venerable brethren, the reasons are two in number. [...]**

*The first, which applies also to the other sacred members of the Body of Jesus Christ, rests on that principle whereby we recognise that His Heart, the noblest part of human nature, is hypostatically united to the Person of the divine Word.*

Consequently, there must be paid to it that worship of adoration with which the Church honours the Person of the Incarnate Son of God Himself.

[...] "There is in the Sacred Heart," as Our predecessor of immortal memory, Leo XIII, pointed out, "the symbol and express image of the infinite love of Jesus Christ which moves us to love in return". [...] [Extract from: « Encyclique "Haurietis aquas", 15 mai 1956 *La vénération du Cœur de Jésus* » (translated into English from the original text)].

Let's complete with this: "Since are given in the most holy Heart of Jesus the symbol and express image of the infinite love of Jesus Christ which impels us to love one another, it is therefore natural to consecrate ourselves to his most august Heart;

*Which, however, is nothing other than giving of oneself and being linked to Christ, for all honour, all homage and all piety which are accorded to the Divine Heart, are in reality addressed to Christ himself [...]*

**The right of the faithful to venerate the images of the saints:** *It has been reported [...] That you would have broken images of the saints, by advancing this excuse that they are not to be worshipped. We fully praise, of course, that you forbade that they be adored; but we blame you for breaking them [...]*

It is one thing in fact to worship an image and another thing to learn, by what the image says, what is to be worshipped.

For those who do not know how to read the Scriptures, images play an important role for the simple folk who look at them, since in effect the ignorant see what they should attach themselves to and these images are read by those who do not know the letters;

This is why, for most people, the image takes the place of reading [...] If someone wants to make images, do not forbid it in any way; But avoid worshipping images in all ways [...]"

[Extract from: « Encyclique "Annum sacrum", 25 mai 1899; *Le pouvoir royal du Christ, Le très saint Cœur de Jésus, objet de vénération* » (translated into English from the original text)].

Because of what Jesus did out of love for us, the adoration of His loving heart can, wrongly, touch hearts much more quickly than the adoration of His statue or that of Mary or the saints etc.

This can lead us to believe that it is perfectly normal to worship his heart which has loved us, loves us so much and will always love us.

It is interesting to note that this worship calls for the worshipping of the heart of Jesus so that through him we can love one another.

Furthermore, the text says that by honouring the heart of Christ we are honouring him and loving him. It is true that this argument based on Christ's love for us and the mutual love we should have for each other is very powerful.

Nevertheless, let us not forget that making a graven image or statue to worship the heart of Jesus is a transgression of God's commandment not to make any representation of the things that are in heaven, in the waters, or on earth with a view to worshipping them.

Here is what God's Word teaches us about what we must do to love and honour our Saviour:

*"As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love". [John 15 verses 9-10, King James Bible].*

Let us finish with this other text: "[...] *Jesus Christ the righteous* [...] **And hereby we do know that we know him, if we keep his commandments.**

**He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

*But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

*He that saith he abideth in him ought himself also so to walk, even as he walked". [1 John 2 verses 1, 3-6, King James Bible].*

Those who love Jesus must keep these commandments as he keeps his Father's, and God's commandment is not to worship statues and carved images.

To become acquainted with the commandments of Jesus, I invite you to read *volume III* of this book in chapter "*The role of the law that God magnified through his son Jesus Christ*".

So, it is by not practising, or no longer practising, all of the iniquitous rites that the Catholic Church instituted and that we have partly discovered in this book that we prove that we love our Saviour.

To do otherwise is to violate God's commandments and in so doing we become a liar in whom the Spirit of God cannot live.

Let us return to this last Catholic text that we have just read, because I find a most interesting detail in it challenging. In this text we see that an unfortunate man had dared to break images of the saints, so it must have been a statute or a picture made out of some breakable substance. He argued that it was forbidden to worship them.

The author of the text, not being able to prove through the Bible that the one who had done so was wrong, because we know that he was right, for God forbids such things, finds another reason in order to justify such a practice. To do this, he will use trickery, as the devil would! He will praise him for forbidding them to be worshipped, but will deplore that he has broken them.

Then he will enter into a narrative that is intended to touch the heart. Remember, this is how the devil works! He will present these objects as being educational and intended to tell stories about those they represent. For him, those who do not know how to read can learn the stories that are attached to these images, through these materials.

He goes on to say not to forbid making images, but to avoid worshipping them. Nevertheless, when we go back to the beginning of what he wrote, we see that he says that we must consecrate ourselves to the heart of Jesus, thus worshipping it.

In addition to this, given the content of the other Catholic texts we have already seen, we understand that the adoration of statues and images is the basis of the faith of the Catholic religion. Do not let the devil fool you, God forbids making and worshipping statues, full stop!

Nothing, not even the teaching that can be derived from them, can justify this! So this Catholic doctrine calling for the worship of the heart of Jesus is nothing more than a revised and refined version of the Roman cult involving the worship of relics, but with a much greater psychological impact.

## 7.2 Origin and reason for the veneration of the "light"

We have already seen many of the pagan doctrines that the Catholic Church has incorporated, some of which, like the veneration of statues or the dead, are so blatant that we understand that they are nonsense.

On the other hand, others go unnoticed, because they are more discreet, although more luminous. I am now going to tell you about them. To do this I will first ask you a question:

*Have you ever noticed that Catholic churches are always illuminated? Yes, there are always candles burning in front of this or that statue or image of Jesus, Mary, the apostles or the saints that this religion has canonised.*

Before getting to this Catholic custom, it is most interesting to discover what it was like for the Romans. This reveals the situation to us regarding this subject:

*"In Greece and Rome after having been separated by her father from the paternal worship, the wife on entering the hearth of her husband also had to be accepted by the hearth of the latter by making contact with him and pouring him a libation.*

*Among the Greeks as among the Romans, whose hot climate certainly did not require such precautions, the master of the house had the sacred obligation of keeping the fire going day and night. He maintained it in a hearth (these were hot coals in ash) which, since it was no longer of any permanent use and because of the presence below or beside it, of the remains of ancestors, became a kind of altar.*

*"Every evening, we would cover the coals with ashes, and when we woke up the first job was to rekindle this fire by adding some branches. Extinguished hearth and extinguished family were expressions that were synonymous among the ancients".*

However once every year, this hearth fire, a veritable domestic altar, was extinguished, but rekindled immediately. [...]

When Agamemnon returned from the Trojan War, he offered the sacrifice of thanksgiving "at the hearth that was in his house", in accordance with expressions used by Aeschylus.

**This hearth was an inviolable asylum, even for the enemy who came to sit there. It was the object of much veneration, with very many words of prayer addressed to it (*Agni, you are a prudent defender and a father; To you we owe our lives, we are your family.***

*Rig-Veda*); *The name given to it by the ancient texts known as the Vedas, of the masculine posterity [...]* **Besides authors expressly say so: the hearth was the god Lares;**

**Its worship was that of the family who from generation to generation, from father to son, had kept it ever young and was heated and nourished by its flame.**

*So when that fire itself is adored as personifying the ancestors, it is by a kind of abstraction". [Extract from: « Zaborowski S. Le feu sacré et le culte du foyer chez les Slaves contemporains. Dans: Bulletins de la Société d'anthropologie de Paris, V<sup>o</sup> Série. Tome 1, 1900. pp. 530-534 » (translated into English from the original text)].*

Let's supplement our studies with this text: "*[...] Indeed, who forces a philosopher to sacrifice, or to swear or to put unnecessary lamps in front of his house at midday, [...] the public superstitions"* [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XLVI* » (translated into English from the original text)].

Let us finish with this most instructive text: **"Did they not smoke their vestibules with the highest and the brightest hanging lamps? [...]**

**To make wishes for themselves, only to see in the prince's inauguration whose name they secretly replaced by another name, as a model and an image of another inauguration, the object of their hopes?**

*[...]"* [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XXXV* » (translated into English from the original text)].

By synthesising these texts we understand the importance of fire for the Romans, which had to burn continuously.

According to them this fire represented the soul of their ancestors who had to protect them. In order to do this, relics (*bones*) of the ancestors were placed next to or above the fire.

*Prayers were addressed to them through the hearths (that of the fire).*

To be sure to have the protection of their ancestors, the Romans had to maintain the fire, day and night. It was not to go out, except in a controlled manner once a year, but had to be rekindled immediately.

If the fire went out, it was a symbol that the family would also go out, and as such, the fire was surrounded by a great deal of superstition and had to be continuously maintained.

The fire was venerated and was the object of the most fervent prayers and thanksgiving was offered to it.

The Romans also made vows before lamps that illuminated images. It was also customary to light lamps to ask for favours from the "*gods*", who we have seen were illustrious dead men.

The Roman custom of fire that had to burn continuously in pagan temples and homes was transformed in the Catholic Churches into candles that had to burn continuously. The Roman custom was adopted by the Catholic Church, whose aim was to illuminate and venerate these illustrious figures. This text explains the situation:

**"The image of our Lord, God and Saviour Jesus Christ, that of our Spotless Lady, the holy Mother of God, that of the angels, worthy of our respect, that of all of the saints and righteous. [...]**

**And one will burn incense and light candles in their honour, according to the pious custom of the Elders. Because "the honour given to the image goes to the original model" and the one who venerates the image, by venerating it, venerates the person it represents".**

[*Extract from: « 2e Concile de Nicée (7e Œcuménique) 7877e session 24 septembre 23 octobre, 13 octobre 787. Définition concernant les saintes images » (translated into English from the original text)].*

Before I get to the subject of lighting candles, I would like to talk about incensing and thus the use of incense to honour Jesus, the saints etc., which is presented here to inform you that we will talk about it later.



In addition this text presents incensing and illuminating Jesus, Mary, and the saints etc. as a good thing. Furthermore, it says that by venerating the images of these people, we also venerate who they were.

Faced with this fact one might think that it is the light of God that is thus presented. But candles being lit in order to venerate a statue or an image, which represents men and women, cannot be approved by the Lord regardless of how holy they might have been in their lifetime,.

The reason for this is again and again the prohibition, which He has stipulated, against making representations of things or of human beings so as to worship them.

*The same applies to the candles that Catholics light for the dead (especially on All Saints' Day and All Soul's Day).*

This Catholic text that we have just considered, gives a strong indication making it possible to know from where this religion has adopted this custom of burning incense and candles to illustrious men, because it is specified that it acts "*According to the pious custom of the ancients*".

This custom being rejected by the Lord therefore cannot come from the apostles, but from its pagan roots. Thus, the rites of the pagan religion of the Roman Empire gradually infiltrated Catholicism and this is true even in the smallest details of Catholic worship.

To continue, I would like to say that I understand that many people attribute a certain form of power to light, because evil is represented as darkness and good as light. Generally, light is presented as a testimony of holiness, capable of driving away darkness.

It is therefore natural that this symbol has found a place of choice among the superstitious as a protection against the forces of evil.

*Nevertheless what does the light which is able to overcome the dark forces of evil really represent and what is this darkness really? Thus if we take the example of an illuminated place like our room or those of our children, would a night light during the night protect us from demons?*

*I would like to tell you that this theory is not only anti-biblical, but it must certainly make the demons laugh!*

Know this, demons love the light and I would even say they love to be in the light. In the following text, we see that Satan likes to disguise himself as an angel of light and his minions as holy beings, thus appearing as beings of light:

*"For such men are counterfeit apostles, deceitful workers, masquerading as apostles of Christ.*

**And no wonder, since Satan himself masquerades as an angel of light.** *So it is no great surprise if his servants also masquerade as servants of righteousness, but their end will correspond with their deeds". [2 Corinthians 11 verses 13-15, Amplified Bible (AMP)].*

In so doing, how then, when Satan has the ability to become a being of such luminosity, could he be afraid of the light.

Demons are spirits [Ephesians 6 verse 12] and as such, material things cannot harm or frighten them. This fact is well symbolised in this text: *"Jesus went to Capernaum [4:23], a city in Galilee, and on the Sabbath day, he taught the people.*

*They were amazed at his teaching, because he spoke with [his words/message had] authority.*

**In the synagogue a man who had within him an evil spirit [unclean spirit; Cdemons were viewed as "unclean" or defiling spirit-beings] shouted in a loud voice, "Jesus of Nazareth!**

*What do you want [have to do] with us? Did you come to destroy us? I know who you are — God's Holy One!"*

*Jesus commanded [reprimanded; rebuked] the evil spirit, "Be quiet! Come out of the man!"*

*The evil spirit [demon] threw the man down to the ground before all the people and then left the man without hurting [injuring] him". [Luke 4 verses 31-35, Expanded Bible (EXB)].*

Here we are told that a demon possessed its host who was in a synagogue in broad daylight.

It should be noted that in every synagogue the holy scrolls of God's Word are found [Luke 4 verses 16-30].

Yet despite the presence of these sacred writings, the demon carried by his host sat in the synagogue as an ordinary participant. So sacred things, temple or Bible etc. have no power to repel demons.

In [Luke 4 verses 1-13] we see that Satan was not afraid to face Jesus and he even tried (*but in vain*) to tempt him.

He did this while, Christ is the light of lights [John 1 verses 1-18, 29-30], [John 8 verse 12].

This is true prophetically but also literally, for on the mount of transfiguration [Matthew 17 verses 1-2] He became bright, shining like the sun. So you see, therefore, it is an illusion to believe that light has the power to cast out demons.

The following text is one of those which has been much misunderstood and has led, in my opinion, to see natural light as a power against demonic forces:

*"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

**For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God".** [John 3 verses 19-21, King James Bible].

Here, when it is said that *the one who does evil fears that the light will reveal his works of darkness*, it is not the light of day that is involved or that of a lamp (*an artificial light*), but of God's Word. *The light that is presented here is Jesus!*

The beginning of the text tells us this because it says that light has come into the world and men have rejected it in favour of darkness.

Here is how this situation is also presented: **"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. [...] 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. [...]**

**And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth".** [*John 1 verses 1-5, 9-11, 14, Kig James Bible*].

Christ is God's Word and is also the light of life. The only light that has power against the forces of evil is Jesus Christ, He being the light of the world.

It is important to understand that it is by the light that is God's Word that our enemies, men and demons can be confused [*Psalms 119 verses 105-106*], [*1 John 4 verse 1*], [*Luke 4 verses 1-13*], [*2 Peter 1 verse 19*], [*1 Corinthians 14 verses 24-25*].

God's Word is presented as being the weapon par excellence. It is a powerful sword, therefore a sword of light, which allows us to gain victory over all of the powers of the demons [*Hebrews 4 verses 12-13*], [*John 8 verses 12, 30-32*], [*Luke 10 verses 17-19*].

Christ, the divine light, by his divine sacrifice is victorious over all of the forces of evil [*Colossians 2 verses 9-15*], [*Philippians 2 verses 5-11*], thus the only weapons which give victory against the devil and his minions are the blood and the name of Jesus.

To be able to enjoy this power, which is manifest in Christ, we must first make a covenant with him through the waters of baptism [*Acts 2 verses 38-39*], [*Mark 16 verses 15-18*].

We thus merge with him and become one with him [*Hebrews 3 verse 14*], therefore in him we also become the light of the world [*Matthew 5 verses 14-16*] and we acquire in him the power to overcome all of Satan's demonic strongholds [*Mark 16 verses 15-17*].

Thus, the natural or artificial light that we turn on, has no power against demonic forces.

*So if you want to be victorious and protected from the devil, give your life to Jesus.*

### 7.3 The origins of the name of the supreme ruler of iniquity

In this part we will study the pagan origins of the Catholic doctrine which established that the Pope is the **“Grand Pontiff”**. One of the most flagrant exports of worship originating in the Roman Empire that the Catholic Church has adopted is this title that the Pope bears.

Its very origin allows us to better understand it. To do this let's read this: **"The death of Metellus having left vacant the title of Grand Pontiff, this priesthood was warmly sought by Isauricus and Catulus, two of the most illustrious personages of Rome with the most authority in the senate.**

Caesar, far from yielding to their dignity, presented himself before the people and promoted his own candidacy to that of these two rivals. *The three competitors also had something to sustain their claims.* Catulus, who, with more personal dignity, feared the outcome of this rivalry more, secretly offered Caesar considerable sums, if he wished to desist from his pursuit;

*Caesar replied that he would borrow still even larger amounts to support his campaign. On election day, his mother accompanied him in tears to the door of his house. "My mother, said Caesar, kissing her, "today you will see your son either a grand pontiff or banished.*

*When the votes were collected, there was a great deal of contention; But at last Caesar won and such a success made the Senate and the best citizens fear that he had gained enough ascendancy over the people to carry them to the greatest excesses". [Extract from: « Les vie des Hommes illustre par Plutarque. Chapitre:*

*Vie de César, section 7, Librairie Didier 1844 » (translated into English from the original text)].*

The title of great pontiff was granted to men of great worth. This title opened doors and offered new possibilities for its holder:

*On the one hand, it gave its holder ascendancy over the people. On the other hand, it enabled him to acquire legislative power, allowing him to legislate on laws and establish changes in the state's affairs.*

Here is what this title allowed Caesar to do, among others: **"Julius Caesar, now Grand Pontiff, undertook the reform of the calendar"** [Extract from: « *Alain, Propos, 1921, p.246* » (translated into English from the original text)].

This title of pontiff was an attribute granting a lot of power to the person who held it and was also given to the high priest of the pagan Roman religion. Let us read this, to understand it:

*"We often ask what is meant by the expressions sacred, profane, saint and religious in the decrees of the pontiffs [...]"*

*"The sacrifice (sacra) which I have arranged to be, in accordance with the religious rites, to Jupiter [...] "It is to you, powerful Juno, that he offers it in sacrifice (mactat sacra)"* [Extract from: « *Macrobe Saturnales livre III. Commentaire du songe de Scipion. Chapitre III* » (translated into English from the original text)].

This other text provides us with more information: **"The Romans have no commonly adopted means of calculating dates. However, in matters of a sacred nature, one calculates from the time of the consecration of the temple of Jupiter [...]"**

**It is a known fact, that the tables of the pontiffs were inscribed in the year when Rome was founded. And everything leads us to believe that, when, towards the first half of the 5th century, the colleges of pontiffs, wanted to write a true and more useful yearbook [...] unknown until then, of the kings of Rome [...] he reported the founding of the Republic on the 13th of September, 245 [...]"**

[Extract from: « *Histoire romaine Livre II, chapitre IX, de Théodore Mommsen* » (translated into English from the original text)].

Here is what we can still read on the subject: **"The college of pontiffs. Minister of Religion being part of a college having jurisdiction and authority in the matters of religion.**

*It was therefore decided that half of the pontiffs and auguries would henceforth be chosen from among the general populace".* [Extract from: « *Fustel de Coul, Cité antique, 1864, p.398* » (translated into English from the original text)].

The pontiffs and the auguries were serving the cults of the pagan religion of the Roman Empire. Thus this title of pontiff comes from the superstitious rites that the Romans associated with their gods.

To discover what is involved with these superstitious rites, I invite you to read the part entitled "*Perfidious pagan heritage ratified and magnified by the dominator of nations*".

To fully understand the meaning of the word pontiff, it would be wise to read what is presented here: **"Pontiff: Person who is an authority in a field and who often has an excessive awareness of his own importance. Mr. de Bonald was not only a great publicist for the France of the time, but he was a pontiff of religion and the monarchy"**. [Extract from: « *Lamart., Nouv. Confid., 1851, p.293* » (translated into English from the original text)].

The pontiff is therefore a term to qualify, a person who has authority either over the State or the Church or over both. In my opinion, this presentation is the one which, best fits the type of pontiff that complied with the definition of the pope's original function. It is because the Romans granted him power to dominate the state and religion that the Pope acquired the name of Pontiff.

To find out, let us first read the following text where we discover that the title of Grand Pontiff that the Pope holds he inherited from the Romans: "*However, the successors of Emperor Constantine were quick to see themselves as divinely appointed "bishops from without", namely the masters of the temporal and material conditions of the Church. At the same time they retained the traditional authority of "Pontifex Maximus [...]"*".

[Extract from: « *Extrait de la Publication d'informations écrites par Joseph Blotzer. Transcrit par Matt Dean. L'encyclopédie catholique, Volume VIII. Publié 1910; Robert Appleton Société. Inquisition Information catholique I. Les répressions de l'hérésie pendant les douze premiers Siècles 2* » (translated into English from the original text)].

The successors of the Emperor Constantine, are presented here as having allowed the bishops to retain the traditional authority of the *Pontifex Maximus* in their ranks, which translates as *supreme guide or grand pontiff*.

On the strength of these foundations, the Pope was able to dominate the State and the Church for centuries. As you can see the Catholic Church inherited this title of "*grand pontiff*", that the papacy bears, from the Romans! But one of the risks of keeping the traditions that others have created is that we keep the good things and the bad.

This fact is particularly true in the worship of the Roman pontiffs which the Catholic Church has adopted. Thus, the roots of Christendom's decadence established under the Catholic yoke, which made sure Roman customs were resumed, comes from the fact that the service offered by the Roman priests to their gods was decadent.

The ceremonies were imbued with immorality and the temples were places where all kinds of perversions reigned. This reveals these facts to us: "**[...] It is in the temples that adulteries are conducted and it is between the altars that deals are made in the infamous markets, and it is most often in the very cells of the guardians of the temple and of the priests, under the strips, the caps and purple, that passion is unleashed, while the incense burns;**

*If I consider all of this, I wonder whether your gods should be complaining more about you than about the Christians. What is certain is that, if people are caught in sacrilegious acts, they are your own; for Christians do not frequent your temples even during the day.*

*It is true that, if they honoured these temples, they would strip them perhaps, they too [...] I ask myself with astonishment when I see that, among you, it is the most depraved priests who approve the victims, why the entrails of the beasts are examined rather than the hearts of the Sacrificers themselves!" [Extract from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C Chapitre XV et Chapitre XXX » (translated into English from the original text)].*

It was such men who had been called to become prelates of the very young Catholic Church. From then on, their practices became those of the Catholic priests.

Particularly that of worshipping the "*gods*", as well as the auspices, which have been adapted to become among others the worship of the cross and its sign. See the part entitled "*Perfidious pagan heritage ratified and magnified by the dominator of nations*".



## 7.4 The fragrant smell of blessing smoke has become the foul-smelling stench of a curse

In this part we will discover another pagan custom which is perpetuated within the Catholic Church, namely the burning of incense. We have seen it recommend the burning of incense to honour *saints, martyrs, Mary etc.*

This Catholic custom also comes from the pagan religion of the Roman Empire. To find out, let us review an excerpt from this text:

**"[...] It is in the temples that adulteries are conducted and it is between the altars that deals are made in the infamous markets, and it is most often in the very cells of the guardians of the temple and of the priests, under the strips, the caps and purple, that passion is unleashed, while the incense burns"** [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C Chapitre XV et Chapitre XXX* » (translated into English from the original text)].

One of the Roman customs was to burn incense in their temples. This practice adopted by the Catholic religion may seem trivial. What harm will it do to burn a little incense you may ask, especially since we find such a practice in the Holy Scriptures?

Here is what we can read about it: **"And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:**

**And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof;**

**And the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD"** [Leviticus 2 verses 1-2, King James Bible].

This situation was the one that existed among God's people and was notified in the ceremonial law but the latter was abolished by Jesus Christ's divine sacrifice [Hebrews 10 verses 1-18].

From now on, the act of burning incense before God is not at all a fragrant offering to him, but on the contrary, such behaviour really offends him terribly. This text tells us about this:

*"Bring no more vain oblations; incense is an abomination unto me [...]"*. [Isaiah 1 verse 13, King James Bible].

Let us supplement our studies with this other text: *"But those people who kill bulls as a sacrifice to me are like those who kill people.*

*Those who kill sheep as a sacrifice are like those who break the necks of dogs. Those who give me grain [gift; tribute] offerings [Lev. 2:1] are like those who offer me the blood of pigs [dogs and pigs were ritually unclean animals and were forbidden as sacrifices].*

**Those who burn incense are like those who worship idols [their rituals were no better than pagan worship because their hearts were not right with God].**

**These people choose their own ways, not mine, and they love [delight in] the terrible things they do [their abominations]"**. [Isaiah 66 verses 3, Expanded Bible (EXB)].

We are told here, that one who burns incense is like one who worships idols and the act of burning incense is also presented as being an abomination. By carrying out this simple act of incensing the disciples of the Catholic Church are an abomination before God.

Apart from this, those of you who burn incense to worship God, illustrious men or the dead, must be aware of the fate that will be yours. Here is what the Holy Book says about it: *"But the fearful, and unbelieving, and the abominable [...] and idolaters [...] shall have their part in the lake which burneth with fire and brimstone: which is the second death"*. [Revelation 21 verse 8, King James Bible].

Thus, those who spread incense are doubly rejected before God, firstly because of the fact that they spill incense before a statue or an image or in memory of a dead person, in which case they are also idolaters. As such their final fate will be to take a bath in the flames of hell. Secondly, such actions also make them abominable and therefore they will end up being burned in the lake of fire and brimstone.

Be careful that no one steals your crown from you by leading you to perform acts that God has forbidden. The text of [Colossians 2 verses 16-23], presents to us the precepts of the ceremonial law which was revoked by Jesus' divine sacrifice.

In addition, we learn that performing this type of rite again can make us feel as though we are accepted by God, but this is not the case. Those who encourage you to adopt such practices certainly exhort you to renounce certain things and thereby call for your humility, but your efforts will be in vain.

It is dangerous for us to act in this way, because the purpose is to make us lose our crown. This fact is very well represented in the text of [2 *Thessalonians 2 verses 8-12*].

The repercussion of any rite which leads us to transgress God's Word will result in us inheriting a spirit of bewilderment and our fate will be to burn in the fiery *lake of fire and brimstone*.

While the door of God's grace is still open, you need to abandon any worship of idols (*statues*) or the dead and to stop burning candles to them or offering them prayers or incense etc.

You must understand, if you have not yet done so, that Jesus Christ was the ultimate sacrifice that was offered for our sins.

In so doing, the Lord no longer accepts animals offered as sacrifices, nor incense. From now on the incense which pleases God is our prayers and the sacrifices which he asks are our hands raised towards him, while we have a heart cleansed of all sins [Psalms 141 verse 2], [1 *Timothy 2 verse 8*].

Apart from that the sacrifices that the Lord now accepts are lips that glorify him and sing to his glory [Hebrews 13 verses 12 and 15], [Psalms 71 verses 8, 14-24].

We find in [Isaiah 6 verses 1-6], that it is by praise that the holy angels glorify the Lord and this is accepted by him. It is the same for us. The Lord wants us to be able to worship him in spirit and in truth without worshipping statues or burning candles to them or incensing them etc. This is due to the fact that the Lord is a Spirit and as such we must worship him spiritually [John 4 verses 23-24].

So when it comes to spiritual doctrine vigilance is required in everything we do. I know that for many of you burning a little incense while praying is a very innocuous gesture. Yet by doing so, we become abominable before God and lose our crown and with it eternal life.

*We have now come to the conclusion of this part, but not to the end of our study of the devil's doctrines professed by the papacy.*

## **7.5 Perfidious pagan heritage ratified and magnified by the dominator of nations**

To start this part I would like to tell you that the devil is a subtle being and he likes to play with human feelings. In [Genesis 3 verses 1-6] we see him stoking lust in Eve's heart. In the texts of [John 12 verses 1-11], [Matthew 26 verses 14-16], [John 13 verses 18-30], [John 18 verses 1-11], by using jealousy and greed he manages to possess Judas and encourages him to sell the son of God for a few pieces of silver.

The devil is the tempter [Matthew 4 verses 3 and 5] and it is he who arouses all bad actions and bad feelings in men.

In this part we will see how the devil uses our fears and our need to feel protected in order ensure we are lost.

To do this, he implements plans intended to encourage us to establish protective gestures, which will cause us to lose sight of the fact that God is our strong tower and our protector.

Such actions eventually separate us from the Lord and lead us to our ruin. We have a great example of this fact here:

*"And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: [...]"*

**And all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed:**

**But Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.**

**And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came;**

**And Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done?**

*And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;*

**Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD:**

**I forced myself therefore, and offered a burnt offering.**

*And Samuel said to Saul, Thou hast done foolishly: Thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. **But now thy kingdom shall not continue [...]**"*  
[1 Samuel 13 verses 5, 7-14, King James Bible].

In this text we have a specific example of what happens when we think that power is in a thing or in an act that we practise and that we end up acting to the detriment of what the Lord has established.

Do you understand what is going on here? In these lines we find Saul struggling with what we call "*tokens*"! Not the ones in the casinos, but the ones that make our knees knock together in fear.

He was afraid. Why wouldn't you be afraid when you have more enemies in front of you than grains of sand on the seashore.

Furthermore, those who had to support him, therefore the people, themselves trembled and little by little took to their heels, fleeing far from him.

*But at least he still had one very important safeguard, namely the Lord, Hmm... Sorry... sacrifice! Yes, because for him what would give him victory was sacrifice.*

*But despite waiting for seven days there was no response from Samuel, the one empowered to offer it to the Lord, even though he was supposed to be there. As without the Lord, Hmm... Sorry again... as I said before... as without the sacrifice there would be no victory, Mr. Saul decided to offer it himself.*

Having acted thus he transgressed God's Word because only consecrated men, like the prophets or the priests, could, at that time, offer a sacrifice to the Lord.

The result was that he ceased to be a king that day because he took the decision to divert a holy act from its primary function.

The big problem with Saul is that he paid more attention to the act that had to be done, than to the Lord to whom it was intended. As it was in Saul's situation fear can lead us to practise self-protective acts of which God disapproves, but which seem to be from him.

What happened to Saul continues to be perpetrated in this century. Christians practise things intended to protect them, therefore superstitious acts, and by doing so reject God's Word. Yes, because anything which is given more power than the Lord becomes an idol, especially if God's Word has forbidden the practise of such a thing.

These gestures which above all are intended to protect Christendom, the Catholics inherited especially from the Romans.

The root of many superstitions that *Mr. and Mrs. Average* practise has been anchored in the faith of the vast majority from the beginning of Christianity and it is the Catholic Church that has imposed them.

It is important to note that, according to my research, the Romans were precisely one of the most superstitious peoples that ever existed. In fact their whole life was run around superstitions.

So much so that even their worship of statues, relics and idols was part of such rites. This gives us some information on this subject:

*"Finally, to also turn my gazes to you, the masters of the nations, I will tell you that there was a man, Numa Pompilius, who burdened the Romans with such troublesome superstitions [...]*

*The gross and savage men were astonished by such a great multitude of gods to serve [...]*

**Especially when we have recognised all this principle which, hiding under the names and images of the dead, gives no other guarantee of his divinity than certain signs, wonders and oracles"** [*Extract from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XXI » (translated into English from the original text)*].

Let's complete with this text: **"And the wise decrees of your fathers, on the subject your gods themselves [...]** *The venerable Liber (Bacchus) with his mysteries was banished [...]*

*Serapis and Isis and Harpocrates with their Cynocephalus were kept far from the Capitol, that is to say driven from the assembly of the gods, by the consuls Pison and Gabinius [...]*

**These consuls even overturned their altars and they pushed back these gods, wanting to stop the disorders of these infamous and vain superstitions.**

**You recalled them from exile and conferred on them supreme majesty".** [*Extract from: « Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre VI » (translated into English from the original text)*].

By synthesising these texts we understand that the worship which the Romans offered to the “gods”, which includes their statues and their relics, was a superstitious worship. We also discover that one of their customs was to worship images of their dead.

Here is how these pagan customs were rewritten into Catholic dogma: **"The faithful must also venerate the holy bodies of the martyrs and other saints who live with Christ and who have been living members of Christ and the Temple of the Holy Spirit [...].**

**Therefore those who say that the relics of the saints should not be honoured or venerated or that it is useless for the faithful to honour them and other sacred memories and that it is futile to visit the places of their martyrdom in order to obtain their support, all these must be totally condemned, just as the Church has condemned them in the past and still condemns them today [...].**

**Moreover one must have and keep the images of Christ, the Virgin Mary Mother of God and other saints, especially in churches, we must honour and revere them. [...] All superstition in the invocation of the saints, in the veneration of relics or in the sacred use of images shall therefore be abolished; All attempts at any dishonest earnings shall be eliminated [...]"**

[*Extract from: « Décret catholique sur l'invocation, la vénération et les reliques des saints, et sur les saintes images, 3 décembre 1563 » (translated into English from the original text)*].

Here we find a paradox, because on the one hand the Catholic Church wants to practise the same doctrines that the Roman people had instituted, but on the other hand it wants to downplay the superstitious nature associated with such things.

Unfortunately, any action calls for a reaction, because we cannot associate occult things with good, without the darkness being able to take over. Here is what we learn about it: **"Do not be deceived: "Bad company corrupts good morals".** [*1 Corinthians 15 verse 33, Amplified Bible (AMP)*].

The Catholic Church having adopted the pagan doctrines of the Romans nourished the superstitious fears of men and led them to seek protection in objects. Thus, Catholics have come to abandon God, the Creator and the Almighty, who is the only one who can answer them and protect them, in order to address their prayers to the statues and images of *Jesus, Mary, Joseph, saints and whatever else etc.*

In doing so, they ended up believing that certain objects could be favourable to them and others unfavourable. The superstitions that many Christians (*especially Catholics*) practise and which have become phobias in many of them are a legacy they received from the Romans.

As we have seen, the root of all of these things can be traced back through the Catholic Church to the infancy of Christianity. To continue, I would like to tell you that in the worship that the Romans offered to the relics of their "*gods*", one object was held in the highest regard, because it was widely used. Here we are talking about the cross.

This is what we learn about it: "*As for the one who believes that we worship a cult to a cross he too will be our fellow-believer.*

*When a piece of wood is worshipped, it does not matter how it looks to us, since the quality of the material is the same; It does not matter what shape the wood is, if the wood itself is supposed to be the body of a god. And besides, what difference is there between the upright of a cross and Pallas of Athens and Ceres of Pharos, who are exposed to the public gaze, without an image, in the form of a crude stake and a shapeless piece of wood? [...] Any morsel of wood, which is fixed in a vertical position is a part of the cross.*

*After all, if we worship a cross, we worship the whole god. We said above that at their origin your gods are outlined by the modellers by means of a cross. But you also worship the victories, although in the trophies there are crosses, the ones that form the entrails of the trophies. All of the military religion of the Romans reveres the ensigns, swears by the ensigns, puts the ensigns above all the gods.*

**All of these images with which you adorn the signs are the finery of the crosses; The veils of your standards and your banners are the garment of the crosses"** [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Chapitre XVI* » (translated into English from the original text)].



As you can see the cross was worshipped by the pagans, in all of its forms, because beyond being venerated as such, it was also the base on which their statues and idols were built. Also, very often pagan idols had no shape, but were just formed around the cross.

Thus this text presents to us the adoration of the cross, as also being a symbol of pagan Roman worship. It is important to note that apart from the description of the customs of the Romans causing them to worship the cross from all of "*its aspects*" *Tertullian* specifies that the Christians of his time did not worship it.

This is what we discover in another of these texts that I present to you here: **"Christians do not worship a donkey's head, nor a cross, nor the sun, nor a hybrid god"** [Extract from: « *Apologie du Christianisme de Tertullien écrite en l'an 197 après J-C; Pan de l'Apologétique I. Introduction (ch. I à III). B. Le culte des Chrétiens. (XVI). a) Ce qu'il n'est pas* » (translated into English from the original text)].

Conversely, for its part, as with all of the other Roman doctrines that we have already seen, the Catholic Church also adopted the veneration of the cross. This tells us:

**"It is only right, then, in accordance with common sense and every ancient tradition, that icons should be honoured and venerated in a derived way because of the honour that is given to their archetypes and it should be equal to that given to the sacred book of the Holy Gospels and the representation of the precious cross. [...]"**

[Extract from: « *Quatrième Concile de Constantinople tenu au environ des années 869 à 870* » (translated into English from the original text)].

This Catholic text teaches us that it is by virtue of a very ancient tradition that icons and the cross are to be venerated. Reading this one might immediately think that this tradition refers to the death of Christ on the cross.

Thus, it would be in recognition of what he has done for us, that the Lord is supposed to have established a tradition that the cross should be worshipped.

*But as we shall see, this is not the case!*

In order to present this to you, I would like to tell you that it is when we understand what the symbol of the cross represents biblically, that we become able to measure its real significance in the life of God's people. We are now going to study, Bible in hand, the position of the cross in the plan of salvation, which was manifested in Jesus Christ.

To get to the heart of the matter, I would like to point out that it is by perverting the true meaning of the following text that some people use the cross as a form of protection:

*"When you were dead in your sins and in the uncircumcision of your flesh (worldliness, manner of life), God made you alive together with Christ, having [freely] forgiven us all our sins, having canceled out the certificate of debt consisting of legal demands [which were in force] against us and which were hostile to us.*

**And this certificate He has set aside and completely removed by nailing it to the cross.**

**When He had disarmed the rulers and authorities [those supernatural forces of evil operating against us], He made a public example of them [exhibiting them as captives in His triumphal procession], having triumphed over them through the cross".** [*Colossians 2 verses 13-15, Amplified Bible (AMP)*].

Here what gives us victory over demonic forces is not the object (*the so-called "cross"*), but Jesus Christ who was nailed to it. This other text tells us about the source of this victory: *"And think the same way that Christ Jesus thought: Christ was truly God. But he did not try to remain equal with God. Instead he gave up everything and became a slave, when he became like one of us. Christ was humble.*

**He obeyed God and even died on a cross. Then God gave Christ the highest place and honored his name above all others.**

**So at the name of Jesus everyone will bow down, those in heaven, on earth, and under the earth. And to the glory of God the Father everyone will openly agree, "Jesus Christ is Lord!"** [*Philippians 2 verses 5-11, Contemporary English Version Bible (CEV)*].

We see here that the cross is only an instrument that is used in the plan of salvation, but it was not an object intended to glorify Jesus, but served to humiliate him.

Because he had to humiliate himself by agreeing to die on this infamous cross. What gives victory is not the cross, but Jesus who agreed to die on it ignominiously. It is his obedience to his father and agreeing to die on the infamous wooden cross that gives him victory over demonic forces, as well as domination over all things.

To understand the significance of the cross on which Christ was crucified, we must consider the following text: **"If someone guilty of a capital offence is put to death and their body is exposed on a pole, you must not leave the body hanging on the pole overnight.**

*Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance". [Deuteronomy 21 verses 22-23, New International Version Bible – UK (NIVUK)].*

Being hanged from a wooden cross is a symbol of a curse! To fully understand this symbol of the wooden cross, which becomes a curse when a man is hanged on it, read the following text: **"Christ took away [redeemed us from; bought our freedom from] the curse the law put on us [of the law]. He changed places with us and put himself under that curse [...by becoming a curse for us].**

*[For; Because] It is written in the Scriptures, "Anyone whose body is displayed [who is hung] on a tree is cursed [Deut. 21:23; Can executed man's body was hung on a stake or tree for humiliation and warning; Paul here applies it to Christ's crucifixion as the curse/judgment for our sin]". [Galatians 3 verse 13, Expanded Bible (EXB)].*

Having been nailed to the cross (*to the piece of wood*), Jesus was not only cursed, but even more, he became a curse for us. Here is what happened on the cross again: **"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them [...] For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him". [2 Corinthians 5 verses 19 and 21, King James Bible].**

What is presented here is of importance, for we learn that God was in Christ and through him the world was reconciled to God.

What is said here refers to the divine sacrifice of Jesus on the cross [Romans 5 verses 6-11].

Thus by having become a substitute for the sins of mankind, on the cross Jesus had become sin to redeem us and he did this although he never sinned himself [1 Peter 2 verse 22].

This is why despite all of the love that God had and has for his son, he had to turn away from him, for he had become a curse and a sin. This can be seen in the following text: "*And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?***" [Matthew 27 verse 46, King James Bible].

It is important to understand what is going on here:

*The eyes of God being too pure to see evil [Habakkuk 1 verse 12], they could not look at his son who had become iniquity (sin) and a curse. So he turned away from him!*

The cross on which Jesus Christ was crucified was a symbol of a curse. So that his body would not bring this curse upon the land and so that it would not be perpetuated, it was necessary to lower his body from the cross before the Sabbath night came!

This is what we see in the following text: "**Fearing that the bodies might remain on the cross during the Sabbath, for that was the preparation and this sabbath day was a great day, the Jews asked Pilate if the legs of the crucified could be broken and the bodies be removed**". [John 19 verse 31, Bible Louis Segond (translated into English from the original text)].

In short, the Bible teaches us that if the crucifixion of Jesus on the cross was a blessing for mankind, for him it was an act of abomination. For he who is nailed to the cross is cursed.

To you who are Catholics, do you understand the repercussions of the cross that you carry around your neck or that you have placed in your homes? The cross associated with a human being is a symbol of a curse and not of a blessing or protection, as is often thought.

Whether you carry the cross or it carries you, you are bound to a cross which is between heaven and earth.

So this is a curse that you bring upon yourself, and as we know, curses can be worse than a live grenade, as they can ruin our lives at any time. In all of this a fact occurs to me:

*If not, have you noticed the diligence that the Jewish authorities have shown so that Jesus would not spend a night on the cross?*

*Yes, because to do otherwise would mean that the whole country would be cursed and that is why the Jews diligently took his body down from the cross.*

*However, the Catholic Church proudly displays the crucified body of Christ in most of its churches.*

Before continuing I want to clarify that, for me, a cross on which Jesus is carved is only an inanimate object, which in itself does not have the power to inflict the curse.

Nevertheless, if the cross had a "*mystical*" power, based on what we have just studied, we understand that it would be negative.

In this case all those which are created and which represent Jesus crucified and which are placed in your city, your country, your house or on you (*who wear them as a pendant*), would they not be objects that inflict the curse on these places or on you?

On the other hand, biblically speaking, the fact of worshipping a cross presents a real danger, which is presented in the text of [*1 Corinthians 10 verses 7, 14, 19-20*].

Here we are presented with idolatry, which is, among other things, worshipping an object. We also learn that those who do this are in fellowship with demons and are thus being possessed by them.

Thus all those who wear a cross as a pendant or who worship it become idolaters who will be possessed by demons. In accordance with what we have just seen, those who sign themselves, by making a gesture, which goes from the head to the torso while passing across the shoulders and by so doing draw a cross which is between earth and sky, practise a gesture that exposes them to the same danger.

As we will see, the sign of the cross is a type of augury intended to protect against possible danger. Auspices had a preponderant place in the worship of the pagan religion of the Roman Empire.

Its followers performed tactile rites in order to protect themselves and with a view to venerating their "gods". Auspices and oracles were presented by the Romans as being able to give meaning to every unexpected event that arose. Before acting on a daily basis, they made predictions of an esoteric nature, in order to predict the future.

In their time, just like today, by making these superstitious gestures that we either do (*or don't do*) in order to be preserved, we also think of anticipating a misfortune or an event. They were omnipresent in the pagan worship of the Roman Empire and, as we saw above in one of the texts of Tertullian, they formed part of the worship which the Romans offered to their "gods" and to their dead.

During this type of superstitious ceremony, they believed that statues, images of their deities and their dead, had the power to perform miracles and to predict the future (*foretelling events*).

It was also through them that they sought to be protected and, moreover, they believed that, through these means, they could know the will of their "gods". Here is how Tertullian presented this situation:

**"[...] They discharge the same duties to the emperor, those again who consult astrologers, auspices, augurs, magicians about the lives of the Caesars!**

*These are there sciences invented by rebellious angels and forbidden by God, to which Christians do not even resort when it comes to their own interests [...]. It is with different intentions that one consults the future on his closest or on his masters;*

**Another is the curiosity of a worried parent, another that of a slave who fears [...]"** [*Extract from: « Apologie du Christianisme de Tertullien (197 après J.-C.), chapitre XXXV » (translated into English from the original text)*].

Before acting, the Romans consulted the omens and auspices, which consisted of a multitude of protective gestures that they used in order to secure the favours and protection of the "gods".

Before acting the omens had to be favourable to them at all costs. Through these means, the Romans also sought to know what the future had in store.

These pagan rites had various forms, which could be:

— *The most common of these practices was to consult the sky, the place where the "gods" were supposed to live. They observed the state of the stars to see if they agreed with their plans, etc.*

— *It was customary among the Romans to toss small bones on the ground to find out if the gods would be favourable.*

*These small bones usually had a marked face and another that was smooth. They were thrown and when they landed, they gave answers: "yes" if the marked face(s) was/ (were) up, or if they were in the majority and "no" if the smooth face(s) was/ (were) up.*

— *They also sought the protection of the gods for themselves or for an event by looking into the entrails of an animal, etc.*

Omens known as auspices or augurs still continue to be used, in this century, by a lot of people and, very often, by those who claim to belong to the Lord. I give you some examples that are perpetuated among others in the Caribbean:

— *For those who are superstitious, a big black moth entering into a house is a bad omen! What could be more frightening and fiendish?! This harmless insect has been discriminated against because of its "appearance"! Thus, it was equated with an ominous messenger announcing death.*

— *Dogs are supposed to howl when a death occurs with a certain type of really mournful and tearful cry. In some customs this type of barking is presented as being followed by a death in the neighbourhood.*

— *The pagan custom of observing the stars in order to know the future has become astrology, which even some Christians love to follow.*

*It is important to note that the Lord forbids astrology, as well as the occult sciences as those doing so are an abomination before Him.*

*It is the same for those who seek protection or try to predict the future by practising satanic rituals (omens) associated with an object [Deuteronomy 18 verse 9-14].*

Returning to the subject of worshipping statues, relics and the cross that the Catholic dogma instituted, in spite of their presence, shortcomings were felt among the newcomers resulting from paganism.

Also being very tactile, they also needed to perform gestures such as consulting the auspices and/or oracles in order to feel protected.

Nevertheless, those forms of worship practised by the pagan Roman religion based on idolatry were far too explicit.

*Imagine yourself as the Pope or a priest, who has to disembowel a chicken in the middle of a mass, in order to read its entrails. Hmm... in my humble opinion... but this is only my feeling, it would be very unwelcome... even for the Catholic Church!*

As such barbaric practices could not be integrated into the Church, as a result senior Catholic dignitaries incorporated these auguries into Christian worship in another more refined form.

This is how the ancient superstition of the cross was revisited and took on a more modern face, that of the sign of the cross!

By integrating it into prayers, the Catholic Church met the needs for tactile protection of these adherents from paganism.

From then on, the cross, the object of a curse, but the basis of Roman worship, was revered in the Catholic Church.

This is how the ancient Roman superstitions, both those attached to statues and those associated with prophetic signs, ended up finding pride of place within Christendom and developed into the adoration of the cross and its sign within Catholic dogma.

This type of pagan superstition that the Catholic Church has instituted is often practised without the knowledge of its members and supporters. I know what I am talking about, because I was born into a Catholic family! Generally, worship of the cross and reverence for its sign are passed down from an early age.

**Example:** *In my childhood, I always saw my father make the sign of the cross while passing in front of a church.*



*The reverence with which he made this gesture deeply touched my heart as a child, without knowing the significance of it.*

*This gesture was made so solemnly by my father that I never dared to ask him why he was acting in this way, for fear of being irreverent towards him.*

*As an adult, having been conditioned in this way from my childhood, I ended up automatically making the sign of the cross, as my father always did! This thing is insidious.*

*Even today, when I know how nonsensical this gesture is, when entering a church that practises this type of devotion (it happens to me at a funeral or a wedding), I have to be careful not to make this gesture automatically. Indeed this reflex, acquired during childhood, remains in spite of myself.*

Many Christians are like my father when it comes to the cross and the sign of the cross. They think, through them, that they worship the cross of Jesus Christ and venerate it as the symbol of his atoning death. Those who do so are unaware that the foundations of the cross that the Catholic Church established is a symbol, which belongs above all to the pagan worship of the Roman Empire.

Apart from all of this, its worshippers endow it with the power to grant their desires and to protect them. In doing so, they invoke it in prayers in order to receive favours.

Unfortunately for them, this action is idolatrous and is condemned by the 2<sup>nd</sup> of the ten commandments [Exodus 20 verses 4-6].

The worship of the cross being an idolatrous act, God cannot accept it. It is therefore wrongly used as a protection.

To continue, I would like to say that since my birth, because of my Catholic faith, I was taught that holy things such as the cross, its sign or holy water had the power to drive out the devil.

So I used it religiously to protect myself. The cross as a protection against the forces of evil has been perpetuated because of preconceived ideas, which have taken root in the faith of a large number of people, by the means of big budget films.

Those of you who do this, please ask yourself this question:

*How can an object of a curse and idolatry have the power to overcome demons or demonic forces?*

*Please know that biblically speaking, the symbol of the cross by which some people sign themselves during prayer to ensure God's approval, or the cross which is around our necks in order to be protected from occult forces and demons has no protective power per se and is only a placebo.*

In order to understand this we must not lose sight of the capabilities that demons have, because Satan and his henchmen are presented as having the possibility of taking the appearance of the Lord's consecrated servants in order to infiltrate God's people [2 Corinthians 11 verses 13-15].

If possible the objective of Satan and his minions is to seduce even God's chosen [Matthew 24, verse 24].

Accordingly they are therefore able to touch crosses or things such as holy water, without being affected by them. So, do you think that the cross that you carry on you or that is in your house will protect you from demons? The cross is powerless in this regard.

In order to get a better understanding of this, I invite you to read my book entitled "*The place of superstition in our magico-religious culture*". To continue I would like to point out that when we abandon God's Word to establish our own traditions, many strange and superstitious beliefs can arise.

**Example:** *Would you have the idea of wearing a little guillotine around your neck? Not really! I am sure you might find this to be a tad macabre. Yet you carry around your neck one of the most appalling instruments of torture that ever existed, for that is what the cross was too! Do not lose sight of the fact that it was first and foremost an instrument of death used by the Romans and it was they who nailed Jesus to it.*

Do not let the devil deceive you any longer, turn away from such abominations as the adoration of the cross and its sign.

As we have seen, to do otherwise would open a door for you to be possessed by demons. This item should no longer be in your possession! All of the crosses in your home must find their rightful place. They must be put in your rubbish bins without any fanfare.

Finally, I want to tell you that just like the statues and images of pagan Roman worship, the cross has become a "*holy*" object worshipped by the Catholic Church, but it is not approved by the Lord.

Be vigilant, because God declares that he will strike down those of his people who practise idolatrous and superstitious worship, which they have inherited from the pagan nations.

They will be in terror in the great day of the Lord. See for yourself:

*"Come, family [descendants; house] of Jacob, and let us follow the way [walk in the light] of the Lord. Lord, you have left [abandoned; rejected] your people, the family [descendants; house] of Jacob, because they have become filled with wrong ideas from people in the East [or with superstitions from the East; from the East].*

*They try to tell the future [consult soothsayers; practice divination] like the Philistines [Lev. 19:26; Deut. 18:9-14], and they have completely accepted those foreign ideas [or they clasp hands/make alliances with foreigners;*

*Or the children of foreigners are everywhere]. [...] Their land is full of idols. The people worship these idols they made with [the work of] their own hands and shaped with their own fingers [Rom. 1:23]. People will be humbled [be brought low; or bow down to worship] and will bow low with shame [or in worship].*

*God, do not forgive [spare; lift] them. [...] Proud people [Human pride] will be made humble, and they [arrogant people] will bow low with shame [be brought low].*

*At that time [In that day] only the Lord will be praised [exalted], but all the idols will be gone [disappear; pass away].*

*People will run to caves in the rocky cliffs [rocks] and will dig holes and hide [to holes] in the ground from the anger [terror; terrible presence] of the Lord and his great power [the majesty/glory/splendor of his majesty; v. 10], when he stands [rises] to shake the earth". [Isaiah 2 verses 5-6 and 8-9, 17-19, Expanded Bible (EXB)].*

## 8 Origin, reason and purpose of the worship of the immortality of the soul

**T**o begin this chapter I would tell you that one of the areas where all human beings are equal, and where there is no discrimination or favoritism, is death.

No one is immune to it, because from original sin, from our birth the countdown begins, leading us inexorably to the grave. The fear that death arouses in each of us is quite legitimate, because no one wants to no longer be, it always happens too early, for us and for those we love, regardless of our age.

The death of all times has fascinated and many are those who wish to know the fate of our dear deceased.

This need gave birth, among the pagans but also among many Christians of the myths and the legends which, with time, became the basis of belief of the greatest number.

So much so that certain Christian religions have taken on board, in a prolific manner, these habits and customs of paganism in order to establish their doctrine on the subject. Among these, we especially count the one on the immortality of the soul, which presents men as having to go through an airlock after their death, purgatory, where they must atone for their faults, in order to be able to enter paradise.

I am going, in the parts that make up this chapter, to demonstrate to you, Bible in hand, the true nature of these doctrines as well as their most harmful consequences, you will be able to judge for yourself.

*We will see that they can lead us to lose eternal life and make us candidates for the lake of fire and sulfur!*

*We therefore need to be very careful with the various doctrines presenting the realities surrounding death and ensure that our faith is based on the pure Word of God and not on cleverly crafted chimeras and tales.*

## **8.1 The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter**

To begin our study I would tell you that the state of the dead is in my opinion one of the most difficult themes to approach, this reality holds, in my opinion, among others, for two main reasons:

*In the first place it is the affect that binds us to our loved ones who are no longer of this world, and that we will continue to hope that he keeps with us a contact of love beyond the grave.*

*In addition, it is also because of certain biblical texts that are difficult to understand, which many have ended up twisting, with a view to presenting their thesis, that subversive doctrines have emerged.*

Practicing such phylosophies will always be detrimental to us, because our heart or our science is of no use to us in this area. Our only safeguard, is not to follow our heart or our wisdom, when it comes to heavenly things, the word of God must always be interpreted by itself. Thus, to understand biblical texts that are difficult to understand, there are several keys to put in place so as not to err.

We must first take the time to understand the nature of the text we are reading and in what context it must be understood. For example, one cannot interpret a encrypted prophetic text or a parable literally, because the images presented there are allegories, parables.

Besides that, there is a basis to never lose sight of and that is that the Lord cannot contradict himself, he is the same yesterday, today and eternally, there is not even a shadow of variation in him [*Malachi 3 verse 6*], [*James 1 verse 17*].

The Lord being omniscient, so is his word. In doing so, when God declares one thing, he cannot a contrario say other things that would contradict the first basis he established.

Some biblical texts, if misinterpreted, can leave us with the feeling that God's word sometimes contradicts itself, but this is not the case, because if such a thing happens, it is because it is an allegory.

Let's take a concrete example by reading the following:

“At noon on the following day, as their journey brought them close to the city, Peter went up on the roof to pray. He became hungry and wanted to eat. While others were preparing the meal, he had a visionary experience. He saw heaven opened up and something like a large linen sheet being lowered to the earth by its four corners. Inside the sheet were all kinds of four-legged animals, reptiles, and wild birds. A voice told him, “Get up, Peter! Kill and eat!” Peter exclaimed, “Absolutely not, Lord!

I have never eaten anything impure or unclean.” The voice spoke a second time, “Never consider unclean what God has made pure.” This happened three times, then the object was suddenly pulled back into heaven. *Peter was bewildered about the meaning of the vision. Just then, the messengers sent by Cornelius discovered the whereabouts of Simon’s house and arrived at the gate.*

*Calling out, they inquired whether the Simon known as Peter was a guest there. While Peter was brooding over the vision, the Spirit interrupted him, “Look! Three people are looking for you.*

*Go downstairs. Don’t ask questions; just go with them because I have sent them.” [...] They arrived in Caesarea the following day.*

*Anticipating their arrival, Cornelius had gathered his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his feet in order to honor him. But Peter lifted him up, saying, “Get up! Like you, I’m just a human.”*

*As they continued to talk, Peter went inside and found a large gathering of people. He said to them, “You all realize that it is forbidden for a Jew to associate or visit with outsiders.*

*However, God has shown me that I should never call a person impure or unclean. For this reason, when you sent for me, I came without objection. I want to know, then, why you sent for me.”*

Cornelius answered, “Four days ago at this same time, three o’clock in the afternoon, I was praying at home. Suddenly a man in radiant clothing stood before me. He said, ‘Cornelius, God has heard your prayers, and your compassionate acts are like a memorial offering to him. Therefore, send someone to Joppa and summon Simon, who is known as Peter.

**He is a guest in the home of Simon the tanner, located near the seacoast.' I sent for you right away, and you were kind enough to come. Now, here we are, gathered in the presence of God to listen to everything the Lord has directed you to say." Peter said, "I really am learning that God doesn't show partiality to one group of people over another. Rather, in every nation, whoever worships him and does what is right is acceptable to him". [Acts 10 verses 9-20, 24-35, Common English Bible (CEB)].**

First of all, I would tell you that we have here an example of faith which is most tenacious and which goes beyond the norm, because we discover Peter who disputes a direct order which he receives from God. It goes far because he receives this command three times to kill and eat.

It is important to note that he did not doubt that it was the Lord who was speaking to him, because he reflected on the vision and later used it to justify the fact that he left to join Cornelius and his family.

Let us return to the reality of what he saw. In this text, we discover Peter who, being hungry, has a vision where he sees a large linen sheet appear on which is found, among other things, all the quadrupeds of the earth. This includes animals, such as *rats, dogs, pigs, etc.*

Here we discover a most confusing scene. Yes, because while the Lord has established that certain animals are not to be eaten [*Leviticus 11*], here he commands Paul in this vision to kill and eat, which also involves inedible animals.

This text has become one of those that some Christians of certain denominations use in an attempt to prove that there are no more not edible animals, and that, for them, everything is sanctified by prayer, which implies that they allow themselves to eat everything in the animal world that has breath of life. Unfortunately, for those who act like this, this text is an enigma, a prophetic parable which presents quite other things, it is about the salvation of humanity.

Peter's reaction, refusing to eat those animals, attests to this reality.

So even though the Lord's command to Peter seemed to make no sense, it did not contravene any other part of Scripture.

So when we are confronted with a biblical text, we must act like Peter by seeking first to understand what kind of text it is and within what framework it must be applied.

In order not to err, we must absolutely seek if what we read is to be applied in a literal way or if it is an allegory that presents something quite different from what this text presents. So the term kill and eat did not present a literal meal that Peter had to take, but it was the salvation of the non-Jews, Cornelius and his family, that it was about.

To deepen this theme, I invite you to read the *volume III* of this book in the chapter entitled “*Practical application of the royal law which was fulfilled by Jesus Christ*”. You will also find a study dealing with these basics in my other book entitled “*Raijo (Basis of the victory against demonic forces)*” in the chapter “*Food, the gateway par excellence of the devil into the human being*”.

Now, having laid these foundations, we can get to the heart of the matter regarding our study of the state of the dead. The first basis that we must take into account, in the matter in order not to err, is what the Lord has already established. To do this I invite you to read the following: **“For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; Yea, they have all one breath;**

**So that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again”.** [*Ecclesiastes 3 verses 19-20, King James Bible*].

Let's also read this in addition: “*This is the sad thing about all that happens under the sun: the same fate awaits everyone.*”

*Moreover, the human heart is full of evil; people's minds are full of madness while they are alive, and afterward they die. Whoever is among the living can be certain about this. A living dog is definitely better off than a dead lion, because the living know that they will die.*

**But the dead know nothing at all. There is no more reward for them; Even the memory of them is lost. Their love and their hate, as well as their zeal, are already long gone. They will never again have a stake in all that happens under the sun. Go, eat your food joyfully and drink your wine happily because God has already accepted what you do. Let your garments always be white; Don't run short of oil for your head.**



*Enjoy life with your dearly loved spouse all the days of your pointless life that God gives you under the sun — all the days of your pointless life! — because that's your part to play in this life and in your hard work under the sun. Enjoy life with your dearly loved spouse all the days of your pointless life that God gives you under the sun — all the days of your pointless life! — because that's your part to play in this life and in your hard work under the sun.*

**Whatever you are capable of doing, do with all your might because there's no work, thought, knowledge, or wisdom in the grave, which is where you are headed".** [*Ecclesiastes 9 verses 3-10, Common English Bible (CEB)*].

After death, our human condition does not give us supremacy over animals, just like them, we turn to dust.

Consequently, the texts specify it, all that made our particularity of Man – our *knowledge, our feelings, our thoughts, our memory of the past things, etc.* – no longer exists, everything is erased, like the memory of a formatted hard drive. He who dies can no longer exercise his science (*knowledge*) or have of the wisdom.

The dead can no longer work as when they still had a breath of life, moreover they no longer have any contact with the living.

Now that this foundation has been laid, Bible in hand, let's look at the realities surrounding the state of the dead. But first, let us dwell on the explanation that is given on the constitution of man, spiritually speaking. This gives us information: *“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”*. [*1 Thessalonians 5 verse 23, King James Bible*].

Here we discover three dimensions of the human being, *spirit, soul* and *body*. Read, in isolation, without relating it to what is said, moreover, by the Lord, this text may suggest that the soul mentioned here is this species of ectoplasmic being, presented to us by the movies.

In order to understand what the soul represents, I invite you to read this first text:

**“For the soul of the flesh is in the blood;**

*And I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul”.* [Leviticus 17 verse 11, Darby Translation Bible (DARBY)].

For a better understanding of this text, let's discover it in another version: **“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life [which it represents]”.** [Leviticus 17 verse 11, Amplified Bible (AMP)].

By synthesizing these two texts, we understand that the soul of an animal is nothing other than the life which flows in it. What is true for an animal is also true for a human being. This is what we discover in this text: *“Only you shall not eat flesh with his soul, with his blood.*

**Know it also, I will ask again the blood of your souls, I will ask it again from every animal; and I will ask again the soul of man to man, to the man who is his brother.**

*If any man shed the blood of man, by man shall his blood be shed: for God hath made man in his own image”.* [Genesis 9 verses 4-6, Bible Louis Segond (translated into English from the original text)].

Let's discover this text in this other version: **“But flesh with the life thereof, which is the blood thereof, shall ye not eat.**

**And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.**

*Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein”.* [Genesis 9 verses 4-6, King James Bible].

In the first version, the Lord says that he will ask again from all, men and animals, the blood of the soul of a man. In the second version we discover that instead of the word soul, the term life is used.

It thus appears that the soul is nothing other than the life which animates a living being! Here is how God created Adam:

**“The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being”.** [*Genesis 2 verse 7, Evangelical Heritage Version (EHV)*].

Let's complete with this text, in another version: **“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”.** [*Genesis 2 verse 7, King James Bible*].

The Lord breathed into Adam's nostrils the breath of life and he began to breathe, and he became a living soul. From then on his body came to life and his brain began to function. Here is how these realities are presented in the Holy Book: **“[...] It's God's Spirit in a person, the breath of the Almighty one, that makes wise human insight possible”.** [*Job 32 verse 8, The Message (MSG)*].

Let us complete with this most instructive text: **“The God who created the world and everything in it, [...] It is He who gives to all [people] life and breath and all things. [...] For in Him we live and move and exist [that is, in Him we actually have our being] [...]”** [*Acts 17 verses 24-25, 28, Amplified Bible (AMP)*].

It is the breath of God that is breathed into man who animates in him intelligence, therefore reflection (*insight, wisdom etc.*). It is the same for the movements that drive us.

Thus the human soul (*its breath of life*), its capacity to move and its spirit (*therefore its brain*) are animated by the breath of God.

We must now stop on another aspect of what we have just seen and to do this we must review one of the texts already read above in this other version:

**“Verily, what makes man intelligent is the Spirit, it is the inspiration of the most great God”.** [*Job 32 verse 8, Bible en Français courant (translated into English from the original text)*].

Before coming to this text, it is in my opinion judicious to understand what it is about when reference is made to the Spirit who gives intelligence and inspiration. To do this, let's read this:

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

Let's complete it with the following: **“I [still] have many more things to say to you, but they are too much for you [you cannot bear them] now.**

**But when the Spirit of truth [the Helper; see 16:7] comes, he will·lead [guide] you into all truth.**

**He will not speak·his own words [from his own authority;**

**From himself], but he will speak only what he hears [from the Father], and he will·tell [announce/declare to] you what is to come.** *The Spirit of truth will bring glory to [glorify; honor] me, because he will take what·I have to say [is mine] and tell [announce; declare] it to you.*

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

By summing up these two texts we learn that it is the Holy Spirit who inspires men and allows them to have intelligence.

Thus, when God created man, he breathed into him a breath of life which is filled with his Holy Spirit and from then on the spirit of man came to life which enabled him to move.

When Adam was created by the Lord there was a complete osmosis between the Spirit of God and that of man, but sin came so that there is a split in this beautiful harmony.

Here is what the Lord says about it:

**“And the Lord said, “My Spirit will not remain with mankind forever, because they are corrupt.**

**Their days will be 120 years.”**[...] *When the Lord saw that human wickedness was widespread on the earth and that every inclination of the human mind was nothing but evil all the time, the Lord regretted that he had made man on the earth, and he was deeply grieved”.* [Genesis 6 verses 3, 5-6, *Christian Standard Bible (CSB)*].

From this point on, two very distinct groups emerged.

On the one hand one who is a spiritual man who is guided by the Spirit of God and who is a child of God and on the other one who lives far from the Lord and who is presented as being an animal man, in whom the spirit of God cannot live, for it is given only to those who are baptized into Jesus and remain faithful to the Lord [*1 Corinthians 2 verses 6-16*], [*Acts 2 verses 38-39*], [*Romans 8 verses 14-18*], [*Acts 5 verse 32*].

One of the realities that is related to the Holy Spirit is that when he is in us and we do wrong, he is grieved and if we continue in our works of darkness he eventually goes out [*Ephesians 4 verse 30*], [*1 Thessalonians 5 verse 19*].

The manifestation of the Spirit of God manifesting among God's people is thus presented: *“God the Father knew you long ago and chose you to live holy lives with the Spirit’s help so that you are obedient to Jesus Christ and are sprinkled with his blood. May good will and peace fill your lives!”* [*1 Peter 1 verse 2, GOD’S WORD Translation Bible (GW)*].

Here is how the link that connects the Spirit of God to our spirit is presented: *“The Spirit himself beareth witness with our spirit, that we are children of God”* [*Romans 8 verse 16, American Standard Version Bible(ASV)*].

Let's find this text in this other version: *“And the Spirit himself speaks to our spirits and makes us sure that we are God’s children.”* [*Romans 8 verse 16, Easy-to-Read Version Bible (ERV)*].

The Spirit of God speaks to our spirit, therefore to our conscience and informs us on given points.

Although as a priority to the Lord's faithful people that the Holy Spirit brings instructions that enable them to walk in obedience, He also speaks to the rest of humanity who live without God.

This is materialized by the fact that he speaks to their consciences and presents them with the obligations of God's law.

For pagans, here is how this reality is presented in the Holy Book:

*“When the Gentiles, who have no knowledge of the Law, act in accordance with it by the light of nature, they show that they have a law in themselves, for they demonstrate the effect of a law operating in their own hearts. Their own consciences endorse the existence of such a law, for there is something which condemns or commends their actions”.* [Romans 2 verses 14-15, J.B. Phillips New Testament Bible (PHILLIPS)].

To understand the role the Holy Spirit plays here, we must first understand that it is he who administers the law and engraves it on hearts [2 Corinthians 3 verses 3-8].

So when in it is said that the pagans (*Gentiles*) who live without law find in themselves a law which acts on their conscience, which in reality causes their thoughts to accuse each other or to defend themselves in turn, it is work that the Spirit of God is doing in them.

Thus at our birth we acquire the breath of life, as well as the Spirit of God which serves as our lightning rod. It speaks to our conscience, so that we are able to differentiate between good and evil, this capacity growing with age. The Holy Spirit therefore speaks to our conscience as long as we are alive.

At our death, what happened at our birth, and which is quite evident when God created Adam and where he gave him the breath of life, this fact is reversed, because life leaves us.

To continue, I invite you to read the following text which I find very interesting for our study: **“And the God of peace himself sanctify you wholly;**

**And may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ”.** [1 Thessalonians 5 verse 23, American Standard Version Bible (ASV)].

Here we discover that the human being is formed of three parts.

The first is his spirit, so the thinking part of his body, the second is his soul, we have seen that this is the life that animates us, our breath of life and the last is our body, so our carnal envelope. When we die, the breath of life that the Lord has given us is taken from us, so that his Spirit leaves us.

From then on our spirit fades away and sinks into oblivion and our breath of life which until then was animated by the Spirit of God returns to the Lord. Our body meanwhile returns to dust. This example that follows presents, for me, the reality that we human beings live from our birth to our death.

*Imagine a "high tech" robot that has the ability to perform tasks independently. For it to be activated, it must be fitted with a lithium battery. This battery is for single use, and the robot cannot be recharged twice. As long as the battery is not activated, the robot is inert and lifeless.*

*Once the battery is inserted, it becomes animated and therefore it can move and its central PC allows it to apprehend various situations and it can thus by itself draw deductions and become autonomous. Once the battery's energy is exhausted, our robot will turn off, and will no longer be "aware" of what surrounds it, its database will be lost. The battery power does not load from the robot's memory.*

*The same is true of the human body. By analogy, the breath of life, which can be compared to the battery of the robot in our example or the battery of a computer, animates us but it is not charged with our memory, our emotions. From the outset, it is possible to say that we are all born with "an expiration date".*

*The Holy Spirit, on the other hand, who is the basis of this life which is given to us, is the source of all the knowledge which is received, and keeps him the memory of the things of our lives which are inscribed in books, which are among others the book life [Revelation 20 verses 11-12].*

*The Holy Spirit can be compared to the central memory of the computer. Once we die, our memory, our recollections, our feelings, our knowledge no longer remain, and this in the same way as a computer that would be deprived of its central memory.*

From the outset, it is possible to say that we are all born with “*an expiration date*”. These two verses that follow remind us of this:

***“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”*** [*Genesis 3 verse 19, King James Bible*].

This other text is a good complement: “[...] *And desire shall fail: because man goeth to his long home, and the mourners go about the streets: [...] Then shall the dust return to the earth as it was:*

***And the spirit shall return unto God who gave it”.*** [*Ecclesiastes 12 verses 5 and 7, King James Bible*].

In order to deepen our study, let's rediscover this last text in another biblical version: “[...] *When the human goes to the eternal abode, with mourners all around in the street;*

***[...] Before dust returns to the earth as it was before and the life-breath returns to God who gave it”.*** [*Ecclesiastes 12 verses 5 and 7, Common English Bible (CEB)*].

Thus at death, the divine breath of life which was animated by the Spirit of God returns to God and the human body returns to dust.

What returns to the Lord, it is not the spirit of the man who is inhabited by all his memories, but it is the life that the Lord had given him. As for the mind of man charged with his *memories, his feelings, his thoughts, his desires, etc.*, all this is reduced to nothing.

So, if this is the state of the dead, how can they intercede for the living, as some philosophy such as the one the Catholic Church has set up states? We will find out what these philosophies advocate in the chapter titled “*Nonsense, pagan origin and harmful consequences of the doctrine of purgatory*” But for now, with a view to starting the next topic, let's recap some points already studied:

*We have seen that the word of God has established that the one who dies has no more interaction with the living, these memories, these emotions, are intelligent, do not last after his death.*



*Thus, when we die, the breath of life that the Lord gave us and that was in us like a lamp that the Holy Spirit activated, returns to our creator and our fleshly envelope becomes dust again.*

With these bases in place, you understand that any text which presents in the Bible, the dead who are presented as being in the process of moving is either of a prophetic nature or it is a parable.

This reality is due to the fact that, as I have already presented to you, the word of God, which is Jesus Christ himself [John 1 verses 1-18], cannot contradict itself. Let us take a concrete example of what I have just presented to you, by considering the following text:

*“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:*

*And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

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

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

**But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things:**

**but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed:**

*So that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

*Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them.*

**And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.**

**And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead".** [Luke 16 verses 19-31, King James Bible].

Before developing, Bible in hand, what we have just read, it is for me important to specify that this text if it is not studied with wisdom, could let believe that the souls, often presented as being the ectoplasmic envelopes of the deceased go, immediately after their death either in hell, or in heaven. Nevertheless, we will see Bible in hand what is really the nature of this text and its reality.

To get to the heart of the matter, I would tell you that the reality of this place of torment, called hell and presented by Greco-Roman philosophies as well as by the Catholic Church, may seem to find an echo in this biblical text. But, what is it really? It is very likely that this parable is at the origin of this doubt which persists about our future after death, if we consider it literally.

Indeed, if we stick to a textual explanation of these Bible verses, we will say that it is about a rich man who, not having shown kindness and mercy during his lifetime, suffered after his death the worst torments in the flames of "*hell*". Conversely, Lazare, the poor man who has known a life of misery finds himself with Abraham, in a place of delight, which we can qualify as "*paradise*".

So, with this purely literal meaning, we can already put the instruments back in their boxes and say that "*the ball is over*", things seem so clear, not suffering from any dispute.

More seriously, at first glance, this text seems to indicate that the Greco-Roman doctrine, taken over by the Catholic Church, seems biblically founded.

Nevertheless, by going beyond this apparent evidence and by making a scrupulous study, we realize, that this text cannot be taken in its first acceptance.

*Why ? We are getting there, and there are several elements that support this point of view.*

*The first concerns Abraham, nowhere in the Bible is there any mention after his death of his presence in heaven with God.*

Let's see what is said: *“The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.*

**And it came to pass after the death of Abraham [...]”** [*Genesis 25 verse 10-11, King James Bible*].

Let's complete with this text: **“[...] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? [...]”** [*John 8 verses 52-53, King James Bible*].

The Holy Scriptures introduce us to several biblical men who are in heaven – see chapter *“An icon deified in spite of itself!”* – Abraham is not one of them. Thus we have just discovered, biblical verses in support, that the dead do not have the possibility of moving, therefore, this story which is made of Abraham, staging him in paradise, is nothing other than a parable, a prophetic allegory.

In the same way, these terrible sufferings undergone in hell by the deceased who would have during their lifetime to carry out bad actions, the Bible does not mention it.

I would not develop this study related to the realities which is biblically that of hell which is also called the Gehenna, because I have already given you a complete study on this theme in the chapter entitled *“Difference in the Bible between hell and hell of fire, and the human doctrines that have transvestite these notions”*.

To continue, in order to strengthen our understanding of the non-literal realities associated with a parable, let us read this:

**“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

**The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus 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 no life in you.**

*Whoso 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, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

**This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever".** [*John 6 verses 51-58, King James Bible*].

How can we imagine for a single moment that this could be a teaching to be taken literally. Could Jesus ask for an act of cannibalism? *Certainly not!* One can easily understand the scandalized reaction of the Jews who interpreted it thus while Jesus spoke in a parable. So it goes with the parable of the "*bad*" rich man, which finds its epilogue and its reason for being literal in its last part.

Jesus, with this parable, was prophesying what would happen, he was announcing that he, the son of God, would not be listened to by many Jews, even after his resurrection from the dead, as was observed.

Thus this text presenting Lazarus, the "*bad*" rich man and Abraham can in no way be a presentation of things that must be realized verbatim. To continue, I would tell you that regarding the state of the dead, I had a most interesting question from my friend *Nicole*.

To tell you about it, let's first put the framework. One of these friends told her that when you die, if you were united with Jesus during your lifetime, after your death you go directly to paradise.

To support her claim, this friend presented the case of the larron on the cross to whom Jesus said that he would be with him the very day in paradise, because the latter had accepted him as his personal savior.

So, *Nicole* wanted clarification on this biblical fact. On the strength of this, I undertook to complete this study by bringing this small study back to the subject. To start, let's take a look at the basic text that *Nicole's* friend presented to her, by reading 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.”**

*It was now only midday, yet the whole world became dark for three hours as the light of the sun faded away. And suddenly in the temple the thick veil hanging in the Holy Place was ripped in two!*

**Then Jesus cried out with a loud voice, “Father, I surrender my Spirit into your hands.” And he took his last breath and died”. [Luke 23 verses 39-46, The Passion Translation Bible (TPT)].**

Here we witness the passion of Christ dying to redeem us and the first who took advantage of this grace was a criminal, other versions call him a larron (*thief*). Having defended Jesus against his sidekick and having accepted him as his personal savior, we see that Christ promises him that **"this very day you will enter paradise with me"**.

Nevertheless it is important to understand that often when Jesus spoke he did so through parables [Matthew 13 verses 10-15], so it is necessary to probe the scriptures in order to understand the tenor of his word, to know if it is to be applied in a prophetic or literal way.

We have a good example of this reality in this text: *“Then the Jews answered and said unto Him, “What sign showest thou unto us, seeing that thou doest these things?”* **Jesus answered and said unto them, “Destroy this temple, and in three days I will raise it up.”**

*Then said the Jews, “Forty and six years was this temple in building, and wilt thou raise it up in three days?”* **But He spoke of the temple of His body”. [John 2 verses 18-21, 21st Century King James Version Bible (KJ21)].**

Here, speaking of destroying the temple and that in three days he will rebuild it, Jesus was not speaking of the building but of his body which is the temple of the Holy Spirit.

Likewise, when he told the larron (*thief*) that he would be with him today, it was not a literal day but a parable, intended to tell him that he had instantly acquired eternal life.

So, when we read the words of Jesus, we must not just want to understand them without placing them in the biblical context.

This is what we will do with our basic text. To do this we will read this, which is one of the keys to understanding what Jesus Christ said to the larron (*thief*) on the cross: **“For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.**

**But Mary stood outside at the sepulcher weeping, and as she wept she stooped down and looked into the sepulcher [...]**

*And when she had thus said, she turned around and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, “Woman, why weepest thou? Whom seekest thou?”*

*She, supposing Him to be the gardener, said unto Him, “Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.” Jesus said unto her, “Mary!” She turned herself and said unto Him, “Rabboni!” (which is to say, “Master”).*

**Jesus said unto her, “Touch Me not, for I am not yet ascended to My Father; But go to My brethren and say unto them, ‘I ascend unto My Father and your Father, and to My God and your God.’”** [*John 20 verses 9-11, 14-17, 21st Century King James Version Bible (KJ21)*].

This scene takes place on Easter Sunday, three days after Jesus' death on the infamous cross of Golgotha.

We see a distraught Mary, saddened that she has not found the body of her master, and who sees a stranger coming, whom she takes to be the gardener, and she asks him for his body.

But to her surprise she realized that it was Jesus and as a very tactile woman – remember the episode where she cries on her feet, wipes those tears with her hair and perfumes him [*John 12 verses 1-3*], [*Luke 7 verses 36-38*] – she certainly wanted to give him a holy embrace.

But Jesus stopped her dead! and asked her not to do so, for he had not yet ascended to his Father.

Thus we understand that after his death, in the lapse of time of these three days and three nights when his body remained in the tomb [*Matthew 12 verse 40*], Jesus did not go to heaven, and that with or without its carnal envelope.

In doing so, we understand that on the day of his death, Jesus did not ascend to paradise, so it is impossible that the larron (*thief*) could have been there, because no one goes to the Father except through Christ who is the only path leading to God [*Luke 14 verses 1-6*].

On the other hand, here is what happens to those who die in Jesus Christ: *“Jesus said unto her, “I am the resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live;*

*And whosoever liveth and believeth in Me shall never die. Believest thou this?”* [*John 11 verses 25-26, 21st Century King James Version Bible (KJ21)*].

Let's complete with this: *“(For He saith, “I have heard thee at an accepted time, and in the day of salvation have I succored thee.”*

*Behold, now is the accepted time! Behold, now is the day of salvation!”* [*2 Corinthians 6 verse 2, 21st Century King James Version Bible (KJ21)*].

When Jesus told the larron (*thief*) *“this very day you will enter paradise with me”*, it means that at that very moment when he accepted him as his personal savior, the door of salvation was opened to him, because he who dies with Jesus inherits eternal life.

In doing so, from the moment of his death he is sealed. Thus, at his death he enters a state of unconsciousness (*of not being*) and wakes up at the return of Jesus, as after a nap that he made in the same day, and that, whether he remained one day or a thousand years in the grave.

Knowing that the term today (*very day*) must be considered, not according to human bases, but by taking into account the reality of time before God. We learn in [*Psalms 90 verse 4*], that one of our days is before the Lord as a thousand years, so if we die today and Jesus returns in a thousand years, our death will have lasted only one day prophetically speaking.

Furthermore in the texts of [*1 Corinthians 15 verses 13-14, 16-18, 20-24, 51-54*], [*1 Thessalonians 4 verses 15-17*], word of God teaches us that the children of God who will be alive at the return of Jesus will not precede those who are already dead at the time of being raised with Jesus Christ in paradise.

Waiting for this great day, we have seen, the dead remain in a state of unconsciousness where there is no more interaction with what is visible or with the spiritual world. Now with those basics laid, we're going to tackle another big chunk regarding the state of the dead.

To do this, we will now study another difficult biblical text, which some use to justify that after death there remains an intelligent and ectoplasmic entity, presented as the soul, which is supposed to continue to move from autonomously without our carnal envelope, having kept the *knowledge, the feelings, the thoughts etc.* of the deceased:

**“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison, who one time were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was being prepared, wherein few, (that is, eight souls) were saved by water.**

*The like figure to this, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who has gone into Heaven and is at the right hand of God, angels and authorities and powers being made subject unto Him”.* [1 Pierre 3 versets 18-22, 21st Century King James Version Bible (KJ21)].

I would admit that by reading this text, without keeping in mind all that we have just seen, one could believe that souls, here those of the antediluvians, contemporaries of Noah, were held prisoner in a place, therefore like specters and that it was after his resurrection that Jesus, he the heavenly Christ, came to deliver them. To understand what is said here, we must reread this text, in this other version:

**“Christ himself suffered death for sins once and for all. He the innocent, he died for the guilty, in order to lead you to God.**

**He was put to death in his body but he was brought back to life by the Spirit.**

**By that Spirit he had already preached to the men now prisoners of the stay of the dead who had once been rebellious, when God was patient while Noah was building the boat.**



**A small number of people, eight in all, were rescued there through the water. This is how you are saved now, too: these events foreshadowed baptism. This does not consist in washing the impurities from the body, but in committing oneself to God with a pure conscience.**

*All this is possible because of the resurrection of Jesus Christ who, since his ascension, sits at the right hand of God, and to whom the angels, authorities and heavenly powers are subject". [1 Peter 3 verses 18-22, Bible Semeur (translated into English from the original text)].*

By discovering this text in this second version, we understand, among other things, that when it is mentioned, in the first version **"the spirits in prison"** it is not a question of ectoplasmic entity but reference is made here **"the men now prisoners of the stay of the dead"**, therefore of deceased person, body and soul and who is in the grave. This shows us that it is not a question of souls who live outside their carnal envelopes and who would be in a place of penance which could be purgatory, limbo or hell.

It's also important to consider who visited these dead and when! It is not Peter, nor John, nor even John the Baptist mentioned here, but it is Jesus, and not at any moment of his earthly life, but after his resurrection. This element is very very important. To understand this we must understand one of the realities which is attached to the power which Christ acquired by his resurrection and which we find here:

**"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. [...]**

*Therefore, since the children share flesh and blood, he also shared the same flesh and blood, so that through death he could destroy the one who had the power of death (that is, the Devil) and free those who were held in slavery all their lives by the fear of death". [Hebrews 2 verses 9-10, 14-15, Evangelical Heritage Version Bible (EHV)].*

Let's complete with this other text: **“And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father;**

**To him be the glory and the dominion for ever and ever. Amen. [...] I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty. [...]**

*And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not;*

**I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades”.** [Revelation 1 verses 5-6, 8, 17-18, American Standard Version Bible (ASV)].

Before coming to Jesus Christ and the power with which he is now invested since his victory on the cross, it is interesting to underline a reality that the first of these two texts presents to us.

We find that until the Lord struck him down, it was the devil who held the keys of death (*here presented as “the power of death”*).

Nevertheless this power of bondage that the devil had, did you notice who he was using it on?

There is no mention of anyone who would be dead, or of ectoplasmic entities that would be the souls of the deceased, but it is on living human beings that this demonic servitude worked.

Another reality is also presented to us in this text and it is manifested by the fact that the one who actually holds men captive is not so much the devil, but the instrument he uses, which is death. Death is therefore the true jailer.

Here is what happened at Jesus' death and resurrection: **“But the fact is that Christ (the Messiah) has been raised from the dead, and He became the firstfruits of those who have fallen asleep [in death]. [...] For [Christ] must be King and reign until He has put all [His] enemies under His feet.**

**The last enemy to be subdued and abolished is death. [...]**

*And when this perishable puts on the imperishable and this that was capable of dying puts on freedom from death, then shall be fulfilled the Scripture that says, **Death is swallowed up (utterly vanquished forever) in and unto victory. O death, where is your victory?***

**O death, where is your sting?** *Now sin is the sting of death, and sin exercises its power [upon the soul] through [the abuse of] the Law.*

**But thanks be to God, Who gives us the victory [making us conquerors] through our Lord Jesus Christ".** [*1 Corinthians 15 verses 20, 25-26, 54-57, Amplified Bible, Classic Edition (AMPC)*].

It is interesting to note that here death is not presented just as a state but as an entity, it is the ultimate enemy that will be destroyed.

Death was, until the atonement of Jesus, the jailer of all men, but Christ overcame it and is now its ruler.

All this has been possible, only thanks to his resurrection, by which, Christ has acquired a power that opens the door of death. Now he is the one who holds the keys to death and of the stay of the dead.

In doing so, he has the ability to speak to the dead, and they hear him, for he is the life. Thus, if Jesus decides to speak to a person who is already deceased, the latter hears it.

In addition, as we have seen, Jesus Christ is the alpha and the omega, the first and the last, therefore the master of time, so he can go back at will by making a leap in the past. This reality of the Lord as master of time is well presented in the following text:

*“And this will be the sign to you from the Lord that the Lord will do this thing that He has spoken:*

**Behold, I will turn the shadow [denoting the time of day] on the steps or degrees, which has gone down on the steps or sundial of Ahaz, backward ten steps or degrees.**

**And the sunlight turned back ten steps on the steps on which it had gone down".** [*Isaiah 38 verses 7-8, Amplified Bible, Classic Edition (AMPC)*].

Here we see that the Lord is turning the sun back ten degrees. What is happening here is most extraordinary, because the sun does not have the capacity by itself to go backwards.

Also, the length of days is determined by the rotation of the sun. What makes that if the sun recedes, it is that we return to the past.

Thus, there is no need for a time machine for the Lord to move in time, because he is the master of the past, the present and the future and he has the ability to go back if he wishes. No wonder then that Jesus Christ, once he conquered death, went to the contemporaries of Noah. He could also have visited anyone at any time, if he had wished.

So, for me, our basic text presenting Jesus as having visited the antediluvians, in no way presents these people as continuing to live in a given place. When we are dead, we are dead and our “*soul*” does not continue to have durability, outside of our carnal envelope.

I wondered about the fact that it is the contemporaries of Noah that Jesus Christ is visited after his resurrection, and not, Sodom and Gomorrah or another place which through the centuries would have rebelled against the power of the Lord.

Here is the fruit of my reflection on the matter, which is only a thesis, which can be presented and not a biblical certainty.

I have established this reflection on what the Lord most desires and which is presented in the biblical texts that follow. Here is the first:

**“The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance”.** [*2 Peter 3 verse 9, American Standard Version Bible (ASV)*].

Let's now discover the content of the second text: **“For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward”.** [*Deuteronomy 10 verse 17, American Standard Version Bible (ASV)*].

Let's complete our study with this third text: **“The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son;**

**The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.**

**But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.**

**None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked?**

**Saith the Lord Jehovah; and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?**

*None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die". [Ezekiel 18 verses 20-24, American Standard Version Bible (ASV)].*

Let's finish with this fourth and last text: *"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing". [2 Timothy 4 verse 8, American Standard Version Bible (ASV)].*

By making the sum of all these texts, we learn what is the objective of the Lord, therefore that of the divine trinity, and which is that all men are saved, this is why Jesus is slow to return.

Nevertheless, the Lord does not discriminate against anyone, for the one who sins and remains in these sins without repenting will be struck. On the other hand, he who has lived in a life of sin and who repents sincerely, obtains the mercy of the Lord.

On the contrary, the one who has walked in integrity and ends up turning away from the Lord, will be struck by him, and all the justice he has practiced will be forgotten. The Lord is just in everything he does, Jesus Christ is the just judge.

In doing so, in the history of humanity, there remained a precedent, which until the resurrection of Jesus Christ posed a problem, for in a period of time there have been only eight people, out of the millions of inhabitants who certainly lived on the surface of the earth, who were saved, namely *Noah, his wife, his three sons and their wives.*

Those who perished during this period, did not have the chance to die normally, however they did not lead lives that could be more abominable than ours.

We are going to discover some realities that allow me to be so affirmative, but for now let's discover what it says about them in the Holy Book by reading this: **“And as were the days of Noah, so shall be the coming of the Son of man.**

**For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away;**

*So shall be the coming of the Son of man”. [Matthew 24 verses 37-39, American Standard Version Bible (ASV)].*

Here are people who had routines similar to ours and who were even, in some lost, less reprehensible than us.

To understand this, let's not forget that the Lord calls the sexual act between two people of the same sex an abomination [*Leviticus 20 verse 13*], yet in this generation that we live, the case of marriage between two people of the same sex is practiced legally.

This reality did not exist in the time of Noah.

Our generation is, therefore, much more reprehensible than that of Noah, or that those, who lived in Sodom and Gomorrah and whom God destroyed because of homosexuality [*Genesis 19 verses 1-25*], because, despite this type of work that they practiced, they had not officially established the possibility for two people of the same sex to be able to marry, as is the custom in this century.

Coming back to those who lived in the time of Noah, in one day, all of them, except eight people, perished and that from the *fetuses to elderly people*, who were on the whole surface of the earth.

These people did not have the chance that the rest of humanity having lived before or after them had, to be able collectively or individually, to have the capacity and the opportunity, until their death (*so in a normal way*) to be able to accept the Lord.

While, this chance is the one that God offers to all mankind since sin entered the world.

Thus, the Lord being just in everything, could not let the antediluvians arrive at the last judgment, without them having had a possibility of hearing the message of salvation, in Jesus Christ!

In addition, the contemporaries of Noah lived at a time when there was not yet an effective alliance between God and men, because the first came with Abraham – who is one of the descendants of Noah – and his symbol was circumcision [Genesis 10 verse 1], [Genesis 11 verses 10-26], [Genesis 17].

In doing so, none of those who perished at that time was covered by the blood of Jesus or by a substitute which was the blood of an animal [Hebrews 9], [Hebrews 10 verses 1-22].

*Strengthened by all this, so that on the day of the last judgment there is fairness and that all humanity, from Adam and Eve, can answer on the same footing for their sins, it was right that Jesus could go and bring the Gospel to those who perished in the days of Noah.*

As I have already told you before, what I have just presented is only my feelings, based on certain biblical bases. This theme is not very documented in the Bible, so there may be another explanation for Jesus' choice to bring the Gospel to those who perished in the flood, rather than to other people who died at other times.

It's on the day that God's elect come into eternal life, with Jesus Christ, that we'll know what's happened, unless the Lord reveals it to one of these prophets before that.

To close this part of the study, what for me is most important is that the fact that Jesus went to visit the antediluvians does not in any way demonstrate that they were souls, ectoplasmic forms who lived prisoners in a place such as purgatory, limbo or hell, which he faced.

These people had already turned to dust and their memories, their thoughts, their feelings had already vanished.

But Jesus Christ, being eternal life and holding the keys of death, went to them and awakened them for a time, that each one of them might hear the message of salvation.

Now these bases laid, we will continue with this other text which is similar to that of [1 Peter 3 verses 18-22], which we have just deciphered: *“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries;*

*Wherein they think it strange that you run not with them to the same dissolute excess, speaking evil of you, who shall give account to Him that is ready to judge the quick and the dead.*

**For, for this cause was the Gospel preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit".** [*1 Peter 4 verses 3-6, 21st Century King James Version Bible (KJ21)*].

Here we discover among other things that *"the Gospel preached also to those who are dead"*, the objective being that they can henceforth live according to the Spirit. What is presented here, could it present the dead who continue to live in another dimension.

To begin to develop this text, I would say to you that while reading it, at least three realities can be put forward.

The first would present this text as having to be understood literally, which would mean that there is a place where the dead continue to live and that it is possible to bring the Gospel to them.

To understand the nonsense of this thesis, we must above all expose it to the airlock of the word of God with regard to the state of the dead. This is what we have already done, throughout this chapter.

Strengthened by this, we have seen that the word of God cannot contradict itself, in doing so, it cannot be a question here of a deceased person, who continues to live in a form of spirit, in any place.

The second theory would be that this text, which is by the same author, Peter, as the one we have studied further, presents the same reality, namely Jesus Christ who brought the Gospel to the dead.

This reality is due to the fact that it is not presented here who evangelized these deaths, it was just said that the the Gospel was announced to them.

The third thesis would be that this text is of the prophetic type or is a parable, and in doing so it does not present literal dead at all, but those who are spiritually dead.

Here is how this reality is presented in the Bible: *"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)].*

Let's complete it with this other most relevant text: **“And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience;**

*Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:*

— **But God, being rich in mercy, for his great love wherewith he loved us, 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” [Ephesians 2 verses 1-8, American Standard Version Bible (ASV)].*

Here we discover another reality which presents the dead to whom the Gospel is brought and who accept it and henceforth live in renewal of life. This reality presents those who lived far from Jesus, as being dead, although alive, therefore spiritual dead. Then, when he accepts Christ as their personal savior, he passes from death to life.

*All this is a grace that the Lord gives us in Christ, because the passage from death to life is not granted to us by virtue of our merits but it is by those of Jesus that we are saved, by means of the faith.*

To do this we must agree to die with him, to be able, in him, to be resuscitated in renewal of life. Here is how this reality is presented to us: **“Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death?”**

**For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives.**

**Since we have been united with him in his death, we will also be raised to life as he was. We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin. For when we died with Christ we were set free from the power of sin.**

*And since we died with Christ, we know we will also live with him. We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him. When he died, he died once to break the power of sin.*

**But now that he lives, he lives for the glory of God. So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus. Do not let sin control the way you live; do not give in to sinful desires.**

*Do not let any part of your body become an instrument of evil to serve sin. Instead, give yourselves completely to God, for you were dead, but now you have new life. So use your whole body as an instrument to do what is right for the glory of God. Sin is no longer your master, for you no longer live under the requirements of the law.*

*Instead, you live under the freedom of God’s grace”. [Romans 6 verses 3-14, New Living Translation Bible (NLT)].*

First of all, it is interesting to note that here too we find this notion of death, although alive, therefore of the living dead which is attached to those who live far from Christ in sin.

Those presented as being dead, have this particularity that sin is attached to them like a body which it drags behind them like a ballast which hinders a hot-air balloon [*Romans 7 verses 23-24*].

What gives victory over the sinful nature is Jesus, but not at any moment of his earthly ministry, for it is by his death and resurrection that he defeated sin, the devil and the dead.

In so doing, those who covenant with him inherit his total victory over these things, as well as the life, which is in him.

To do this they must die and be resurrected with him, passing through the baptismal waters. From then on they become new creatures in whom the sinful nature no longer reigns. So those who are thus linked to the savior, of the spiritual undead, that we were, become the elect of God in whom life is, by the Spirit of God.

From then on we become sons and daughters of the Lord destined to live with him eternally in heavenly places and it is thanks to the work of the Holy Spirit that we receive and who lives in us that this reality can manifest itself [*Romans 8 verses 6-17*], [*John 6 verse 63*], [*1 Corinthians 6 verse 11*], [*Job 32 verse 8*].

It is the Spirit of God who vivifies, therefore gives life in Jesus Christ, so whoever believes and is baptized will receive the Holy Spirit and will therefore pass from death to life and will henceforth live in spirit by Spirit of God who will guide all these steps [*Mark 16 verses 15-16*], [*Acts 2 verses 38-39*], [*Galatians 5 verses 16-18*].

What I have just presented to you is, in my opinion, the reality presented by the text where the dead are found to whom the Gospel is brought and who henceforth live according to God as to the Spirit.

They are spiritual dead, not literal dead. To reinforce this reality I invite you to reread the text that presents this reality in this other version: *“Yes, in the past, you have too often wanted to be like those who do not know God. You were behaving anyhow, you were jealous, drunks. You ate too much, you drank too much, you worshiped false gods, which is a horrible thing.*

*Now these people are surprised. You no longer go with them, you no longer participate in their life which overflows with shameful actions, and they insult you. But they will give an account of their deeds to God, who is ready to judge the living and the dead.*

**This is why the Good News was announced even to the dead. They were judged by what they did, like all humans. But now, thanks to the Holy Spirit, they can live according to God".**  
*[1 Peter 4 verses 3-6, Bible Parole de Vie (translated into English from the original text)].*

Here we have a nuance of what this text presents in the other version we saw earlier, for we find that **"the Good News was announced even to the dead."** We find here the notion of death, but the rest of the text presents them to us as having the possibility, by the Spirit of God, of coming back to life.

The important words here that demonstrate this reality are **"they can live according to God"**, so we find dead people coming back to life and they walk, by the Holy Spirit in the ways of the Lord.

In all likelihood, for me, the reality presented in this biblical text can therefore be considered as presenting the new birth in Christ and not the dead who would live in some place and to whom the good news, in Jesus Christ is preached.

We have already made good progress, and I would even say very good progress, by the grace of God, in this study relating to the state of the dead, nevertheless we still have a lot of work to do in order to sanitize up the doctrines of men who have come to be embedded, through the centuries, on this theme like shells on the hull of a ship.

Thus, with a view to continuing our study, I invite you to read this text, which is also used by those who wish, to the detriment of the word of God, to demonstrate that the soul or the spirit of man continues to have, outside the body, a life of its own:

*"When they say to you, "Consult the spirits of the dead and the spiritists who chirp and mutter," shouldn't a people consult their God? Should they consult the dead on behalf of the living?*

**To the law and to the testimony! If they do not speak according to this word, there will be no dawn for them. They will wander through the land, dejected and hungry.**

**When they are famished, they will become enraged, and, looking upward, will curse their king and their God. They will look toward the earth and see only distress, darkness, and the gloom of affliction, and they will be driven into thick darkness".**  
*[Isaiah 8 verses 19-22, Holman Christian Standard Bible (HCSB)].*

Let's reinforce our study with this: **“The person who turns to the spirits of the dead and familiar spirits to commit prostitution by going after them, I will set my face against that person and cut him off from the midst of his people”**. [*Leviticus 20 verses 6, New English Translation Bible (NET)*].

Let's also take this into account: **“When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do according to the abominations of those nations.**

**There shall not be found among you he that maketh his son or his daughter to pass through the fire, that useth divination, that useth auguries, or an enchanter, or a sorcerer, or a charmer, or one that inquireth of a spirit of Python, or a soothsayer, or one that consulteth the dead.**

**For every one that doeth these things is an abomination to Jehovah, and because of these abominations Jehovah thy God doth dispossess them from before thee.**

**Thou shalt be perfect with Jehovah thy God. For these nations, which thou shalt dispossess, hearkened unto those that use auguries, and that use divination; but as for thee, Jehovah thy God hath not suffered thee [to do] so”**. [*Deuteronomy 18 verses 9-14, Darby Translation Bible (DARBY)*].

These texts are among those that some people use to argue that the dead are able to hear when spoken to. We are now going to discover what these texts really present.

To do this I would say to you that from the understanding of these texts depending above all, from the fact that one seeks or not to split a hair in four, yes, certain people to support their thesis will seek to make the word of God say what he has never advanced, and to do this they will use biblical texts taken out of their contexts.

Here is the tool he uses and the words **"turns to (to address) or consulteth the dead"**.

For those who advocate this philosophy, if the word of God says not to invoke the dead, this implies that after death the human spirit continues to endure and that one can therefore consult a person who has already died and she will answer us.

It is true that this may seem plausible, nevertheless all this is nonsense, because we have already studied it, the Lord tells us that after death, *our memories, our science, our thoughts, our feelings etc.* disappear and that the dead no longer share, and therefore interact, with the living. It is therefore important to understand what the word of God says in this context, so as not to err.

Thus, when the Lord forbids "*addressing or consulting the dead*", he does not affirm that the dead we invoke or consult have the capacity to answer us or that their spirits or souls subsist in a place or dimension, which only people specialized in divination can contact.

What he is saying is that he forbids us to practice such things or associate with those who do so. To understand the biblical reality as it relates to the occult world, one should read the following:

**“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)].*

To strengthen our study, I invite you to reread these two verses of this text in this other version: **"Therefore, my dear friends, get as far away from the worship of false gods as you can.**

*Do I mean that an offering made to a false god is anything, or that a false god itself is anything?" [1 Corinthians 10 verses 14 and 19, GOD'S WORD Translation Bible (GW)].*

*Here what is said is for me clear and unambiguous! Just because some things are called idols or "gods" does not qualify them as having any power.*

*The piece of wood that man's hands form and that he eventually worships as his "god" does not become a conscious deity, it is and always will be an inanimate object.*

*In his word the Lord presented those who make and who worship such things as being without intelligence, for from the same the piece of wood taken from a tree they make an idol, but he also uses it to make fire for this warming.*

*Yet once the idol is finished he worships it and recognizes it as their "god". There is only one true God, who is the Almighty, the Eternal God [Isaiah 44 verses 8-20].*

This reality that we have just seen with regard to idols also applies to the dead being invoked.

So it is not because the Lord forbids such a practice that it means that the soul or the spirit of the dead have a permanence and continue to live in a given place.

*As far as idols are concerned, we are given a most important key which presents whom we worship by revering pagan statues or "gods". We are told that it is demons who are worshiped in this setting and those who practice such things become in communion with them. It is the same for those who consult the dead or who practice occult worship.*

There are two masters over the world, God or the devil [1 John 5 verses 18-19], and, we put ourselves, by our actions, under the domination of either one or the other.

Tout ce que nous faisons qui contrevient à la parole de Dieu est un tel acte d'idolâtrie [1 Samuel 15 versets 22-23], la finalité est que c'est le diable que nous glorifions [Jean 8 versets 39-47].

To continue, I would like to come back to the text of [Isaiah 8 verses 19-22], which in my opinion, brings us several most interesting information regarding the dead who are invoked and the future of those who practice this type of occult work.

It is, in my opinion, very interesting to be interested, within the framework of our study, in what is happening in this text!

Here we are presented, among other things, with the future of those who go to consult those who evoke the dead and those who predict the future, as well as those who consult the Lord in order to have directives in this matter.

Normally knowing about an event before it happens is a great asset, this reality is well represented in the text of [2 kings 6 verses 8-12], where we see that the prophet Elisha received from God, therefore of the Holy Spirit who is the guarantor of the prophecy, of the directives which presented to him the plans of the enemies of Israel.

By doing so, he could make sure to counter any attack. So whoever would like to be victorious must consult the Lord and follow the instructions given to him by these prophets [2 Chronicles 20 verses 20].

Thus those who will want to have a future, will have to give place in their life to the law and to the testimony (*which is that of Jesus Christ*), who is called the Spirit of prophecy, and which is manifested by the fact that the Spirit of God takes new revelations from the Lord and brings them to us in dreams and visions.



To deepen these realities, I invite you to read *volume III* of this book in the chapter "*The reality of the false prophet who is at the service of the apocalyptic beast, servant of the demon*".

We are also presented with the future of those who do not act in this way it should be noted that the context of this text is mainly focused on those who consult those who evoke the dead and those who predict the future, in doing so the characteristics that are presented is their becoming.

They are presented as having no dawn, so a future, they remain in darkness, famine and anguish will be their ends. Having undertaken to practice occult works, they will end up getting angry and will curse the Lord and the authorities of the country where they live.

While reading this text, I have a small smile, because let us not forget it, has the base these people will consult diviners and other tellers of good future in order to have a better future, but their finalities is quite other, because all that is not profitable to them, quite the opposite. By such acts one becomes an abomination before the Lord and in doing so the curse remains on those who do so.

Thus, he who has wisdom and has faith in the word of God, does not practice the occult arts, but will seek counsel from the Lord. It is important to never lose sight of the fact that any act we commit that transgresses the Holy Scriptures has the purpose of bringing us into communion with demons, therefore possessed by them.

The Lord and Satan are the two masters who reign over humanity and each of them has their own means of speaking to us, which the other does not use. The language that the Lord uses to speak to human beings is among others dreams and visions [*Job 33 verses 14-18*], [*Numbers 12 verses 6-8*].

They are messages that the Lord gives to men in order to guide them and this is also true for nightmares. I have put a study in my book to be published entitled "*Inquisitiô (volume 2), support for the seminar on the theme: better living one's dreams and visions*), version with color images" in the chapter "*Are nightmares demonic materialisations or are they divine cryptic messages ?*" which brings you biblical evidence of this reality.

In this chapter that I just quoted, I also show you, Bible in hand, that demons do not have the ability to give dreams or visions.

In doing so, these areas are not accessible to him, because the Spirit of God alone has the ability to manage them. This is not the case with divination, which is the exclusive preserve of the devil, and where the Lord takes no part. *To each his own domain!* The separation between the works of God and those of the devil is well defined in this text :

**“You are not the same as those who don’t believe. So don’t join yourselves to them. Good and evil don’t belong together. Light and darkness cannot share the same room. How can there be any unity between Christ and the devil?”**

**What does a believer have in common with an unbeliever?**

**God’s temple cannot have anything to do with idols, and we are the temple of the living God. As God said, “I will live with them and walk with them; I will be their God, and they will be my people.” “So come away from those people and separate yourselves from them, says the Lord.**

**Don’t touch anything that is not clean, and I will accept you.” “I will be your father, and you will be my sons and daughters, says the Lord All-Powerful”. [2 Corinthians 6 verses 14-16, Easy-to-Read Version Bible (ERV)].**

By understanding the reality manifested in this text, we see clearly that there can be no unity between the works of the Lord and those of the devil.

In my book entitled *“Inquisitiô (volume 2), support for the seminar on the theme: better living one’s dreams and visions), version with color images”* we will study the basics governing the world of dreams and visions, and we will see, Bible in hand, that these are the exclusive domains of the Lord, or the devil has no ability or authority to work.

While waiting for you to be able, if you wish, to read this book, for the moment we will discover the realities inherent in the world of divination, which is the exclusive territory of the devil.

Before I begin, I would like to make it clear that my objective in this chapter is not to write a plea to glorify divination, but my intention is to prepare God's people to face their reality efficiently, so that they are not surprised and/or seduced.

It is important to understand that when the Lord forbids the practice of the occult arts, such as that consisting in invoking the dead or even divination, he is not saying that these things have real power, as conferred on him by those who have these practices, but nor does it say that those working in this area do not have power.

*We shall see in these lines what is the part of artifice and what is the part of real things that Satan uses so that his servants can work in this field.*

In order to grasp it, I will tell you a little story :

*Imagine two treasure hunters who, being on their boat, see an unknown island, which is not listed on any map.*

*They decide to land there. As they go around the island, they realize that the only one living there is a native, who seems to have washed up there, because the debris of a pirogue is lying here and there on the rocks.*

*At first, they prefer to hide, in order to spy on this man. With time, they discover that he adores a small golden statuette covered with precious stones, which he defends as if his life depended on it.*

*The warthog who wanted to put his snout on it had just painfully learned this at his expense, having ended up as the statuette's guardian's dinner. Our adventurers, being greedy and shameless men, kill the native, throw his corpse to the sharks which abound in the area and which only made one bite out of it, then they steal his property.*

*One of them also died, as a result of a poisoned arrow that the native had had time to shoot at him before dying.*

*He also ended up as a supper for the sharks. Then, as if nothing had happened, the survivor returned home with the certainty that a murder committed on a desert island where no compromising corpse remains will never be discovered by anyone.*

*He was right, for no human being knew this during the lavish life he led for the next thirty years. Until then, this man has lived a opulence life, but one that was marked by loneliness, consumed by not being able to speak of the evil that he and his late companion had done on the island.*

*And one day, at a party with friends, he met a fortune-teller who presented herself as having the power to invoke the dead. This woman changed the course of his life.*

*He, who did not believe in the power of divination, became one of its greatest followers. What allowed him to have this conviction was what she told him.*

*That evening, she took him aside, set him up, then at his request invoked the spirit of her dead sidekick on the island.*

*To do so, she went into a trance and from then on he heard a voice from beyond the grave speaking to him, presenting himself as his friend.*

*Until then he was still sceptical, but he played the game, and asked (in a parable) this woman to ask this alleged voice from beyond the grave for details about the affair of the statuette. How surprised he was to get answers that only the three protagonists of the island could know!*

*This voice revealed to him the last words that his late friend had spoken before his death. So how could he not believe?*

This story is, I believe, very timely and could happen in reality. Those whom Satan touches best with this art are those who are the most sceptical, and who often end up becoming the most ardent defenders of divination.

It is important to understand that those who work in occult arts such as divination are not all charlatans, some have a certain power.

*This power comes from the devil who inspires them, but has limits.*

He who has the ability to divination will be able to tell you in detail about things that have happened anywhere on Earth, and at any time in the past.

*On the other hand, it will not have the capacity to know, in advance, what events are to take place in the future.*

### **We will now expand on these points.**

Going back to our story, in his reasoning, this man did not take into account certain things. Several of them are presented in the following text, where we see Paul in confrontation with a woman who was possessed by a spirit, which gave her the power of divination :

**“And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining. This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation. *And this she did many days.* But Paul being grieved, turned, and said to the spirit:**

**I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour”.** [*Acts 16 verses 16-18, Douay-Rheims 1899 American Edition Bible (DRA)*].

This text presents us with inescapable elements concerning the limits of divination, and its nothingness in the face of the consecrated servant of God.

In what we have just seen, it should be noted that it was a serpent spirit that possessed this woman since such is the nature of the python.

In the Bible, the one who animates the serpents is the demon who, in this form, seduced Eve. This informs us :

**“But I am afraid that, even as the serpent beguiled Eve by his cunning, your minds may be corrupted and led away from the simplicity of [your sincere and] pure devotion to Christ”.** [*2 Corinthians 11 verse 3, Amplified Bible (AMP)*].

From the following text, we learn that the ancient serpent is none other than Satan :

*“And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven.*

**And the great dragon was cast out — that serpent of old called the Devil and Satan, who deceiveth the whole world. He was cast out onto the earth, and his angels were cast out with him”.** [Revelation 12 verses 7-9, 21st Century King James Version Bible (KJ21)].

*Thus, this woman's power of divination was nourished in her by a demon.*

Here we are presented with a very important point, notice that this woman, without knowing the apostles, declared that they were servants of God. Such a revelation was instilled in her by the devil, for he knows who are or are not the faithful servants of God.

In the following text, we see that the demons know Jesus Christ and Paul, while they were not present, so they know the consecrated children of God, without first having had to come into contact with them :

*“A team of itinerant Jews who were traveling from town to town casting out demons planned to experiment by using the name of the Lord Jesus. The incantation they decided on was this:*

*“I adjure you by Jesus, whom Paul preaches, to come out!” Seven sons of Sceva, a Jewish priest, were doing this. But when they tried it on a man possessed by a demon, the demon replied, “**I know Jesus and I know Paul, but who are you?**”*

*And he leaped on two of them and beat them up, so that they fled out of his house naked and badly injured”. [Acts 19 verses 13-16, Living Bible (TLB)].*

Consequently, those who consult marabouts, diviners, magi, etc., come into contact and communion with demons.

Divination is, among other things, a means that the demon uses to put forward his works.

We find this reality in the text presenting the woman who had a python spirit that gave her the gift of divination.

To understand this, we must go back to the period when she followed Paul and his companions.

*It should be noted that Paul was not yet known in this part of the world since it was the Holy Spirit who led him there and he had to decline his identity and his Roman nationality to be released from prison. Where they landed following their encounter with this woman.*

Here is what happened : *“But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers. And presenting them to the magistrates, they said: These men disturb our city, being Jews;*

*And preach a fashion which it is not lawful for us to receive nor observe, being Romans. And the people ran together against them;*

*And the magistrates rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.*

*Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. [...] And when the day was come, the magistrates sent the serjeants, saying, Let those men go.*

*And the keeper of the prison told these words to Paul:*

*The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so;*

**But let them come, and let us out ourselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans.**

*And coming, they besought them; and bringing them out, they desired them to depart out of the city”. [Acts 16 verses 19-24, 35-39, Douay-Rheims 1899 American Edition Bible (DRA)].*

To continue and before returning to this woman, I would say that we must be vigilant, because the devil is subtle and will always seek to legitimise these works by inserting them into a canvas designed to manage holy things.

Those who go to see the Magi, the augurs, the seers, the healers, often find themselves in front of people who, in order to practice their occult art, use the Bible, and in doing so seek to legitimise their practice. But do not be fooled, because whatever its form the evil will remain all the evil !

Be always on the alert against the sophisms of the devil, and as far as divination is concerned, as we have seen, it has nothing to do with God. Thus, even if the diviner or augur claims to speak on behalf of the Lord or says that "*uses*" the Word of God in order to work, it cannot be approved by the Lord who proscribes such practices : [*Deuteronomy 18, verses 9-14*].

To come back to this woman, although she followed the disciples and offered them praise, ultimately it was to the devil that she offered the glory. *But this work was subtle !*

To understand this, I am going to lift the veil on the dramatic repercussions that this work could have generated and which is a breach that could have been born in the faith of those who attended this scene and which could have been prejudicial for the work of God.

Above all we need to set the context. First of all we have just seen that she began to follow the disciples by praising them, presenting them as servants of God. We have also seen that, strengthened by her spirit of divination, she was very well known in this place, thus bringing great benefits to her master.

At first glance, it may seem quite harmless and even flattering that a woman possessed by a demon proclaims the virtues of the servants of God wherever they go, but behind this was a manoeuvre by the devil to legitimise divination.

By speaking like this, without knowing them, she increased her credibility and by following them she increased her fame.

Here, the devil had set up a tactic that consisted in creating confusion in the hearts of those to whom Paul and his companion Silas were bringing the Gospel. The aim was to make them see divination as being accepted by God.



By praising the disciples of Jesus and following them, this woman could easily pass for their servant and her divination practice as coming from God. As a result, the hearts of the inhabitants of this place, who were still unconverted, could, if they converted, keep this image and continue to practice divination, while being Christians.

It is important to note that this woman was basically revealing things that had already been proven, but she did not announce anything new, nothing to come.

Angels (*which include demons, who are fallen angels*) do not know the future. Here is what we can read about this : *“The prophets, who prophesied of the grace (divine blessing) which was intended for you, searched and inquired earnestly about this salvation.*

**They sought [to find out] to whom or when this was to come which the Spirit of Christ working within them was indicating when He predicted the sufferings of Christ and the glories that should follow [them].**

*It was then disclosed to them that the services they were rendering were not meant for themselves and their period of time, but for you.*

*[It is these very] things which have now already been made known plainly to you by those who preached the good news (the Gospel) to you by the [same] Holy Spirit sent from heaven. **Into these things [the very] angels long to look!**”*

*[1 Peter 1 verses 10-12, Amplified Bible, Classic Edition (AMPC)].*

Let us complete with this text : **“But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son [in His humanity], but the Father alone”.** *[Matthew 24 verse 36, Amplified Bible (AMP)].*

God alone, being omniscient, has the ability to foretell things to come and to carry them out. This is what the Bible says in this regard :

*“For the Lord, the King of Israel and his Redeemer, the Lord of hosts says this, ‘I am the First and I am the Last; And there is no God besides Me. ‘Who is like Me? Let him proclaim it and declare it;*

**Yes, let him confront Me, Since I established the people of antiquity. And let them [those supposed gods] tell those people [who foolishly follow them] the things to come and the events that are going to take place.**

**‘Do not tremble nor be afraid [of the violent upheavals to come]; Have I not long ago proclaimed it to you and declared it?**

*And you are My witnesses. Is there a God besides Me? There is no other Rock; I know of none.’” [Isaiah 44 verses 6-8, Amplified Bible (AMP)].*

Let's read this in addition : « *21 Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob.*

*Let them bring forth, and declare unto us what shall happen: declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come.*

*Declare the things that are to come hereafter, that we may know that ye are gods:*

*Yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work is of nought;*

*An abomination is he that chooseth you. I have raised up one from the north, and he is come; from the rising of the sun one that calleth upon my name:*

**And he shall come upon rulers as upon mortar, and as the potter treadeth clay.**

**Who hath declared it from the beginning, that we may know? and beforetime, that we may say, He is right?**

**Yea, there is none that declareth, yea, there is none that showeth, yea, there is none that heareth your words.**

**I am the first that saith unto Zion, Behold, behold them; and I will give to Jerusalem one that bringeth good tidings.**

*And when I look, there is no man: even among them there is no counsellor, that, when I ask of them, can answer a word. [Isaiah 41 verses 21-28, American Standard Version Bible (ASV)].*

Let us return to this woman who was possessed of a spirit of python, if the demon within her had known how to foresee the future, he would have refrained from following the disciples – that fateful day when he was cast out – knowing that in time he would lose his ascendancy over his host. This reality stands out more in the works of Satan, the supreme master of demons !

In order to understand it we must first consider this text :

*“You heard Me tell you, I am going away, and I am coming back to you.’ If you [really] loved Me, you would have rejoiced, because I am going [back] to the Father, for the Father is greater than I. [...]*

**I will not speak with you much longer, for the ruler of the world (Satan) is coming. And he has no claim on Me [no power over Me nor anything that he can use against Me];**

**But so that the world may know [without any doubt] that I love the Father, I do exactly as the Father has commanded Me [and act in full agreement with Him]. [...]** *[John 14 verses 28, 30-31, Amplified Bible (AMP)].*

Here, Jesus Christ had prophesied his imminent death, at the Outcome of which he would be lifted up to his Father, and he also presented the coming of the dominator of this world, therefore of Satan *[1 John 5 verse 19]*.

Jesus further clarifies that the devil has no *power* over him but that things must do so so that the world will know that he loves his father and acts according to all his will.

God's will was that his son should die so that by his death he might redeem mankind *[John 3 verses 14-16], [2 Corinthians 5 verses 18-19]*.

So the Lord had prophesied that Satan's hour – his hour of glory – was coming. This prophecy is fulfilled when the devil led men to nail the Son of God – who is himself God *[1 John 5 verse 20]* –, in an ignominious manner *[Philippians 2 verses 5-6]*, to this infamous cross.

The first act of this tragedy took place when Judas, under his influence, sold his master.

Here is what we can read about it :

*“After Jesus had said these things, He was troubled in spirit, and testified and said, “I assure you and most solemnly say to you, one of you will betray Me and hand Me over.”*

**The disciples began looking at one another, puzzled and disturbed as to whom He could mean.**

*One of His disciples, whom Jesus loved (esteemed), was leaning against Jesus’ chest. So Simon Peter motioned to him (John) and [quietly] asked [him to ask Jesus] of whom He was speaking.*

*Then leaning back against Jesus’ chest, he (John) asked Him [privately], “Lord, who is it?” Jesus answered, “It is the one to whom I am going to give this piece [of bread] after I have dipped it.”*

**So when He had dipped the piece of bread [into the dish], He gave it to Judas, son of Simon Iscariot. After [Judas had taken] the piece of bread, Satan entered him. Then Jesus said to him, “What you are going to do, do quickly [without delay].” [...]**

**After taking the piece of bread, he went out immediately; and it was night”. [John 13 verses 21-27 and 30, Amplified Bible (AMP)].**

This other text gives us more information on this subject :

*“When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples. Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.*

**Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.**

*Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?*

*They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye?*

*And they said, Jesus of Nazareth. [...] So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.*

**Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people. [...]**

*Annas therefore sent him bound unto Caiaphas the high priest. [...] hey lead Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover.*

*Pilate therefore went out unto them, and saith, What accusation bring ye against this man?*

*They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law.*

*The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. » [John 18 verses 1-7, 12-14, 24, 28-32, American Standard Version Bible (ASV)].*

Judas' betrayal was only the first act of the bloody symphony that Satan composed to humiliate and kill the Son of God. Once Judas found himself possessed by Satan, as a result of the soaked bread he had accepted, he led the enemies of Jesus to him in order to bind him.

From these acts came the suffering and death of Jesus. It should be noted that, as was the case with the sufferings of Jesus Christ, the devil is the great murderer who stirs up hatred in the hearts of the ungodly to persecute the people of God : [John 8 verse 44], [1 John 3 verses 4-17], [John 15 verses 18-25].

The greatest and only victory that the devil ever won over Jesus Christ was also his greatest and fatal defeat.

By inciting the Jews to crucify Jesus Christ, through the Romans, the devil fulfilled the secret plans (*mystery of all ages*) which were that God would come in flesh among men, suffer, bleed and die in order to redeem mankind.

If Satan and his engance were omniscient, they would never have made plans for Jesus Christ to be crucified, since it was this act that gave him dominion over them [*Colossians 2 verses 11-15*], [*Philippians 2 verses 5-11*].

*This fact alone demonstrates that demons do not have the ability to know the future, but as we have seen, they do know the past. So they use this knowledge to touch hearts through mediums, diviners, seers, etc.*

In order to understand what is the reality of our most intimate secrets in the face of demons, it is necessary to read the following text :

**“[...] For we are made a spectacle unto the world, both to angels and men”.** [*1 Corinthians 4 verse 9, American Standard Version Bible (ASV)*].

The life of human beings is on show to the universe, so that the hidden works of men may remain so for a time, in the eyes of their fellow men, but are open books in the eyes of *God, angels and demons. Being spirits, demons have the ability to be in a place without anyone seeing them.*

Since the lives of men are spread out before invisible beings, in the case of the woman who was possessed by a spirit of python, it was enough for Satan to reveal to her who Paul and his companion were, and she merely presented this reality.

As for the thief in our story, while he thought he was the only one to know his crime, in the invisible, of eyes saw everything.

The demons who had witnessed the scene could later bring it back to him through this seer.

In [*1 John 3 verses 3-17*] and [*John 8 verse 44*] we find that those who sin are of the devil. The devil is the one who inspires men to do what is wrong, so he is always knows of our evil deeds.

The Bible presents us with Satan walking around the surface of the Earth like a roaring lion looking for whom to devour.

Here is what we learn about this :

*“Now there was a day when the sons (the angels) of God came to present themselves before the Lord, and Satan (the adversary and accuser) also came among them.*

*And the Lord said to Satan, From where did you come? **Then Satan answered the Lord, From going to and fro on the earth and from walking up and down on it**”.* [Job 1 verses 6-7, *Amplified Bible, Classic Edition (AMPC)*].

This other text completes the first one : *“Be well balanced (temperate, sober of mind), be vigilant and cautious at all times; **For that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon and devour**”.* [1 Peter 5 verse 8, *Amplified Bible, Classic Edition (AMPC)*].

He does not roam the earth like a passing tourist, but like the master of a prison, or a place where there are slaves.

We have already discovered this reality of the devil holding captives in the text of [Hebrews 2 verses 14-15].

As a jailer, the area over which the devil rules is not the least, for it is the world. Here is what it is : *“We are sure that God’s children do not keep on sinning. God’s own Son protects them, and the devil cannot harm them. We are certain that we come from God **and that the rest of the world is under the power of the devil**”.* [1 John 5 verses 18-19, *Contemporary English Version Bible (CEV)*].

The only ones on this planet who are not under the yoke of the devil are those who have made a covenant with Jesus and remain faithful to him.

In the Louis Segond Bible, in the same text we have just read, it is specified that those who are faithful to Christ guard themselves and that is why the evil one does not touch them.

Strengthened by this power that is his, it is therefore sufficient for the devil to reveal to these soothsayers and mediums the events of the life of the one who comes to consult.

When it is a question of consulting those who invoke the dead, the matter is even more complex :

*The love that links the consultant to the dear deceased who is invoked is a great weakness, because of the affect that bound them.*

Therefore, if the information that the medium brings proves to be coherent, the one who comes to consult will have the certainty that he has really spoken to the loved one. In order not to fall into this type of devil's trap, it is important to understand that death is a place of unconsciousness, non-knowledge and nothingness.

We have already studied it, the one who dies has no more contact with the living [*Ecclesiastes 3 verses 18-22*], [*Ecclesiastes 9 verses 3-10*].

The state of man being so, biblically speaking, neither ghosts nor any spirit of death circulate on Earth, this image is anti-biblical, therefore diabolical. It is never without negative consequences for us to transgress the Holy Scriptures. Whenever we worship or do something that the Lord disapproves of through our disobedience, we become united with the devil [*1 Corinthians 10 verses 14-22*].

*Like those who ate animals sacrificed to idols, those who go to consult those who work in the occult become in communion with demons.*

Apart from all that we have just seen, we must realize the sham represented by the dead who appear.

The malversion (*shenanigans*) does not occur at the level of the apparition itself – for some of those who invoke the dead have real power – but about real identity of the one who appears.

The demons, though fallen, are angels, and have retained their power. One of the capacities of angels is that of taking on the appearance of human beings. This is what happened in the time of Sodom and Gomorrah. Here is what we learn about it :

**“That evening the two angels came to the city of Sodom. Lot was sitting near the city gates and saw them. He got up and went to them. He bowed to show respect and said, “Sirs, please come to my house, and I will serve you.**

**There you can wash your feet and stay the night. Then tomorrow you can continue your journey.”**



*The angels answered, "No, we will stay the night in the city square." But Lot continued to ask them to come to his house, so they agreed and went with him. Lot gave them something to drink.*

*He baked some bread for them, and they ate it. That evening, just before bedtime, men from every part of town came to Lot's house. They stood around the house and called to Lot. They said, "Where are the two men who came to you tonight?*

*Bring them out to us. We want to have sex with them." Lot went outside and closed the door behind him. He said to the men, "No, my friends, I beg you, please don't do this evil thing! Look, I have two daughters who have never slept with a man before. I will give my daughters to you. You can do anything you want with them.*

*But please don't do anything to these men. They have come to my house, and I must protect them." The men surrounding the house answered, "Get out of our way!"*

*They said to themselves, "This man Lot came to our city as a visitor. Now he wants to tell us how we should live!" Then the men said to Lot, "We will do worse things to you than to them."*

*So the men started moving closer and closer to Lot. They were about to break down the door. But the two men staying with Lot opened the door, pulled him back inside the house, and closed the door.*

*Then they did something to the men outside the door — they caused all these evil men, young and old, to become blind. So the men trying to get in the house could not find the door.*

*The two men said to Lot, "Are there any other people from your family living in this city? Do you have any sons-in-law, sons, daughters, or any other people from your family here?*

*If so, you should tell them to leave now. We are going to destroy this city. The Lord heard how evil this city is, so he sent us to destroy it." [Genesis 19 verses 1-13, Easy-to-Read Version (ERV)].*

We find that the angels looked so much like men that the people of Sodom did not know the difference.

*So much so that they wanted to rape those angels whom they thought to be men. When an angel takes on the appearance of a man, human beings cannot tell the difference.*

In the following text, we discover that some people have harboured angels without knowing it : *“Be not forgetful of hospitality; for by it some have unawares entertained angels”*. [Hebrews 13 verse 2, Darby Translation (DARBY)].

In the following text we discover the transforming capacity of Satan and his henchmen : *“For such men are counterfeit apostles, deceitful workers, masquerading as apostles of Christ.*

**And no wonder, since Satan himself masquerades as an angel of light.** *So it is no great surprise if his servants also masquerade as servants of righteousness, but their end will correspond with their deeds”*. [2 Corinthians 11 verses 13-15, Amplified Bible (AMP)].

As we can see, when Satan and his servants wish to deceive human beings they have the ability to disguise themselves by taking on an appearance that is not their own.

*Demons having the ability to take on the appearance of human beings, use this power to take on the appearance of our dead relatives.*

Since they know, in the smallest details, the life of the dead person since birth, to convince us, it is enough for them, through a seer or a medium, to present us with things known only to the dead person and to ourselves. Let us note that when the Lord expressly asks not to consult those who invoke the dead, or practice divination, He never said that they are charlatans, but that anyone who does such things is an abomination before Him : [Deuteronomy 18, verses 9-14].

We have already come a long way in this study presenting the state of the dead and have already studied many texts which are difficult to understand and which, having been misinterpreted or understood, have led to confusion for those who read them.

However, we are not yet finished with this theme.

Thus, I invite you to read this new text which also presents the realities related to death and that many use, wrongly, to justify that the human spirit, presented as the soul, continues to have a reason of being, an activity independent of the carnal envelope, after death:

**“At this time, Samuel was dead, and all Israel had mourned for him and buried him in Ramah, which was his hometown. Saul had banished the mediums and spiritists from the land. [...]**

Saul inquired of the Lord, but the Lord did not answer him through dreams, or through Urim, or through prophets.

Then Saul said to his attendants, “Find a woman who consults the spirits of the dead for me, so that I can go to her and inquire of her.” His servants said to him, “As a matter of fact, there is a woman at Endor who consults the spirits of the dead.”

*So Saul disguised himself and put on different clothing. Then he went with two men, and they visited the woman at night. He said, “Please consult a spirit for me. Bring up for me the person I name to you.”* The woman said to him, “Look, you must know what Saul has done. He has cut off mediums and spiritists from the land.

Why then are you setting a death trap for me, to make me die?” Saul swore to her by the Lord, “As the Lord lives, you will not be punished for this.” Then the woman said, “Who is it that you want me to bring up for you?” He said, “Bring up Samuel for me.” When the woman saw Samuel, she screamed and said to Saul, “Why have you deceived me? You are Saul!”

The king said to her, “Do not be afraid! What do you see?” The woman said to Saul, “I see a powerful spirit coming up out of the earth.” He said to her, “What does he look like?”

She said, “An old man is coming up. He is covered with a robe.” Saul recognized that it was Samuel, and he bowed with his face to the ground to show respect. Samuel said to Saul, “Why have you disturbed me by bringing me up?”

Saul answered, “I am in dire straits because the Philistines are waging war against me, and God has departed from me. He no longer answers me through prophets or through dreams. That is why I have called you, so that you can let me know what I should do.”

Samuel said, “Why do you ask me, since the Lord has departed from you and has become your adversary? The Lord has done exactly what he told you through me.

The Lord has torn the kingdom out of your hand and given it to your neighbor David. Because you did not obey the Lord’s voice and did not execute his fierce wrath on Amalek, the Lord has done this to you today. What’s more, the Lord will deliver Israel into the hands of the Philistines, along with you.

Tomorrow you and your sons will be with me. The Lord will also deliver the army of Israel into the hand of the Philistines.”

*Saul immediately fell full-length on the ground. Not only was he terrified because of Samuel’s words, but he also had no strength left because he had eaten no food all that day and all that night.*

*The woman came to Saul and saw that he was terrified. So she said to him, “Look, your servant has obeyed you, and I have taken my life in my hands. I have listened to the words you spoke to me”. [1 Samuel 28 verses 3, 6-21, Evangelical Heritage Version Bible (EHV)].*

In order to better understand who this woman sees appearing, it is, in my opinion, judicious to read again, this verse which is part of this text in this other version: “*The king said to her, Be not afraid; what do you see? The woman said to Saul, I see a god [terrifying superhuman being] coming up out of the earth!*” [1 Samuel 28 verse 13, *Amplified Bible, Classic Edition (AMPC)*].

Reading this text, one could have the feeling that the spirits of the deceased continue to have an activity after death and that their sciences, especially their knowledge acquired during their lifetime and gifts, such as that of prophecy, continue.

If this were the case, it would prove that the word of God contradicts itself, and therefore, is not reliable, but, be reassured, because it is not so, because although in substance this text certainly seems to present a scene where one of the most illustrious dead, the prophet Samuel, came back from beyond the dead, to speak to king Saul, in truth it is not so.

I am going to demonstrate you this reality.

To begin with, let's be interested in the one that this woman saw coming up from the bowels (*depths*) of the earth.

She describes him as a supernatural being (*terrifying superhuman being*), he is like a "god" and he looks like an old man.

In this scene, a weight index is given to us:

*Above all, it is important to note that Saul did not see who had appeared and that this woman said she saw. This reality is evident in the question he posed to this woman:*

*"What does he look like?" Thus, it is with the description that this woman gives him, in his heart of hearts, he concludes that it was the deceased prophet Samuel. But could this entity really be the late prophet?*

*We will see it.*

To continue, it is interesting to note that the so-called clairvoyant whom Saul came to consult did not know who this illustrious visitor who came to her was, because it is with horror that she discovers that it is from the king of Israel it was.

When she finally discovered his identity she was terrified, because she knew that her guest had forbidden such a practice to continue, offenders being liable to the death penalty.

Thus, as it was for the woman who had a spirit of Python, this pseudo clairvoyant, had not seen what would fall on her.

On the other hand, following the example of this woman whom I have just presented, the entity that the woman who has En-D'or to evoke knew about Saul's life, and spoke to him about his past.

*So he told Saul that the Lord had taken the kingdom out of these hands and given it to David and he also told him that God was no longer with him.*

*He clarifies to him that all this happened because of the fact that he Saul had disobeyed the Lord and had not carried out the divine plans which consisted in melting the wrath of God on Amalek etc.*

I understand that upon hearing such details coming from an entity of other tombs which is presented as the late prophet Samuel, who during his lifetime was a powerful prophet, one could believe that this appearance comes from God and that it is really the Spirit of the late Samuel speaking, but we will see that it is not.

To do this, I would tell you, that we have already seen that the things of our past the demons know about them and they are empowered to tell us about them, but they do not have the ability to present the future to us.

We are now interested in the predictions that this being resembling a “god” presented to King Saul:

*He “prophesies” to him that tomorrow he and these sons Saul will be with him, therefore they will perish!*

Before coming to what happened next, it is important to take into account certain give, which concerns the predictions of the prophets and more particularly those that the prophet Samuel made during his lifetime. To do this I invite you to read the following:

**“And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken:**

**The prophet hath spoken it presumptuously, thou shalt not be afraid of him”.** [*Deuteronomy 18 verses 21-22, American Standard Version Bible (ASV)*].

Let's complete with this other most instructive text: **“Now Jehovah had revealed unto Samuel a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel;**

*And he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.*

**And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people”.** [*1 Samuel 9 verses 15-17, American Standard Version Bible (ASV)*].

We discover here that when a prophet says a thing and that this last does not come true, it is the symbol that the Lord did not speak to him. During his lifetime when the prophet Samuel prophesied, an event, the latter came true in due time.

Now that these bases are laid, let us return to the realization of the prophecy that this supernatural being, who rose from the bowels of the earth, made and which concerns the fatal future of Saul and his sons. This so-called prophecy stated that the day after his visit to the witch... *Oops sorry...* En-D'or's wife that he and these sons were to die.

We will therefore now tackle the events that took place between these two periods of time. To do this, let's start by reading the following: **“And it came to pass in those days, that the Philistines gathered their hosts together for warfare, to fight with Israel.**

*And Achish said unto David, Know thou assuredly, that thou shalt go out with me in the host, thou and thy men. And David said to Achish, Therefore thou shalt know what thy servant will do.*

*And Achish said to David, Therefore will I make thee keeper of my head for ever. [...]* **And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night:**

*And he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. [...]* *And the woman had a fatted calf in the house; and she hasted, and killed it;*

*And she took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night”.* [1 Samuel 28 verses 1-2, 8, 24-25, American Standard Version Bible (ASV)].

The first fateful note that began to sound the death knell for Saul and his sons was the Philistines who declared war on the Israelites.

At that time the future king of Israel, in order to escape King Saul who was seeking to take his life, had found refuge among the enemies of his people and was making a bargain with them [1 Samuel 27].

So when the latter declared war on Israel David and these men were enrolled in the ranks of the Philistines despite themselves.

On learning that war was at his door, Saul came by night to consult the wife of En-D'or, following the revelations he received and where his death as well as that of his sons were presented, he left this place the same evening after having eaten a meal which this woman offered to these servants and to him.

This tells us what happened after that: **“Now the Philistines gathered together all their hosts to Aphek: and the Israelites encamped by the fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands;**

*And David and his men passed on in the rearward with Achish. Then said the princes of the Philistines, What do these Hebrews here?*

*And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, who hath been with me these days, or rather these years, and I have found no fault in him since he fell away unto me unto this day?*

*But the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make the man return, that he may go back to his place where thou hast appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us: for wherewith should this fellow reconcile himself unto his lord?*

*Should it not be with the heads of these men? 5 Is not this David, of whom they sang one to another in dances, saying, Saul hath slain his thousands, and David his ten thousands? [...]*

**So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel”.** [*1 Samuel 29 verses 1-5, 11, American Standard Version Bible (ASV)*].

Here we find ourselves in the early morning of the day following Saul's visit to En-D'or's wife, the war, though imminent, has not yet begun. The two peoples camp each in a region.

At that moment, because of the fame of David and these men, and for fear that they would betray them to Israel and become their enemies, some princes of the Philistines made sure to send them away, before the battle began.



David and his companions complied and so left early in the morning. For their part, the army of the Philistines set out again to meet the army of Israel. Here's what we can learn about what happened next: **“And it came to pass, when David and his men were come to Ziklag on the third day,**

*That the Amalekites had made a raid upon the South, and upon Ziklag, and had smitten Ziklag, and burned it with fire, and had taken captive the women and all that were therein, both small and great: they slew not any, but carried them off, and went their way.*

*And when David and his men came to the city, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captive.*

*Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.*

**And David's two wives were taken captive, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite”.** [1 Samuel 30 verses 1-5, American Standard Version Bible (ASV)].

Let us complete with this other text: **“One day, after the death of Saul, David returns to Siclag. He just beat the Amalekites. There are two days left in this city”.** [2 Samuel 1 verse 1, Bible Parole de Vie (translated into English from the original text)].

Reading these texts my feeling is that when the war sticks to your skin, it sticks to your skin, because David is sent back from one to fall into another. Accompanied by these men, he returned home to the land of the Philistines, but when they arrived they were horrified, because the Amalekites had attacked their relatives and had taken David's two wives prisoner.

Accompanied by these men, he returned home to the country of the Philistines, but when they arrived they were terrified, because the Amalekites had attacked their loved one and had, among other things, taken David's two wives prisoners. Accompanied by these men David therefore had to fight them and they were victorious.

However, this joy was short-lived, because an emissary came to bring sad news. He told David that the Philistines had defeated Israel, which was routed and that Saul and his sons had perished.

Apart from these facts, these texts provide us with time markers that help establish when Saul and his sons passed away:

*We first learn that once David and these men were sent away by the Philistines arrived "on the third day", so two days later, in the city of Siclag (also called Ziklag), where they were residing. From then on they fought the Amalekites and defeated them. On the day of their victory, the emissary comes to David to tell him that the day before Saul and his sons were killed.*

So it was two days after Saul went to the Golden Woman that he and these sons passed away. These events therefore took place one day later than what this supernatural being had announced.

These facts that we have just discovered show us that the pseudo "prophecy" of this being presented as coming from beyond the grave is not to be realized at the time which had been presented.

This proves to us that it could not be the prophet Samuel, because we have seen it, when during his lifetime he prophesied an event, the latter came true in due time.

If therefore, after death, we keep our same abilities, knowledge and gifts, Saul and his sons should have perished on the morrow, as prophesied by him who ascended from the bowels of the earth.

Let's now look at the part that came true. We have seen Saul and his sons did indeed perish in this war, nevertheless would this fact be the result of a prophecy or could other things have contributed to this?

Above all, we must not lose sight of the fact that prophecies are messages that God intends for human beings and that their realizations are made by a well-defined framework.

To understand if the message that Saul received was indeed a prophecy, therefore a message that he received from the Lord, we must consider several things.

Above all, do you sincerely think that the Lord can forbid a thing and ensure that it can be realized and bear his seal.

**Example:** *The Lord forbids us to be adulterers. Can he go beyond this precept and favor us so that we can, in his name, have a mistress or a lover? Of course not!*

Likewise how could one have thought even for a moment that the Lord could have spoken through a dead man when he presents those who practice such things as an abomination before him?

Especially since it was among other things because of such an act that he caused Saul and his sons to perish. Also, did you notice the reasons why Saul went to this woman to consult the prophet Samuel?

He did so, because he wanted God to speak to him, but the Lord had blacklisted him and did not give him an answer through the normal channels, namely through *dreams, nor through the urim, nor by the prophets.*

If God did not use the normal channels by which he communicated with his people to speak to Saul, it is not through a means that he forbade that he would have done so.

Unable to deny himself, we therefore understand that he could not speak to Saul, by this pseudo Samuel.

So if it was not God who spoke to Saul, then it was the devil who was behind this entity that looked like a “god” entity who presented him with his coming death and that of his sons.

To understand this we must not lose sight of the fact that at that time it was the devil who held the keys to death [*Hebrews 2 verses 14-15*], in doing so he could kill whomever he wanted. An example is given to us in the work he carried out against the children of Job, he killed them all in one day and in one place [*Job 1 verses 18-19*].

It was also Satan who killed Job's servants [*Job 1 verses 14-17*].

However, although the devil held the keys of death at that time, he did not have the ability to kill those whom the Lord preserved, so he could not kill Job, for God had forbidden him [*Job 2 verses 3-6*].

With regard to the king of Israel and these sons, this is what it was:

**“So Saul died for his trespass which he committed against the Lord, for his failure to keep the word of the Lord; and also because he consulted a medium [regarding a spirit of the dead], to inquire of her, and did not inquire of the Lord [instead]. Therefore the Lord killed him [...]”** [*1 Chronicles 10 verses 13-14, Amplified Bible (AMP)*].

First of all let's not forget that it was the devil who held the power of death at this time, but he could only act when God allowed it.

This prohibition to kill Saul and his sons the devil does not receive it from God, on the contrary, the Lord had decreed their deaths because of Saul's actions. Thus, although their deaths which had been announced by this being who from beyond the grave came true, the Lord ensured that it was not in the time which had been predicted that this reality was put in place.

Satan was therefore able to cause Saul and his sons to perish, but he did not have the power to allow this event to take place in due time.

Thus, this text does not present the human soul which would have the capacity to continue to have a perennality and which would continue to move, charged with the feelings, knowledge, thoughts etc. of the one to whom it belonged, but it is a demonic mystification which appeared, to Saul by the means of the woman of En-D'or.

To conclude with this theme, I would say that these texts that we have studied throughout this chapter are among those that are difficult to understand, but those who are animated by the Spirit of God succeed.

The key in this field is never to lose sight of the fact that once dead, there remains of us no ectoplasmic form which represents our soul or our spirit which continues to live, while having kept our memories, our emotions, our awareness.

To say otherwise would be to contravene the word of God and establish a new gospel, and those who do so are rejected by the Lord, they become anathema [*Galatians 1 verses 6-10*].

Since the beginning of this book, we have already lifted the veil on many doctrines of men which are only skilfully conceived fables, which when confronted with the purity of the word of God melt like snow in the sun.

That presenting the immortality of the soul and which presents the spirit of man as continuing to live outside its carnal envelope after death is of this type.

I will present to you in the following chapters the origin of these things, and you will see that they are pagan doctrines.

Now that we have finished this study, I speak to the children of light, to the faithful children of the Lord, and who are armed with the sword of the Spirit which is the word of God, concerning the state of dead, which do you choose to follow, the Holy Scriptures or the cleverly crafted doctrines of men?

## 8.2 Nonsense, pagan origin and harmful consequences of the doctrine of purgatory

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**"[...] On this question, Augustine was the reference point for Latin theologians throughout the Middle Ages. *Anselm of Canterbury* offers a good example of this: He believes that infants who die without baptism are damned because of original sin and in accordance with the righteousness of God.**

*The common doctrine was summarized by Hugues de Saint-Victor:*

*Little children who die without baptism cannot be saved, firstly because they have not received the sacrament, and secondly because they cannot perform an act of personal faith which would replace the sacrament.*

**This doctrine implies that one must be justified during one's earthly life in order to enter into eternal life after death. Death puts an end to the possibility of choosing to accept or reject grace, that is, to adhere to God or to turn away from him.**

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

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

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

*Taken from the site: <https://www.vatican.va> (translated into English from the original text)].*

Let us complete our study with this other text:



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

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

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

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

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

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

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

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

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

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

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

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

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

*[Commission théologique internationale (de l'Église catholique) L'espérance du salut pour les enfants qui meurent sans baptême (2007). Partie : 1. Historia quaestionis : Histoire et herméneutique de la doctrine catholique. Taken from the site: <https://www.vatican.va> (translated into English from the original text)].*

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

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

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

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

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

**"[...] This doctrine implies that one must be justified during one's earthly life in order to enter into eternal life after death. Death puts an end to the possibility of choosing to accept or reject grace, that is, to adhere to God or to turn away from him.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This text presents the basis of this doctrine:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let us also take into account this other text:

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

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

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

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



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

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

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

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

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

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

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

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

**Divine justice did not leave this infidelity unpunished.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Immediately it was the jerk off in the place.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Turn ye, turn ye from your evil ways;*

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

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

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

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

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

**He shall surely live, he shall not die.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*What is described here is completely absurd!*

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Conclusion on the still current value of indulgences:**

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

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

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

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

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

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

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

Then his first step was a reaction of pride!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*So let's be vigilant!*

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

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

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

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

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

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

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

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

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

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

### 8.3 Difference in the Bible between hell and hell of fire, and the human doctrines that have transvestite these notions

By way of introduction to this section, I am now going to tell you a confidence. The last lines, of the previous part, which we just read were supposed to close this chapter, but my friend *Nicole* struck again by her sharp mind by asking me a question which concerned the reality of hell. Although she told me that she understood what I had written, a question remained however about the biblical texts presenting hell as a place of eternal torment, for the unrepentant.

His questioning is, I suppose, that of many of you. Well, for Nicole and for you whom this question nags, I again had to add several pages to my book, the objective being to enlighten you, Bible in hand!

Before getting to the heart of the matter, it is important to specify that generally in the Bible, to signify the term hell, the word gehenna is also used. To find out, let's take a look at this biblical text in two different versions. Here is the first: *"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"*. [Matthew 10 verse 28, King James Bible].

Let's complete with the second version: *"And do not be fearing anything from the ones killing the body but not being able to kill the soul. But be fearing instead the One being able to destroy both soul and body in Gehenna"*. [Matthew 10 verse 28, Disciples' Literal New Testament (DLNT)].

It appears, thus, that hell is also called the Gehenna. Now, this point made, we can get to the heart of the matter. We will therefore consider, in this part, the biblical realities, as well as the anti-biblical doctrines which speak of hell. To do this, we will study in turn the biblical bases of hell and those the hell of fire, which although bearing the same name presents two very distinct realities. In my opinion, there is a great confusion between the realities that cover these two places:

*Hell on the one hand and the lake of fire and sulfur on the other hand also called the hell of fire.*

In order to better understand what is behind each of these realities, let's study them separately. We will start with that of hell.

To understand what this place really is, we must discover the other synonyms that are attributed to it in the Bible, apart from that of the "*Gehenna*". Thus, *chapter 7 verse 9 of the book of Job*, gives a different name to this place called "*hell*", according to the version of the Bible that is used. In the *Douay-Rheims 1899 American Edition Bible (DRA)*, it is said :

"[...] *So he that shall go down to hell shall not come up.*"

In the *American Standard Version Bible (ASV)* : "[...] *So he that goeth down to Sheol shall come up no more.*"

As for the *Martin Bible (translated into English from the original text)* : "[...] *So he who goes down to the sepulcher will not come up again.*"

And now consider the *Common English Bible (CEB)* : "[...] *Like the one who descends to the grave and won't rise*"

Let's finish our tour, with the *New Life Version Bible (NLV)* : "[...] *And he who goes down to the place of the dead does not come back.*"

We thus see different names that are given to this term « *the hell* », sometimes called « *the Shéol* », « *the sepulcher (the grave)* » or again « *the place of the dead* ». The "*Hades*" is also another of its synonyms. We will see it later in a future text.

Among all these synonyms, the one that in my opinion best defines this place is the term "*the place of the dead*". Thus biblically speaking hell – when it is not specified hell of fire, or gehenna of fire – is nothing other than a name given to the tomb or the sepulcher where the dead lie. And now, let's see what is said about "*the place of the dead*", in several biblical texts. Here is the first:

**"Your pride [or pomp; splendor] has been sent down to the place of the dead [or the grave; Sheol]."**

*The music from your harps goes with it. Flies [or Maggots] are spread out like your bed beneath you, and worms cover your body like a blanket". [Isaiah 14 verse 11, Expanded Bible (EXB)].*

In the second text: *"You will not leave me in the place of the dead. You will not let your faithful one rot away". [Psalm 16 verse 10, New International Reader's Version Bible (NIRV)].*

Let's continue with this third text: *"The place of the dead cannot thank You. Death cannot praise You. Those who go down to the grave cannot hope that You will be faithful". [Isaiah 38 verse 18, New Life Version Bible(NLV)].*

And, let's finish with this one: *"For those who have died are no longer able to speak of you! Who can praise you to the place of the dead?" [Psalms 6 verse 6, Bible Semeur (translated into English from the original text)].*

As you can see, *the place of the dead*, therefore *Hell*, is a place where there is no *"soul who lives"* and no flame, no suffering intended for the expiation of the faults of the unrepentant.

Whoever arrives there, as we have already seen, no longer has consciousness, no longer feels any feeling, and no longer experiences pain, he just returns to dust.

To continue, I would tell you that many people consider hell to be a place where the damned soul expires its sins after its death!

In contrast, these same people think that the righteous do not go to hell, but to heaven. This image of hell, a place of torment is, in my opinion, so deeply rooted in the beliefs of many Christians that the following may shock more than one, for I would say to you that the most prestigious guest in hell was Jesus Christ, the Son of God.

Yes, he went to hell after his death! *Hmm...* reading the above, I can easily imagine the outraged reactions:

*He blasphemes he must be silenced, erect a guillotine or a pyre..!*

More seriously, in order to make sure that my words will not be misinterpreted – yes I am careful – I am quoting the biblical text which presents this reality in several versions.

Let's take a look at the first one: *"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption". [Acts 2 verse 31, King James Bible].*

Here is the second version: *"having foreseen, he did speak concerning the rising again of the Christ, that his soul was not left to hades, nor did his flesh see corruption". [Acts 2 verse 31, Young's Literal Translation Bible (YLT)].*

Now the third version: *"[...] And speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave". [Acts 2 verse 31, Young's Literal Translation (YLT)].*

And let's finish with this latest version: *"[...] So he spoke about the Messiah rising from the dead. He said that the Messiah would not be left in the place of the dead. His body wouldn't rot in the ground". [Acts 2 verse 31, New International Reader's Version (NIRV)].*

As you can see, after his death Jesus Christ descended into *"hell"*, also called *"Hades"*, another synonym or *"the place of the dead"*.

All these terms refer to one and the same thing *"the grave"*.

So if Jesus, he the only righteous, he the pure, he the perfect, who lived without sin, was in hell, then this place cannot be the place of damnation and torture, where one must, after his dead suffer for his sins. This biblical reality is reinforced by the etymological definitions which are given of *hell* and *Gehenna*.

To find out, let's start with *Gehenna*.

**The Gehenna:** *This word is derived from the Hebrew "ge'ben hinnom" or the Greek "paragx huion ennom / geenna". These terms are attached to a valley that belonged to the son of Hinnom, hence its name (ge'ben hinnom).*

*The reality of Gehenna comes from what happened in this valley, which was south of Jerusalem [Joshua 18 verse 16].*

This is what we read about it: **"They built the high places [for worship] of Baal in the Valley of Ben-hinnom (son of Hinnom) to make their sons and their daughters pass through the fire to [worship and honor] Molech — which I had not commanded them nor had it entered My mind that they should do this repulsive thing, to cause Judah to sin".** [Jeremiah 32 verses 35, *Amplified Bible (AMP)*].

This other text is also most instructive: **"The people of Judah have built places of worship [high places; C sites associated with pagan worship or inappropriate worship of God; Deut. 12] at Topheth in the Valley of Ben Hinnom [2 Kin. 23:10–11].**

**There they burned their own sons and daughters as sacrifices, something I never commanded. It never even entered my mind [heart; Lev. 18:21; Deut. 12:31; 18:10]. 32 So, I warn you.**

*The days are coming, says the Lord, when people will not call this place Topheth ["Spit"] or the Valley of Ben Hinnom anymore.*

**They will call it the Valley of Killing [Slaughter]. They will bury the dead in Topheth until there is no room to bury anyone else [19:1–15]. Then the bodies of the dead [corpses] will become food for the birds of the sky [heavens] and for the wild animals [animals of the earth]. There will be no one left alive to chase [to frighten] them away".** [Jeremiah 7 verses 31-33, *Expanded Bible (EXB)*].

Thus we find that *the Valley of Ben-hinnom (or Hinnom Valley)* was a hotbed of idolatry where the Israelites, who had turned away from the Lord, had ended up with to burn their own children as a sacrifice to the deity *Molech*.

We understand that these abominations which were practiced in this place, the Lord could not accept them. In addition, as we have seen, the Valley of Hinnom is associated with a place called *Tofeth*.

*This word in Hebrew means "place to burn". Tofeth also means "Action of spitting or spitting" or "Object of contempt". It is therefore a place where was burned what we did not attach importance to.*



The very name of this place designates it as a place destined to burn that which no longer has a reason to exist. Note that originally, this place was used to burn animal carcasses.

Being already known for this use, it is therefore quite natural that the followers of *Molech*, came there to immolate their children.

Apart from what we have just developed, we also discovered that the Valley of Hinnom and the Tofeth served as a sepulcher for the dead. There were buried those who had rebelled against the Lord and who had been slaughtered.

As a further study, let's see how the rapprochement between this valley where children were sacrificed, becoming a metaphor for hell came about. This extract from an English version of the Bible tells us:

**"[...] Gehenna; a valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell [...]"** [*Luke 12 verse 5, Expanded Bible (EXB)*].

Now, these bases discovered, let's continue, by seeking the etymological reason for the word **hell**:

*It is taken from the Greek word "Geenna", we also find its Hebrew root in the Hebrew word "Gē-Hinnôm (valley of Hinnom)". It is therefore a synonym of the Gehenna.*

Thus these two words Gehenna and hell present the same thing, a place, also called "*valley of Himmon*" or "*Tofeh*" where the dead were buried. We therefore understand that it is not about hell, this place of torment but rather this valley of Hinmon, as I have said.

To fully appreciate the significance of the "*Himmon Valley*" burial site, we must understand that it was a disgrace in biblical times to be buried in certain places. Here is what the Holy Book tells us about it:

**"He was buried [assigned his grave] wit wicked men [criminals], and he died with the rich [or he was put in a rich man's tomb; with the rich in his death; Matt. 27:57, 60].**

**He had done nothing wrong [no violence], and he had never lied [no deceit in his mouth; 1 Pet. 2:22]".** [*Isaiah 53 verse 9, Expanded Bible (EXB)*].

Let's also take this into account: *"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous"* [Matthew 23 verse 29, King James Bible].

The first text presents to us the sufferings and humiliation that Jesus had to undergo in order to redeem us and nothing was spared him because his body was placed in a tomb, near those of the criminals, he who had not committed no wrongdoing.

He did not have the honor of being buried in a place reserved for the prophet or the righteous, in doing so he was buried in dishonor, as were the robbers. I'm going to give you a concrete example to better illustrate this state of affairs: *Imagine a cemetery reserved for the Nazis!*

*How would you feel, if during a TV report, we list the last names of everyone who is buried in this place and you find out that you have a member of your family buried there.*

*It would be all the more painful if you are Jewish. This place would therefore bring dishonor on your family.*

Back to our study. While originally *hell* (*Gebenna*) symbolized the "valley of Himmon" or the "Tofeb", which were places intended to receive those who died without honor, which were also used to offer children in sacrifice to *Molech*, these two elements contributed to the original meaning of the word *hell* being deviated and covering a whole new reality.

*If we now consider the word **hell**, in Latin **infernus**, it means both "Infernal" and "from below".*

Thus *hell* has become a subterranean where torments are inflicted, after death, on people who have been iniquitous during their lives.

To conclude this first part of study on *hell*, I would tell you, as you could see, that this place under its various names, *hell* or *gebenna*, etc. who welcomed Jesus for three days and three nights, etymologically represents the *tomb*. In this place, *no death, or no soul*, continues to *move, to have a consciousness or intelligence*, because it is a place of non-being where no life, even in an *ectoplasmic* way, remains.

It is very likely that my words may disturb some of you, because in the Holy Scriptures there is a place called the *hell of fire* or *the lake of fire and sulfur*, where the unrepentant will be thrown but it will be during their lifetime. It is said that there will be screaming and gnashing of teeth. We will see it later!

But for now, let's follow our study on hell (*the grave*). Like the first part of this chapter, we first considered what the Bible tells us about hell, now in a second step we will discover the Catholic doctrines on the matter. Let's start with the reality of hell, as perceived by this religion. To do this let's read this: **"Conclusion on the ever present value of indulgences :**

**"We are saved, but in hope", the doctrine of indulgences developed from Scripture based on this conviction that most of the baptized could not directly be introduced into the presence of God but that the Hell which subsists as a possibility was not intended to accommodate these beings in way of sanctification.**

**Indulgences are doctrinally based in a doctrinal manner on the affirmation of a purgatory and on the possibility of praying for the defunct in the communion of saints.**

**To speak of indulgences and even of the penance we have at our disposal only the judicial language (remission of sentence) or medical (purge) [...]"** [*La pratique des indulgences et la célébration commune des 500 ans de la Réforme (Père Jérôme Bascoul). From: <https://www.paris.catholique.fr> (translated into English from the original text)*].

Let us complete with this text: **"[...] Then he had disavowed, with all the signs of the most sincere repentance, the scandals of his worldly life, the forgetting that he had made of his duties;**

**Accompanying this act with sighs and moans, and ensuring that he would like more than anything in the world to shed tears of blood over these misfortunes. Such a lively and noble contrition had preserved him from hell, and when he presented himself at the tribunal of God, he had found an appeased but not satisfied judge, who made him expiate in a painful purgatory the remains of his infidelity".** [*Daniel, histoire d'Angleterre. From: <http://jesusmarie.free.fr> (translated into English from the original text)*].

By synthesizing these Catholic texts, we learn that purgatory is an airlock between heaven and hell.

It is in this place that those who have not yet completely purged their faults, are supposed to go to enable them to purify themselves through suffering, in the expectation of being "*eligible*" for paradise.

Thus, it is said that after the atonement through the pain of their faults and thanks to the indulgences paid by their relatives, the deceased can now come before God and enter paradise.

Still according to Catholic teachings, here is what happens to the worst unrepentant people, those who cannot be redeemed: "[...] **The devil prosecutes at the court of God, with a cruel instance, the souls who have just left their bodies and who are entering eternal life.**

**He wants to drag them at least into purgatory, when he cannot obtain for them hell and damnation. [...]** [*Extracts from: V. Acta Sanctorum, 21 avril in, 70. Site: <http://jesusmarie.free.fr> (translated into English from the original text)*].

To strengthen our study, let's read this: "[...] *The teaching of the Church affirms the existence of hell and its eternity. The souls of those who die in a state of mortal sin descend immediately after death into the hells, where they suffer the pains of hell, "eternal fire" [...]*" [*Extracts from: Catéchisme de l'Église Catholique, chapitre troisième: Je crois en l'Esprit Saint, Article 12: je crois en la vie éternelle, partie IV, l'enfer*(translated into English from the original text)].

So, those who are not yet worthy to enter Heaven and who are also not eligible for Hell are supposed to be led into purgatory by the devil.

This place of predilection for the atonement of faults "*still recoverable*" is therefore presented as being under the yoke of the devil.

In addition, another category, that of the "*unredeemable*" whose sins are mortal and who would go straight down to hell, is supposed to be just like the previous one under the "*management*" of the devil.

When I read these statements, I think that the devil "*has a good back*"! Yes, here we lend him works which cannot be his. Let me explain: *We have seen it, with Bible verses to back it up, that after death we have no consciousness, feeling, etc.*

*The breath of life that the Lord gives us returns to him and our body becomes dust again. Thus the thesis of the dead who suffer in purgatory or in hell, is therefore anti-biblical. By extension the devil therefore has no part in this matter!*

Now that we have studied the realities of hell (*the grave*), let's find out what it is about *the lake of fire and sulfur* also called *hell (gehenna) of fire*. In the Bible, this place is mentioned as the place where the unrepentant are thrown into the fire and where they must endure suffering. Jesus could not have been in such a place, because this place is reserved for the wicked.

It is there that the devil, his henchmen and the unrepentant, who will receive the mark of the beast will be cast.

The only plausible explanation that can be given to this imbroglio which has been established between the tomb and this place of torment is the amalgamation that exists between "*hell*" and "*hell of fire*" also called "*the lake of fire and sulfur*". Here is what the Bible says about this place of suffering: "*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire'**. [Revelation 20 verses 11-15, King James Bible].*

Here we find out that *hell*, therefore *The place (stay) of the dead* will be cast into the *lake of fire*, so we understand that these are two very distinct places. In addition *hell (Gehenna or The stay of the dead)* and *the lake of fire and sulfur* have a diametrically opposed reason:

Hell is intended to receive the dead, while the lake of fire and sulfur, its function is to receive the living, men considered unrepentant and demons. In this text that we have just seen, have you noticed that before being thrown into the lake of fire the unrepentant people are brought back to life! This point is important, this other text reaffirms it, those who will be thrown into the lake of fire will be alive:

*"If any one do homage to the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.*

**And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name".** [Revelation 14 verses 9-11, Darby Translation (DARBY)].

Let's complete with this: *"The Son of Man will send out his angels, and they will gather from his kingdom all who cause sin and those guilty of lawlessness. They will throw them into the blazing furnace where there will be weeping and gnashing of teeth".* [Matthew 13 verses 41-42, Christian Standard Bible (CSB)].

Thus, there can be no doubt that those who land in this place will still be alive, for *"there will be weeping and gnashing of teeth"*. Another qualifier of *the lake of fire* appears in this text the *"blazing furnace"*.

In the one that follows, we discover the reality of *hell (gehenna)* which is made up of fire, so we can qualify this place of *hell (gehenna)* as *fire*: *"If your hand causes you to fall into sin, chop it off.*

**It's better for you to enter into life crippled than to go away with two hands into the fire of hell, which can't be put out. If your foot causes you to fall into sin, chop it off. It's better for you to enter life lame than to be thrown into hell with two feet.**

*If your eye causes you to fall into sin, tear it out. It's better for you to enter God's kingdom with one eye than to be thrown into hell with two.*

*That's a place where worms don't die and the fire never goes out".*  
[Mark 9 verses 43-48, Common English Bible (CEB)].

This text presents the end of humanity two camps stand out, each with a different destiny:

*Presented as a parable, this verse distinguishes on the one hand those who, being amputated of some of their limbs, enter life – we understand that it is eternal life, since it is said "to enter God's kingdom" –, and on the other, those who will go into the fire of hell (Gehenna). So Gehenna (hell) of fire and the lake of fire are one and the same.*

The devil and his closest collaborators will also be cordially invited to take *"this ultimate bath"*. This is what it says about it: **"Then the devil, who had deceived them, was thrown into the lake of fire and sulfur, where the beast and the false prophet also were. There painful suffering will be inflicted upon them day and night, forever and always"**. [Revelation 20 verse 10, Common English Bible (CEB)].

It should be noted that the Catholic Church also mentions in its writings the hell of fire or the gehenna of fire, so we will take note of what it says, and then we will make a comparative analysis with what we find on this subject in the Holy Scriptures.

To do this, let us read the following: *"Here is presented a question:*

*If the fire of hell is not an immaterial fire, analogous to the pain of the soul, but a material fire, burning on contact and capable of tormenting bodies, how will he be able to serve for the torture of the demons who are spirits?*

**For we know that the same fire must serve as a punishment for demons and men, following to this saying of Jesus Christ "Depart from me, cursed, and go to the eternal fire, which was prepared for the devil and for his angels". [...]**

**I would gladly say that these spirits will burn without a body, as the bad rich man burned in the underworld, when he said: "I suffer a lot in this flame"; But I hear what one will goes object to me:**

That this flame was of the same nature as the eyes that the bad rich elevated on Lazarus, as the tongue which he wanted to refresh of a drop of water, and that the finger of Lazarus which he wanted to use for this office, although all this was done in a place where the souls had no bodies.

This flame which burned him and this drop of water which he asked for were therefore incorporeal, as are things that one sees while sleeping or in ecstasy, which ones, although incorporeal, *However appear as bodies*. [...] But this Gehenna, which the scripture also calls a lake of fire and sulfur, will be bodily fire, and will torment the bodies of men and of demons;

Or well, if these have no body, they will be united to this fire, to suffer from it of the pain without animating it". [*Extract from: La Cité de Dieu, d'Augustin d'Hippone (saint Augustin). Écrit entre les années 413 et 426. Traduction par M. SAISSET 1869 (translated into English from the original text)*].

First of all, I would like to point out that this Catholic text that I have just quoted comes from the pen of the most eminent of his ancient fathers, the "said" *saint Augustine*. He is, as we have seen, the Catholic cantor, it is on him that Catholic dogma rests in large part.

We are therefore going to dismantle, Bible in hand, this Catholic "monument". To begin with, I would tell you that like all their doctrines, the one relating to hell has both some truths tainted with errors. We will see that. This way of doing Catholic prelates – presenting "disguised" truths – unfortunately resembles the attitude of the enemy of our souls. The devil is the master of the falsification of biblical texts, which he skilfully "seasons" with his demonic precepts.

Let us first of all discover the teaching bases that this text of Saint-Augustine presents and which, in my opinion, are in total inadequacy with the Bible. In this text these two concepts *gehenna* and the *lake of fire and sulfur* represent the same thing, a place having to welcome both unrepentant men and demons.

This conception is in line with what the Bible says. The common destruction of the demons and the unrepentant, who will bear the mark of the beast, is presented there, we have seen it in [*Revelation 20 verses 10-15*], [*Revelation 14 verses 9-11*].



Let us see now in this text, which is contrary to the Biblical writings. The point in question is that which presents the reality of Lazarus, taken literally in this text when it is a question of a parable.

To understand it, we must, above all, place this text of saint Augustine in its context. In this study he seeks to demonstrate the realities linked to the fire of hell, which for him is a material fire that will burn both human beings, but also demons.

In this he is right, because we have it through Bible verses, the unrepentant (*human beings*) and demons, will burn in the same place.

On the other hand, in order to demonstrate that the flames of hell will be a material fire, he takes Lazarus as an example, and this is where the shoe pinches because this argument is in total opposition to what the Bible says.

The incriminating point is the one that presents the reality of poor Lazarus and the wicked rich [*Luke 16 verses 19-31*], taken literally in this text of Saint Augustine, when we have already studied that it is a parable. To rediscover the study that presents this reality, I invite you to reread the chapter entitled "*Nonsense, pagan origin and harmful consequences of the doctrine of purgatory*".

In doing so, in no case can this text be presented as a literal overview of what happens after death.

Although this notion is difficult to grasp because it is deeply rooted in our beliefs and therefore difficult to "*dislodge*", I dare to hope that the explanations fed by the different biblical versions of the texts will have enabled you to understand the differences that exist between hell (*g ebenne*) which is (*The place "stay" of the dead*) and the *lake of fire and sulfur* which is also called *hell (Gehenna) of fire*.

We have already come a long way, but there are still concepts to be clarified!

*Let us now move on to a most delicate subject which of course preoccupies Christians, but not only them, it is that of the eternal sufferings and torments that Satan, the demons, his human benchmen as well as all the unrepentant who have received the mark of the beast are said to have to endure eternally.*

We will, first of all, study the Catholic doctrinal basis in this matter, then we will go to the Holy Book in order to see what the Lord really teaches us.

Let us begin our study with this text from saint Augustine: **"It is not to be doubted, therefore, that the sentence which God has pronounced through His Prophet, touching the eternal torment of the damned, will be exactly fulfilled. It is said: "Their worm shall point die, nor shall the fire that burns them be quenched.**

*And it is to make us better understand this truth that Jesus Christ, when he prescribes to cut off the members who scandalize man, over there designating the very men whom we cherish on a par with our members, expresses himself thus :*

**"It is better for you that you enter life with one hand only, than to have two and to be thrown into hell, where their worm does point die and where the fire which consumes them is point extinguished.**

He says the same about as much the foot **"It is better for you to enter eternal life having only one foot, than to have two and be precipitate into hell, where their worm does point die and where the the fire which burns them is point extinguished"**. Finally, he talks about the eye in the same terms:

**"It is better for you that you enter the kingdom of God with one eye, than to have two and be precipitate into hell, where their worm does point die and where the the fire which burns them is point extinguished"**.

**It never tired of of repeating the same thing three times in the same lieu. Who would not be terrified of this repetition and of this threat output with so much force from a divine mouth?**

*At the remainder, those who want this worm and this fire not to be the penalties of body, but of the soul, say that men separated from the kingdom of God will be burned in the soul by a pain and late repentance and useless, and that thus the Scripture may very well have used the word fire to mark this stinging pain from which comes, they add, this word of the Apostle:*

*"Who is scandalized, without me burning? They also believe that the worm figure the same pain;*

*For it is written, they say, that "as a moth eats away at a clothing, and a worm a wood, so sorrow afflicts the heart of a man."*

*But those who do point doubt that the body is tormented in hell as well as the soul, maintain that the body will be burned there by fire, and the soul somehow gnawed by a worm of pain.*

**Although this feeling is probable, for it is absurd to suppose that either the body, either the soul, do not suffer together in hell, I would however more readily believe that the worm and the fire apply here both to the body, not the soul.**

**I would therefore say that Scripture does not mention of the punishment of the soul, because it is necessarily involved in that of the body. Indeed, one read in the Old Testament:**

*"The torment of the flesh of the ungodly will be fire and worm". He could say more briefly: "The torment of the ungodly"; Why does he say "the torture of the flesh of the ungodly", if not because the worm and the fire will both be the torture of the body?*

*Or, if he spoke of the flesh, because men will be punished for having lived according to the flesh, and will fall into the second death which the Apostle marked as follows:*

*"If you live according to the flesh, you will die"; Let each choose, between the two senses, which one he prefers, either he relates the fire to the body, and the worm to the soul, or he relates both to the body. [...]*

**It is sufficient for the moment to repel the opinion that the bodies of the damned will not be tormented by fire."**

*[Extract from: La Cité de Dieu, d'Augustin d'Hippone (saint Augustin). Écrit entre les années 413 et 426. Traduction par M. SAISSET 1869(translated into English from the original text)].*

As a complement and to better understand this Catholic doctrine, let's read this: *"And firstly, of all it is you have to inquire and know why the Church has not been able to suffer the opinion of those who promise the devil forgiveness, even after very great and very long torments. For so many saints so versed in the New and the Old Testament have not envied to no one beatitude;*

But it is that they saw that they could not annihilate nor invalidate this judgment which the Saviour declares that he will pronounce on the day of judgment:

"Depart from me, cursed ones, and go into the eternal fire prepared for the devil and for his angels". These words clearly show that the devil and his angels will burn in eternal fire, and this is also what results from this passage in Revelation:

"The devil who seduced them was thrown out into a lake of fire and sulfur, with the beast and the false prophet, and they will be tormented day and night in the ever and ever.

The Scripture said a moment ago: "the Eternal fire"; It says now: "During the centuries of the centuries": synonymous expressions to designate a never-ending duration.

*There is therefore no need to seek of other reason, of reason more just and more obvious this one of this fixed and immutable belief of the veritable piety, that there will no longer be a return to justice and to the life of the saints for the devil and for his angels.*

This will be so, because that the Scripture which deceives no one says that God did not spare them, but threw them into the tenebrous prisons of hell, be there kept there until the last judgment, afterwards. which they will be precipitates into eternal fire and tormented during forever and ever.

*And now, how can we claim that all men, or even a few, will be delivered from this eternity of penalties, after whatever long suffering that it is could be, without affecting the faith which makes us believe that the torment of demons will be eternal?*

Indeed, if among those to whom one will say: "Depart from me, cursed ones, and go to the eternal fire prepared for the devil and for his angels", there are some who must not always remain in this fire, why would anyone want the devil and his angels to stay there eternally?

Is this than the sentence that God will pronounce against angels and against men be true only for the angels? Yes, if the conjectures of men outweigh the word of God. But as this is absurd, those who want to guaranteed themselves from eternal torment should not waste their time dispute against God, but fulfill his commandments while there is still time.

Besides, what appearance is there to hear by these words: Eternal torment, a fire which must last a long time, and, by eternal life, a life which must last always, then that Jesus Christ, in the same place, and without distinction or interval, said:

"These will go to eternal torment, and the righteous into eternal life." If the two destinies are eternal, one must hear or that both will last a long time, but to end one day, or that both will last forever, to never end. For the two things are correlative:

On one side, eternal torment, of the other, eternal life; So that one cannot claim without absurdity that one and the same expression characterizes an eternal life which would have point end, and an eternal torment which would have one.

Then therefore that the eternal life of the saints will not finish, so shall the eternal torment of the devils." [*Extract from: La Cité de Dieu, d'Augustin d'Hippone (saint Augustin). Écrit entre les années 413 et 426. Traduction par M. SAISSET 1869 (translated into English from the original text)*].

Here, the arguments presented by saint Augustine, constitute the basis of faith of the great multitude of Christians, Catholics and Protestants. Although the sufferings reserved for the unrepentant and demons cast into the lake of fire and sulfur are described as eternal, this duration cannot be taken as such. We will see it!

By taking latitudes to present the Word of God, by adding doctrines of your own, you end up not having the right arguments. This is what happens to Saint-Augustine in the first text. In these lines, the latter tries his best to demonstrate that it is the human being, "*in whole, body and soul*" or in other words in his carnal and spiritual dimension, who will be thrown into the fire of hell.

This long plea would have had no reason to exist if the Catholic Church had not instituted that the soul continued to live after death.

Yes, we have seen, that according to her after death, the soul of the human being, which is a form of "*ectoplasmic*" entity, has three possible destinations, paradise, purgatory or hell.

So if it is in the form of ectoplasm that we are supposed to be cast into the fiery hell, what will happen to our bodies? Will it burn on one side and our "*soul*" on the other? Or will the soul burn alone?

Vous voyez, combien cela s'avère difficile de recoller les morceaux de ce que l'on a cassé, en transgressant les Saintes Écritures!

You see, how difficult it is to pick up the pieces of what one has broken, by transgressing the Holy Scriptures!

You could even use the expression "*to cut your hair in four*", because this exercise seems so tortuous.

On the other hand, when we stay within the biblical framework, we do not have this type of problem because things are crystal clear. Yes, we have studied it, after death we become dust and the breath of life that the Lord gives us returns to him.

Then the Lord gives us the breath of life again, so that we can be judged. Therefore, either we enter paradise or we are burned in the lake of fire and sulfur – those who are thrown into this place will be so body and soul.

We will now consider the biblical reality of the eternal suffering that unrepentant people and demons must endure. To begin with, I would tell you that by reading the texts of [*Revelation 14 verses 9-11*] and [*Revelation 20 verses 11-15*], this reality challenges us, in any case, it challenged me. My questioning at the time was:

*How can the Lord who is a God of love and mercy allow men and women to burn forever? To get answers to my question, I immersed myself in the Bible. I will now present the results of my research to you.*

To find out if the unrepentant will continue to burn indefinitely, therefore for all eternity, in the lake of fire and sulfur, we must consider this text:

**"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

**And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh".** [*Isaiah 66 verses 22-24, King James Bible*].

Here we find ourselves in a post apocalyptic time when the Lord created the new heavens and the new earth, the enemies of God and the unrepentant were judged and killed, for their corpses serve as testimony. In this text, it is not said that they suffer eternally torment, while being alive.

What remains of them are their corpses, therefore lifeless carcasses! This shows that the lake of fire is intended to kill those who are thrown into it. To continue, I would tell you that in prophetic language the same event or the same thing is often presented in different images. Thus in [*Genesis 41 verses 25-27*] we find that a year can be symbolised either by a cow or by an ear.

To understand the real meaning of the lake of fire, we must take into account a text that presents this same reality, but with different symbols. To do this let's read this: "*[...] The Eternal will manifest his power to his servants, but he will make his anger felt to his enemies.*

**For, behold, the LORD is coming in a fire, and his chariots are like a whirlwind; he converts his anger into a blaze, and his threats into flames of fire. By fire that the LORD his judgments, it is by his glaive he châtie all flesh; And those whom the Lord kills will be in great number.**

*Those who sanctify themselves and purify themselves in the gardens, in the midst of which they go one à one, who eat swine's flesh, abominable things, and mice, all these shall perish, says the Lord. [...]*

**For as the new heavens and the new earth, which I will create, shall stand before me, saith the Eternal, so shall your seed and your name stand." [*Isaiah 66 verses 14-17, 22, Bible Louis Second (translated into English from the original text)*].**

In this text we discover that it is by fire that the Lord will put in place his judgments. On that day, the divine fire will be a blaze that will consume the unrepentant!

What is described here is the same scene that follows the Last Judgment and is presented in [*Revelation 20 verses 10-15*].

God realizes his judgment and then strikes with divine fire all those who have rejected him. However, notice that there is no mention of unrepentant people who are to burn forever.

However, it is said that those whom the Lord kills will be in great number. This reality is also present in this text:

*"And do not be afraid of those who kill the body but cannot kill the soul; but rather be afraid of Him who can destroy both soul and body in hell (Gehenna)". [Matthew 10 verse 28, Amplified Bible, Classic Edition (AMPC)].*

Here we are reminded, if need be, of the unique power with which the Lord is endowed, the supreme judge who has the power to make us die entirely, this time, body and soul in Gehenna (*in hell*).

So it is eternal death that it is. This reality is also explained in one of the texts presenting the lake of fire, which we have already considered.

Let's review this excerpt in order to better imbibe it: **"And death and hell were cast into the lake of fire. This is the second death"**. [*Revelation 20 verse 14, King James Bible*].

All those who are thrown into this incandescent pond, this gehenna of fire, die permanently. This is the second death. As we have seen, it is a place where there is no life and where we return to nothingness.

Thus, once the unrepentant have been thrown into the fire, they cannot continue to be in pain, since they are dead!

To continue I would say that when studying a prophetic text, we must not lose sight of the fact that the images contained in it can be allegories or a literal presentation of an event. A good example of a prophecy that is fulfilled textually is given in [*Isaiah 7 verses 14*].

It had been prophesied that the virgin would be pregnant and give birth to a son who would be called Emmanuel and this is what came true with the virgin birth of Jesus [*Matthew 1 verse 22-23*].

Other prophecies, for their part, are not to be interpreted literally as they are riddles and parables, we have an example in [*John 2 verses 18-22*].

Here Jesus announced that he could rebuild the temple in three days, but it was not the building he was referring to but his body. We must therefore be careful when considering a prophetic text.

Thus, when we take into account the texts of [*Revelation 14 verses 9-11*], [*Revelation 20 verses 11-15*], we cannot fail to be challenged by the realities presented therein.



What is hardly conceivable is not that the unrepentant who rejected the Lord are burned, but that it lasts forever. Indeed, I find it hard to think that the Lord who is love [1 John 4 verses 7-11, 16], can allow human beings, created in his image, to burn eternally.

Now coming to the text of [Isaiah 66 verses 22-24], we find corpses lying unburied in plain sight. There again, this reality is, for me, difficult to conceive, above all coming from a God of Love, but of order. How can we imagine that the Lord leaves in the sight of his people, who will also be made up of children, decomposing corpses!

To do so would make him a God who does not care about the sensitivity of his people, especially children.

Now that these points have been made, let us continue with this Catholic doctrine that presents the destruction of the iniquitous, discovering another reality that *saint Augustine* puts forward in order to demonstrate that fire will eternally burn the impenitent.

We have seen it, for him if the elect of God will live eternally, the ungodly ones will burn eternally. The term eternally, being for him an endless duration! Is this reality really what is presented in the Bible?

To understand it, we must first of all consider from whom comes eternal life and how it is acquired. Let's see who she's from first.

To do this let's read this: "***And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life***". [1 John 5 verses 11-13, *New Revised Standard Version, Anglicised Bible (NRSVA)*].

Before continuing, I think it is important to make a point. Often we talk about something we think we know, but lose sight of its reality.

In my opinion, this is what happens for the eternal life that we inherit in Jesus Christ. As Christians we are all familiar with the following text, whether we are Catholics or Protestants – *um...* if not yet, I think that's a shame, because it represents our hope as God's people – yet we are not always aware of its significance.

So that you can understand me let's read this: "***And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:***

**That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".** [*John 3 verses 14-16, King James Bible*].

I am sure that this text, especially its last part, is familiar to you! But are you really aware of the mechanism that is put in place so that we are saved in Jesus? *Yes! No!* Well, I would say to you that if you preach that the unrepentant and demons will burn forever, you don't understand the reality that is manifested in the salvation that we get in Christ. And I will now demonstrate it to you, Bible in hand, of course!

Above all, for there to be eternal life, death must no longer be able to impose its dictatorship on the children of God. This is why Jesus Christ, him the King of kings and the Lord of lords, conquered the one who possessed the keys of death and of *The place (stay) of the dead*, namely the devil and is now its master.

Here is what we can read about it: "*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 complete with this other text: "**The Revelation of Jesus Christ** [...] *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;*

**I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"**. [*Revelation 1 verses 1, 17-18, King James Bible*].

As we have already seen in one of the previous parts, Jesus' atoning death the devil was the one who held the power of death and kept mankind captive. But having conquered him on the cross [*Colossians 2 verses 6-15*], this power has become that of Christ who is now the one who holds the keys of death and the stay of the dead.

Although death still remains and still affects the faithful children of God, this situation is temporary. Here is the Lord's promise:

**"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"** [*John 11 verses 25-26, King James Bible*].

It is with this victory of Christ, through his divine sacrifice over death, that we can enjoy eternal life in him. Nevertheless, although eternal life is in Jesus, for us to enjoy it we must receive the Holy Spirit, for it is he who seals us in Jesus Christ for this.

This tells us: **"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption"**. [*Ephesians 4 verse 30, King James Bible*].

It is the Holy Spirit who makes us heirs of God and joint heirs with Christ [*Romain 8 versets 14-17*], destined to live by their side, for eternity. To be linked to the Lord, we must believe in him, then be baptized, from then on we receive the Holy Spirit who seals us for eternal life and we become one with Jesus [*Mark 16 verses 15-16*], [*Acts 2 verses 38-39*], [*Hebrews 3 verses 14*].

Nevertheless, as we see in [*Acts 19 verses 1-7*], there can be interferences that cause us not to receive the Spirit of God, even though we have been baptized.

In this text we discover faithful children of God, they are so by the fact that they have received the Holy Spirit.

The Scriptures reveal that the Spirit of God cannot live in an unbeliever and is given only to those who obey the Lord [*2 Corinthians 6 verses 14-16*], [*Acts 5 verses 32*], yet, amazingly, after their first baptisms they did not receive it. What is the reason for this?

What is the reason ? She is simple, it is that they were not sealed in Jesus Christ, not having respected the steps of baptism.

So, be careful not to find yourself in such a situation, which would lead you to take a simple *"bath without soap"*, without this baptism bringing you the essential thing *"to be grafted to Christ"*.

In order to become acquainted, Bible in hand, of the bases inherent in the baptism instituted by the Lord and at the end of which the Holy Spirit is given, read my book entitled *"The Act of Baptism and Christian Growth"*. Now that point has been made we can continue.

So the eternal length of life of those who will be saved in Christ, has no reason to be outside of him, we will live forever, being one with him. Jesus being the true God and eternal life [1 John 5 verses 20] – we saw in [Revelation 1 verse 1-18] that he has neither beginning nor end, he is the Alpha and the omega, the beginning and the end – all who are grafted to it and remain so, will have the distinct honor of living in paradise eternally in its presence.

Now that we have just seen the basics that allow you to live forever, let me ask you a few questions:

*Who will be at the origin of the eternal life of the unrepentant and of the demons who will be thrown into the lake of fire and sulfur, – if we retain the hypothesis of eternal torment, which will be at the origin of this "life" endless torture? Yes !*

We have seen, eternal life is in Christ Jesus. To have an eternal becoming, one must be linked to him and receive the Holy Spirit! In doing so, if the Spirit of God is not present in a person or a spiritual being, the latter cannot subsist forever. How, then, these iniquitous beings who have no connection with this source of water of eternity that is the Holy Spirit in Jesus, could they, live eternally in pain?

In addition, for a thing, a living being or a spirit to be eternal, it must remain grafted to Jesus Christ. These beings who rejected Christ how could they be connected to him, one way or another, during the endless times of eternity. This reality is not conceivable, for the Lord cannot be related to iniquitous beings or to demons. Here is what we can read about it: **"Do not be unequally yoked with unbelievers [do not make mismatched alliances with them or come under a different yoke with them, inconsistent with your faith].**

*For what partnership have right living and right standing with God with iniquity and lawlessness? Or how can light have fellowship with darkness? What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever? What agreement [can there be between] a temple of God and idols? For we are the temple of the living God;*

Even as God said, I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people.

*So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing;*

**Then I will receive you kindly and treat you with favor" [2 Corinthians 6 versets 14-17, Amplified Bible, Classic Edition (AMPC)].**

It thus appears that the fallen angels, therefore the demons and the unrepentant, having separated themselves from the source of eternal water which is the Holy Spirit in Jesus Christ, cannot therefore live forever. By extension, they cannot continue to burn indefinitely, because for that they would have to be eternal, or that they could be related to Jesus, and that we know that it is not possible.

When we base our argument on the Word of God by grouping together different elements, things become clearer and there is no need to "*cut our hair in four*" to hold a reasoning.

*Anyway, that's my feeling!*

On the other hand, it is true that the Word of God presents the sufferings which the unrepentant who have received the mark of the beast will have to undergo as well as the devil and his henchmen as having to last day and night, forever and ever.

Here again, we must decipher this term "*duration*", what does it represent in the Biblical symbolism? Let's read this:

**"As for the angels who did not preserved their rank *but abandoned their own abode, he chained them eternally in darkness for the judgment of the great day.*" [Jude 1 verse 6, Second 21 Bible (translated into English from the original text)].**

Here it is alluded to the angels who rebelled against God and allied themselves with Satan, now becoming demons like him [Revelation 12 verses 7-9], they are presented as being bound eternally in darkness.

Nevertheless, it is also said that they are reserved for the day of judgment. So this period presented as eternal has an end, here it is the day of judgment!

To continue, I would say to you that when one does not remain in the biblical framework, one ends up sooner or later by "*tangling the brushes*" in what one professes. The following text, a Catholic doctrine written by St Augustine, is a clear example:

*"So, to say nothing of a thousand other questions, just as we now see fulfilled in Jesus Christ what God promised Abraham when he said to him: "All nations shall be blessed in you", thus will be fulfilled what he promised to this same race, when he said through his Prophet:*

*"Those who were in the tombs will resurrect"; and again : "There will be a new heaven and a new earth, and they will no longer remember the past, and they will centirely lose their memory;*

*But they will find in her subjects for joy and joy. And behold, I will make Jerusalem and my people a feast and a rejoicing, and I will take my pleasure in Jerusalem and my contentment in my people, and henceforth no more complaints or sighs will be heard. The same prediction by the mouth another prophet:*

*"At that time all your people who are found written in the book will be saved, and several of those who sleep in the dust of the earth (or, according to other interpreters, under a heap of earth) will resurrect some for eternal life, and others to receive reproach and eternal confusion ”.*

*And elsewhere by the same prophet: "The saints of the Most High will receive the kingdom, and they will possess Until in the century, and Until in the century of the century"; And a little later:*

*"And his kingdom will be eternal". Add to this so many other similar promises which I have reported in the twentieth book, or which I have omitted, and which are nevertheless found in Scripture. All of this will arrive to pass like the marvellous the accomplishment of which has already been a matter of astonishment to the unbelievers.*

*It is the same God who promised, him before whom the deities of the pagans tremble, of the statement of an eminent pagan philosopher".*

*[Extract from: La Cité de Dieu, d'Augustin d'Hippone (saint Augustin). Écrit entre les années 413 et 426. Traduction par M. SAISSET 1869 (translated into English from the original text)].*

It should be noted that this text is also taken from the book of Saint Augustine *"The City of God"*, it is in this same work, that he presents his masterly plea, where he declares:

**"[...] For the two things are correlative: on one side, eternal torment, of the other, eternal life; So that one cannot claim without absurdity that one and the same expression characterizes an eternal life which would have point end, and an eternal torment which would have one.**

**Then therefore that the eternal life of the saints will not finish, so shall the eternal torment of the devils. [...]"**

On reading this text, I couldn't help but smile, the fall seemed so obvious to me, I was like the lion who is quite astonished to see the gazelle come and gently place its neck in its mouth.

So that you can understand this image, I would tell you that what is presented in these two texts are contradictory. Why ?

In order to understand this, let us first consider the biblical text that saint Augustine uses to demonstrate the fullness of happiness that awaits the redeemed of the Lord, who will live in paradise.

To do this, let us reread it in its biblical basis: **"Look! I'm creating a new heaven and a new earth: past events won't be remembered;**

**They won't come to mind. Be glad and rejoice forever in what I'm creating, because I'm creating Jerusalem as a joy and her people as a source of gladness.**

**I will rejoice in Jerusalem and be glad about my people. No one will ever hear the sound of weeping or crying in it again".** [Isaiah 65 verses 17-19, Common English Bible (CEB)].

I admit, I am not a "great Greek" or a renowned theologian as was the case with saint Augustine, I would like someone to explain certain things to me which are incomprehensible to me:

*How, in this paradise where reigns, love, harmony, bliss and where the memory of things past are no longer, can there be human beings who continue to burn eternally, especially as the cries and crying will no longer exist.*

To reinforce this reality, we will now consider this prophetic text which also presents the end of those who reject the Lord:

*"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*

*And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

**Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

*When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day". [2 Thessalonians 1 verses 6-10, King James Bible].*

Let us complete with this other most instructive text: *"The Lord will soon fulfill his promise. Still, some say he's late. In fact, he is patient with you, he doesn't want some to die forever, but he wants everyone to all arrive to change their life.*

**The day of the Lord will come as a thief. This that day, the sky will disappear with a terrible noise, the fire will destroy the stars of the sky, the earth and the actions of its inhabitants will be judged. Since all of this has to go, you understand well what kind of life you have to lead.**

*You must conduct yourself as God wills and remain faithful to him. You are waiting for the day of God to arrive and you wish toto come quickly. On that day, fire will destroy the sky, and the stars will melt in a burning heat.*

**God has promised a new heaven and a new earth where righteousness will dwell. [...]" [2 Peter 3 verses 9-13, Parole de Vie Bible (translated into English from the original text)].**

By synthesizing these texts, we understand that Jesus Christ will return with his angels to destroy all those who have rejected the Lord.

Their final fate will be destruction or eternal death. It is through fire that this will happen!

This fire will be so powerful that not only the unrepentant will be destroyed, but also the earth and the stars as we know them. There again in these texts which we have just seen, and which traces the end of the world, no trace of eternal torment which would be the fate of the unrepentant and no corpse covered with worms litter the streets.



And this is understandable because we are told that everything that exists – apart from God's faithful people who will inherit a new earth – will be consumed by fire. Nevertheless, it should be noted that although there is no question of torment, nor of eternal pain, the destruction of the wicked will be done in pain.

The latter will be both physical and psychological.

On the one hand, the pain of the fire that will destroy the unrepentant will be real and, without a doubt, extremely intense and on the other hand, there will also be that which will come from the separation that will occur within certain families.

This second reality is well presented in *[Matthew 24 verses 36-44]* where we see, among other things, that two people who are lying on a bed –, therefore within the framework of God's plan for the family, they are spouses – one is taken and the other left.

How difficult and hard will this separation be? So our goal should be to remain faithful to the Lord, in family!

To come back to our study, I would tell you that for me, the realities presented in these last texts that we have just seen, are more likely to be realized verbatim, than the images where we see eternal torments and corpses given in pasture.

On the strength of all that we have just studied, I therefore understand that both the eternal suffering supposed to be the fate of the unrepentant and their corpses, exposed for all to see, should not be taken literally. So, when we find ourselves in front of a prophetic text that contains symbols that are difficult to understand, we need to do a Bible search in order to find similar texts, containing clearer symbols.

You realise, if it were still needed, that this doctrine of humans and demons burning eternally has no biblical basis. Another reality to be implemented in the last days confirms my thesis, and has for axis, the realities linked to suffering and death and their place in the new idyllic world that the Lord is going to build for us. This tells us:

*"So when this body that can be destroyed [is perishable/ corruptible] will clothe itself with that which can never be destroyed [is imperishable/ incorruptible], and this body that dies [mortal] will clothe itself with that which can never die [immortality], then this Scripture will be made true [come to pass]: "Death is destroyed forever [swallowed up] in victory [Is. 25:8]"*

**“[O] Death, where is your victory? Death, where is your pain [sting; Hos. 13:14]?” Death’s power to hurt [sting] is sin, and the power of sin is the law. But we thank God! He gives us the victory through our Lord Jesus Christ”. [1 Corinthians 15 verses 54-57, Expanded Bible (EXB)].**

Let's complete with this: **"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; And there was no more sea.**

*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

**And God shall wipe away all tears from their eyes; And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**

*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful". [Revelation 21 verses 1-5, King James Bible].*

We discover that death will be conquered and that henceforth there will be no cry, no pain, which implies that no one will suffer torture by being eternally burned. Many believe that the earth will remain as we know it today and will be reserved as a place of suffering for the unrepentant, while God's people will be in paradise with Jesus.

This doctrine is not biblical, we have already seen that the earth and the sky that we know will no longer exist and that the Lord will recreate new heavens and a new earth.

The following provides additional evidence to support the thesis that in the new earth no human being will continue to burn forever: *"Down the middle of the street [main street; square] of the city [Gen. 2:10; Ezek. 47:1–12]. The tree of life was on each side of the river [Gen. 2:9; Heaven is like Eden, only better]. It produces fruit twelve times a year, once each month [or twelve kinds of fruit, producing fruit each month]. The leaves of the tree are for the healing of all the nations.*

**Nothing that God judges guilty will be in that city [Nothing accursed will be there; or There will no longer be any curse;**

**Gen. 3:16–19; Zech. 14:11]. The throne of God and of the Lamb will be there, and God's servants will worship [serve] him. They will see his face, and his name will be written on their foreheads [...].**

*There will never be night again. They will not need the light of a lamp or the light of the sun, because the Lord God will give them light. And they will rule as kings [reign] forever and ever". [Revelation 22 verses 1-5, Expanded Bible (EXB)].*

To understand this text, it is necessary to refer to the reasons that lead to the curse. In [Deuteronomy 28 verses 15-68] we find that anyone who rebels against God is loaded with a curse. In the last days, those who will be rejected by the Lord and who will be destroyed will be cursed by him. This is how they are presented: **"Then He will say to those at His left hand, Begone from Me, you cursed, into the eternal fire prepared for the devil and his angels!**

*For I was hungry and you gave Me no food, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not welcome Me and entertain Me, I was naked and you did not clothe Me, I was sick and in prison and you did not visit Me with help and ministering care". [Matthew 25 verses 41-43, Amplified Bible, Classic Edition (AMPC)].*

So all the unrepentant will be cursed, so will all those who receive the mark of the beast. However, once the kingdom of the Lord is established, there will no longer be any question of the unrepentant, the rebels, the curse, everything that is bad will no longer apply.

Thus no human being or demon will continue to burn in suffering in an eternal fire. Here we are at the end of this chapter, and for me the most important thing, in my opinion, is not how those who reject the Lord will end, but the reality of the loss of eternal life.

So let us make sure that we are not among those who will receive the mark of the beast and who will be burned, so that we can enjoy the delights of eternity alongside Jesus Christ!

To do this, flee, among other things, like the plague, from the false doctrines that are incriminated in this book.

## 9 An icon deified in spite of herself!

**T**o begin this part, I would like to say that we have already studied many Catholic doctrines that have no biblical foundation and we will continue here on this same path.

To present this part to you, the thought that comes to my mind is that human beings often tend to deify things or people of great value, thereby distorting the object of their special attention.

This process is so subtle that if we are not careful we could end up believing that the worship that is given to them is approved by God, whereas it is not. Things are emphasised even more when it comes to a person or things, to which God's Spirit gives the capacity to perform wonders (*miracles*).

In order to present this fact to you, several examples can be taken from the Bible. I have chosen to present two of them to you. The first, which we have already considered, is [*Acts 14 verses 8-18*].

What is happening here is extraordinary on several levels.

Of course, the first thing to note is the miracle itself performed through Paul. This miracle could not go unnoticed, or be considered a sham, because everyone in this city knew this man was crippled at birth and had never walked.

Thus, by healing him, Paul demonstrated that he had a power that transcends the capacities of human beings, hence the fact that the inhabitants of this place wanted to worship him and Barnabas as "*gods*".

The second thing to bear in mind and the other great truth behind this text is the human tendency to focus on the servant who performs an extraordinary deed and to forget about his master, in this case God, who gives him the capacity to act in the first place.

This all too human tendency leads to idolatry. This is what we see here in this second example:

*"They journeyed from Mount Hor by the way of the Red Sea, to go around the land of Edom, and the soul of the people was very discouraged because of the way. The people spoke against God and against Moses, "Why have you brought us up from Egypt to die in the wilderness? For there is no bread or water, and our soul loathes this worthless manna."*

So the Lord sent poisonous serpents among the people, and they bit the people, and many children of Israel died. *So the people came to Moses and said, "We have sinned for we have spoken against the Lord and against you. Pray to the Lord, and He will take away the serpents from us"* and Moses prayed for the people.

The Lord said to Moses, **"Make a poisonous serpent, and put it on a pole, and it will be, that everyone who is bitten, when he looks at it, will live."** *Moses made a bronze serpent and put it on a pole, and if a serpent had bitten any man, when he looked at the bronze serpent he lived". [Numbers 21 verses 4-9, Modern English Version Bible (MEV)].*

Let's have a look at this supplementary text: *"He removed the high places, broke down the sacred pillars, cut down the Asherah poles, and crushed the bronze serpent that Moses had made, for until those days the children of Israel had made offerings to it.*

**They called it Nehushtan".** *[2 Kings 18 verse 4, Modern English Version Bible (MEV)].*

Let's finish with this: **"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

**That whosoever believeth in him should not perish, but have eternal life.** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". [John 3 verses 14-16, King James Bible].*

Here again several strong images are described to us, the first one being this extraordinary power that the Lord had unleashed through this bronze serpent. Can you imagine the scene? You are bitten by a serpent with the most lethal venom that kills without mercy and you only have to look at its bronze archetype to be healed.

It wasn't a trick, because it says in the text that there had been a lot of deaths. This explains the psychological dependency that was established between the Israelites and this bronze object representing the snake. In doing so, they ended up worshipping it, losing sight of the fact that this snake was an inanimate object without any power of its own and that, once again, the healing power came from the Lord and not from this object.

Here, this bronze serpent symbolised Jesus who was to be crucified in order to heal humanity from the virus of sin [*John 3 verses 14-16*].

The object had thus taken the place of the true healer, Jesus and had led those who had worshipped him to become idolaters.

These different examples show that considering human beings or inanimate objects as “*gods*” is intimately linked to the power that God instils in them. In such cases, it can be difficult, as was the case in Lystra, to turn those who do so away from the object of their idolatry, established as their “*god*”.

In my opinion, it is difficult for someone who venerates an object or a person to see them as they really are, that is, instruments of the Lord, which as such have no reason to be deified. This is what Paul had wanted to demonstrate to the people of Lystra.

I will continue with another example “*in the same vein*”.

The person I am going to present to you in this chapter lived with the Lord in a completely unprecedented and such a really incredible relationship that the Catholics eventually worshipped her in an idolatrous manner similar to the way in which the Israelites had worshipped the bronze serpent.

The relationship that her followers continue to have with her beyond the grave stems from such a strong attachment that it would be difficult, even painful, for them to hear the truth about her if it is not presented tactfully. This is why, before denouncing the inherent nonsense of the worship that is devoted to our enigmatic unknown, I will first speak to you about her merits and virtues.

My purpose is to analyse her role objectively, with regard to what the biblical writings say about her. I have no desire to “*sully*” her reputation, because I have a lot of respect for her.

However, as was the case in Lystra, it is important to understand that the Lord cannot accept the adoration directed towards a human being, however extraordinary these works may be.

Let me now get to the heart of the matter and let me tell you about one of the most extraordinary beings this world has ever known.

Let's keep the mystery a little longer by not yet revealing the name of this well-known unknown person.

What makes this person so special is that the Lord bestowed upon her the greatest of honours that no human being before her had ever experienced and that no one after her will ever experience again.

And yet, in the Bible there are many stories of men and women of great value who served the Lord and were honoured by Him.

We have David who was a man after the Lord's heart [*Acts 23 verses 21-22*], Abraham who was called the father of faith and it is through the promise the Lord made to him that we are saved by Jesus Christ [*Romans 4 verses 9-22*], [*Galatians 3 verses 6-29*].

For his part Moses had the great honour of speaking with the Lord displaying a closeness that only friends can have [*Numbers 12 verses 7-8*].

They were all very valuable, but our mystery guest is none of them. To continue, I would like to say that of all the men who lived in biblical times, in my opinion, Elijah was by far the most extraordinary.

The Lord honoured him mightily by answering his prayers.

So he was able to bring down fire from heaven [*1 Kings 18 verses 16-40*] and he was able to summon and stop the drought which lasted three and a half years [*James 5 verses 17-18*].

Apart from these "*feats of arms*", the Lord gave him an honour that few men have had as he was one of the few who could enter His kingdom during his lifetime [*2 Kings 2 verses 10-12*].

*How much, then, was Elijah honoured by the Lord!* To continue, I would like point out that the person in question did not have the gift of performing miracles as the mighty prophets such as Elijah or Moses did [*Exodus 7 verse 1 to Exodus 12 verse 36*], [*Exodus 14 verses 26-31*].

Nevertheless, the Lord had endowed her with very powerful "*weapons*" and three of them merit a mention.

The first is virtue, the second is faith and the third, which goes hand in hand with the previous one is nothing other than obedience.

These three qualities were the bedrock of her life and are the source of the greatest of honours, which she received from the Lord and which she will remain the only one to receive.

Her faith was so great that she risked her life in order to serve the Lord, because by her choice she could have been stoned, even though she had done nothing other than walk in faith and accept with total humility the mission that God had entrusted to her.

As you can see, in her soul and conscience she had chosen a voice that could only lead to stoning. We find in [*Deuteronomy 22 verses 13-14, 20-21*] that a young virgin who was engaged to be married and who lost her virginity with someone other than her husband was to be stoned to death. Thus, this young fiancée could not hide the fruit of her womb from the eyes of the world, and in normal circumstances, stoning would certainly have been reserved for her.

*The mystery is solved!* At this point, you have understood that it is Mary, the young virgin who had the great honour of carrying Jesus in her womb, the Son of God who is himself God.

Here is how the story of our salvation begins: **"Now the birth of Jesus Christ was as follows: When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by [the power of] the Holy Spirit.**

**And Joseph her [promised] husband, being a just and righteous man and not wanting to expose her publicly to shame, planned to send her away and divorce her quietly.**

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

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

**All this happened in order to fulfill what the Lord had spoken through the prophet [Isaiah]: "Behold, the virgin shall be with child and give birth to a Son, and they shall call His name Immanuel" — which, when translated, means, "God with us."**

**Then Joseph awoke from his sleep and did as the angel of the Lord had commanded him, and he took Mary [to his home] as his wife, but he kept her a virgin until she had given birth to a Son [her firstborn child]; and he named Him Jesus (The Lord is salvation)".** [*Matthew 1 verses 18-25, Amplified Bible (AMP)*].



Notice that, being a good man, Joseph did not want his fiancée Mary to be slandered and therefore stoned to death according to the law, which is why he wanted to secretly break up with her. Here we see that although he was compassionate, he did not believe her!

But who would throw the first stone at her? As a fiancé, it's hard to imagine being in his place and learning such news from his betrothed. How would we react? Nevertheless, as we have seen, since he was a good man, he wanted to break up in secret so it would not harm Mary.

Can you imagine how she must have felt when Joseph told her he wanted to break up with her? The blame was focused on her virtue and her righteousness. It must have been terrible for this young woman, so pure, so prudish, who had the great honour of carrying God in her womb, to be accused of a fault she had not committed.

Of course, the Lord could not let Joseph go and he had to send an angel to him to speak to him in a dream so that he could accept that the source of Mary's pregnancy was divine. From then on I can imagine the joy that filled them both. Through this dream, which Joseph had, the Lord also honoured and elevated Mary's virtue. Let us underline, once again, this immeasurable act of faith shown by Mary.

As a Jew and knowing the law, she was well aware of the mortal risk she was running by accepting this mission to bear a child that was not that of her fiancé Joseph. Yet she did so without reluctance and with complete humility and total obedience! The situation thus deciphered, the solemn words she uttered on learning that she would bear the son of God, the saviour of humanity, amplify this act of heroism:

*"The angel said to her, "Do not be afraid, Mary, for you have found favor with God. Listen carefully: You will conceive in your womb and give birth to a son, and you shall name Him Jesus.*

*He will be great and eminent and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; [...] Then Mary said, "Behold, I am the servant of the Lord; may it be done to me according to your word." And the angel left her". [Luke 1 verses 30-32, 38, Amplified Bible (AMP)].*

Here, it appears that not only did she agree to become this holy dwelling that would welcome the Son of God, but she also agreed to be stoned, if that was her destiny. How great was her faith, how extraordinary was her faith, how admirable and courageous she was!

This is what makes her an exceptional person. Her calling was unique. Let us remember that no one before her had had this great honour and no one after her will ever have it again. Mary's obedience and submission to the Lord's directives were admirable from the moment the announcement of the coming of her son Jesus was made.

After her son had ascended into heaven to his Father, Mary continued to work for the Lord and she persevered with the other disciples in prayer and fellowship [*Acts 1 verses 1-2, 9, 14*], [*Acts 2 verses 1-21, 42-47*].

Before I go on, I want you to know that I wanted to highlight Mary's exceptional qualities and to underline the part she played in the plans for our salvation. She was an admirable woman, for without her neither you or I, indeed all of humanity, could have been saved, for salvation was given to us by Jesus, the fruit of her womb.

Nevertheless, although she took an active part in the plans for our salvation, she is not the focal point, because there is no salvation through any other human being except through Christ alone.

This informs us: "*[...] Jesus Christ of Nazareth [...] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*". [*Acts 4 verses 10 and 12, King James Bible*].

Thus, it is clear from the above that no one can be saved by Mary's merits or virtue, although her obedience to the Lord's directives is an example to be followed. Let us take examples from the lives of three great biblical men in order to support my future remarks about Mary.

Here is one of them: "**Elijah was a man with a nature like ours [with the same physical, mental, and spiritual limitations and shortcomings], and he prayed intensely for it not to rain, and it did not rain on the earth for three years and six months. Then he prayed again, and the sky gave rain and the land produced its crops [as usual]**". [*James 5 verses 17-18, Amplified Bible (AMP)*].

Here we find that despite their high level of holiness and the great works they were able to accomplish, the great biblical men were not necessarily perfect. It is said that they were just like us.

Many of them were even mistaken about the revelations that God had made to them and the case of Abraham illustrates this perfectly.

Let us return to his experience by first reading this text: *"And Abram said, Lord God, what can You give me, since I am going on [from this world] childless and he who shall be the owner and heir of my house is this [steward] Eliezer of Damascus?"*

*And Abram continued, Look, You have given me no child; and [a servant] born in my house is my heir. And behold, the word of the Lord came to him, saying, This man shall not be your heir, but he who shall come from your own body shall be your heir.*

**And He brought him outside [his tent into the starlight] and said, Look now toward the heavens and count the stars — if you are able to number them. Then He said to him, So shall your descendants be. And he [Abram] believed in (trusted in, relied on, remained steadfast to) the Lord, and He counted it to him as righteousness (right standing with God)".** [*Genesis 15 verses 2-6, Amplified Bible, Classic Edition (AMPC)*].

Here we find out that the Lord promises him offspring that would be as numerous as the stars in the sky.

Abram, who will be renamed Abraham by the Lord [*Genesis 17 verse 5*], received this prophecy of the Lord in all good faith, which pleased the Lord, who rewarded him for it.

Nevertheless, although he believed in God's Word, he initially made other plans, thinking that this was what the Lord was asking of him.

Here is what happened: *"Now Sarai, Abram's wife, had borne him no children. She had an Egyptian maid whose name was Hagar.*

*And Sarai said to Abram, See here, the Lord has restrained me from bearing [children]. I am asking you to have intercourse with my maid; it may be that I can obtain children by her. And Abram listened to and heeded what Sarai said.*

**So Sarai, Abram's wife, took Hagar her Egyptian maid, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his [secondary] wife. And he had intercourse with Hagar, and she became pregnant;**

**And when she saw that she was with child, she looked with contempt upon her mistress and despised her".** [*Genesis 16 verses 1-4, Amplified Bible, Classic Edition (AMPC)*].

So although he believed the prophecy, Abraham did not follow God's plan to the letter. Indeed, at the instigation of his wife, Sarai, later called Sarah [*Genesis 17 verse 15*], he agreed to have a child with Hagar, her handmaid who bore him a son named Ishmael.

Then it was at the appointed time that the Lord granted him the son he had promised him by the name of Isaac. Here is what the Holy Book tells us about it: **"And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.**

**For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac".** [*Genesis 21 verses 1-3, King James Bible*].

What conclusions can be drawn from this? Despite Abraham's plans which differed from those the Lord had planned for him, because he did not understand what God had revealed to him, he was still called the Father of faith [*Romans 4 verses 9-22*].

Why is this? Because he thought by his deeds that he was doing good and serving the Lord, even though he had made an innocent mistake. This was also the case with Saul (*Paul*). Here is what we can read about him: **"Paul continued, "I'm a Jew, born in Tarsus in Cilicia but raised in this city. Under Gamaliel's instruction, I was trained in the strict interpretation of our ancestral Law.**

**I am passionately loyal to God, just like you who are gathered here today. I harassed those who followed this Way to their death, arresting and delivering both men and women into prison.**

**The high priest and the whole Jerusalem Council can testify about me. I received letters from them, addressed to our associates in Damascus, then went there to bring those who were arrested to Jerusalem so they could be punished.**

**"During that journey, about noon, as I approached Damascus, suddenly a bright light from heaven encircled me.**

**I fell to the ground and heard a voice asking me, 'Saul, Saul, why are you harassing me?' I answered, 'Who are you, Lord?'**

**'I am Jesus the Nazarene, whom you are harassing,' he replied. [...]** *He said, 'The God of our ancestors has selected you to know his will, to see the righteous one, and to hear his voice.*

*You will be his witness to everyone concerning what you have seen and heard. What are you waiting for? Get up, be baptized, and wash away your sins as you call on his name". [Acts 22 verses 3-8, 14-16, Common English Bible (CEB)].*

Here we discover that Saul (*Paul*) also thought he was serving the Lord by persecuting Christians to death. However, his approach was not the result of a Machiavellian impulse, or of a spirit of manipulation. He simply thought he was serving the Lord. And yet!

His life changed as soon as the Lord Jesus Christ appeared to him on the road to Damascus and from then on he became the champion of the Christians and bore the standard of the King of kings and the Lord of lords.

There again, with this testimony, the noble and wonderful works accomplished by biblical men and women are brought to our attention, but also their errors and missteps so that the glory belongs only to the Lord. Here is what God's Word teaches us about those who serve the Lord: "*After all, what is Apollos? What is Paul?*

*They are servants who helped you to believe. Each one had a role given to them by the Lord: I planted, Apollos watered, but God made it grow. Because of this, neither the one who plants nor the one who waters is anything, but the only one who is anything is God who makes it grow.*

*The one who plants and the one who waters work together, but each one will receive their own reward for their own labor. We are God's coworkers, and you are God's field, God's building.*

*I laid a foundation like a wise master builder according to God's grace that was given to me, but someone else is building on top of it. Each person needs to pay attention to the way they build on it". [1 Corinthians 3 verses 5-10, Common English Bible (CEB)].*

Let's also consider this supplementary text: *"But which of you, having a servant plowing or feeding cattle, will say unto him by and by when he is come from the field, 'Go and sit down to meat'?*

*But will you not rather say unto him, 'Make ready wherewith I may sup, and gird thyself and serve me until I have eaten and drunk, and afterward thou shalt eat and drink'? Doth he thank that servant because he did the things that were commanded him? I think not!*

**So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants. We have done that which was our duty to do'.** [*Luke 17 verse 7-10, 21st Century King James Version Bible (KJ21)*].

However extraordinary the biblical men and women who served the Lord may have been and however great their works were, they remain servants. The one who should be glorified for their works is the Lord and he alone, for it is he who has given them the power to act!

*Unfortunately, we want to cover ourselves in glory, which is a very human reaction!* Returning to Mary, this digression seemed essential to me in building the following argument. All the examples cited above also apply to Mary. Although she was a woman of high virtue, she did not always understand her son's ministry.

This text gives us some information on this subject: *"Now his parents went to Jerusalem every year at the feast of the passover.*

*And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.*

*But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*

*And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

*And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

**And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them" [Luke 2 verses 41 to 50, King James Bible].**

Here we realise that Jesus' parents, including Mary, did not have a clear idea of what his ministry was or who he really was. This other text also shows that the mother of Jesus had not understood what her son's ministry consisted of: *"Three days after there was a wedding at Cana in Galilee. The mother of Jesus was there and Jesus was also invited to the wedding with his disciples. When the wine ran out, the mother of Jesus said to him:*

**They have no more wine. Jesus answered and said unto her: Woman, what is there between me and you? My hour has not yet come. And his mother said to the servants: Do whatever he tells you.**

*Now there were six stone vessels there, intended for the purifications of the Jews and each containing two or three measures.*

*Jesus saith unto them, Fill these vessels with water. And they filled them up to the rim". [John 2 verses 1-7, Bible Louis Segond (translated into English from the original text)].*

In this text we discover all the love that Mary had for her neighbour. She tried to use her influence as a mother with her son, not for herself but out of love for others, that is for the bride and groom.

The wine running out, she listened only to her heart and wanted Jesus to intervene. In order to bring her back to reality, the answer that Jesus gave her was intended to challenge her. This may surprise you, but these words were not disrespectful, because it was not the son who was talking to his mother, but God himself, addressing his servant, hence the: *Woman, what is there between me and you?*

In order to better understand this scenario, let's review this sentence that Jesus said in other versions of the Bible. Here is the first one: **"You must not tell me what to do," Jesus replied.**

*"My time has not yet come". [John 2 verse 4, Good News Translation Bible (GNT)].*

Consider this other version as well: **"Is that your concern, or mine ?"** *replied Jesus. "My time has not come yet". [John 2 verse 4, J.B. Phillips New Testament Bible (PHILLIPS)].*

These other versions shed light on what Jesus meant. He brought out the fact that his mother wanted to *"force his hand"* so that he could perform a deed that was close to her heart. So he challenged her so that she would realise that he had not come to perform miracles on demand. Nevertheless, as a son, he honoured his mother by performing the miracle requested.

Here is another incident that gives us some very interesting elements about the relationship between Jesus and his mother:

*"Then He went to a house [probably Peter's], but a throng came together again, so that Jesus and His disciples could not even take food.*

**And when those who belonged to Him (His kinsmen) heard it, they went out to take Him by force, for they kept saying, He is out of His mind (beside Himself, deranged)! [...]**

*Then His mother and His brothers came and, standing outside, they sent word to Him, calling [for] Him. And a crowd was sitting around Him, and they said to Him, Your mother and Your brothers and Your sisters are outside asking for You.*

**And He replied, Who are My mother and My brothers? And looking around on those who sat in a circle about Him, He said, See! Here are My mother and My brothers; For whoever does the things God wills is My brother and sister and mother!" [Mark 3 verses 20-21, 31-35, Amplified Bible, Classic Edition (AMPC)].**

Here we see that Jesus' family was far removed from the reality of his life. This text reaffirms, if need be, that Mary, the mother of Jesus, did not understand her son's ministry.

Indeed, here is the scene that is told to us:

*Mary came to seize her son Jesus by force with "a family armada of brothers and sisters" thinking that he had "lost his mind".*



*What we have just seen proves that Mary and Jesus' family were not aware of all that he had to accomplish and the extraordinary work that he had to carry out. His family simply considered him one of their own.*

However, this does not make Mary a bad mother or a lost (*perverted*) woman, but until then it was difficult for her to give a certain degree of importance to her son's ministry, because the work he had to do was a mystery hidden for centuries.

This is how this mystery is presented: **"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith"** [*Romans 16 verses 25-26, King James Bible*].

Let us finish with this other text: *"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles;*

*Which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"* [*Colossians 1 verses 25-28, King James Bible*].

The hidden mystery throughout the ages was that Jesus, the Son of God, had to come and die so that the Gentiles could inherit salvation too through the grace that was manifested in Christ.

The holy angels themselves, who are continually in contact with the Lord, did not know this nor did the prophets of the past [*1 Peter 1 verses 10-12*].

It should be noted that the Lord does nothing without having revealed his secret to his servants the prophets [*Amos 3 verse 7*].

In spite of this fact, the prophets of the past were not aware of the details of the mystery that was hidden in Christ.

In so doing, his mother, as a member of God's people, however holy she may have been, could not control the ministry of her son.

It is for this reason that Mary, although she was a pious woman and the mother of Jesus, could not understand his ministry.

As was the case with Abraham or Saul (*Paul*), who acted without understanding what the Lord's will was, Mary's knowledge was also limited in the face of certain divine realities.

This situation also highlights the following fact that although she was a holy woman, Mary could not be the artisan of our salvation, because she did not master the "*ins and outs*" of it. As she did not understand her son's ministry, she could not be his counsellor either.

All of this automatically dismantled piece by piece the role of intermediary between men and her son that the Catholic Church had given her.

We shall see this later. Finally, I would like to say that all of the stories have been left to us as a testimony so that we may know that, however illustrious the lives of men and women who lived in biblical times were, none of them was perfect!

And I find this most encouraging. Yes! Because it allows me to understand that as he acted, in his great mercy towards them, the Lord can also act towards us. Without this, the gulf between these heroes and heroines of the Bible and us would be so great that it would certainly be difficult for us to identify with them.

So the testimony that the Lord wants us to keep of biblical men and women is in accordance with the reality of their lives.

Finally, I want to point out to you that we must therefore pay attention to those who seek, as the Catholic Church does, to take advantage of the virtues of the apostles or of Mary etc., denying everything they professed during their lifetime.

In view of all that we have just seen, I sincerely hope that some light has been shed on Mary's life and that from now on we can understand that all of the Catholic doctrines that have been instituted around her violate God's Word.

Thus, in this part and in the following ones, my goal is not to tarnish (*smeat*) her image but to rehabilitate her name by avoiding any association with all of these doctrines of the Catholic Church condemned by God.

## 9.1 The iniquitous deeds of the “goddess” makers

As announced in the introduction, this chapter is based on the anti-biblical doctrines that the Catholic Church has promoted around Mary, the mother of Jesus.

I remind you that my aim here is not to cast opprobrium upon her, but to guide you, through the biblical texts that underpin my words, to reflect on what the Lord really asks of us.

Before getting to the heart of the matter, we need to take a little detour. In so doing, I would like to say to you that the greatest enemy we can have is not the one who has declared himself as such in broad daylight, but the one who, while giving us the image of unfailing support, is plotting against us.

It is certain that no one will confide in someone who openly presents himself as one's enemy. On the contrary, the false friend, the one who appears to be a friend but in reality acts like an enemy, is worse than anyone else, because one does not distrust him.

He knows our weaknesses and knows how to destroy us. He is like the serpent in the Bible, the one who seduces in order to destroy.

At this point I am going to introduce you to our greatest enemy of all, who is perverse and whose only goal is to lead us astray.

*Hum... certainly, even though I haven't finished my sentence, I bet that many of you have already concluded that this enemy is Satan. Well no!*

*You will be surprised at the identity of this enemy. The devil has openly adopted a position as an enemy of humanity.*

*Do not forget that the one in question is a perfidious being, who works against us in the dark, like a snake, while continuing to give us the image of being a faithful friend.*

*And we each have such an individual in our lives. Ah, there, I think I have got your attention!*

In order to discover his identity let us read this: *"More than anything else [Above all things], a person's mind is evil [the heart is deceitful; the heart is devious/crooked] and cannot be healed [desperately wicked; it is perverse/sick]". [Jeremiah 17 verse 9, Expanded Bible (EXB)].*

Let us also consider this biblical text in another version:

**"The heart is deceitful above all things, and it is exceedingly perverse and corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]?"** [*Jeremiah 17 verse 9, Amplified Bible, Classic Edition (AMPC)*].

From the above, it emerges that our heart is our worst enemy. It is our heart, through our feelings, that encourages us to distance ourselves from the Lord.

It was Eve's heart that allowed her to be seduced! It is written that as the serpent spoke, her heart came to consider all of the blessings that this fruit could bring her.

It was again her heart that urged her to share this fruit with Adam.

I can imagine her saying to him:

*Don't be selfish, give him some... you've seen how good it is, let him taste it too. They ate the fruit and as if nothing had happened, in an instant sin was in their veins.*

*And then, oops, from that moment on the cage closed, leading them both into the devil's prisons and with them all of humanity.*

We must walk in accordance with what God's Word teaches us in order to guide us and not according to our own feelings. Here is the advice that the Lord leaves us so that we do not stray because of our hearts: **"Keep and guard your heart with all vigilance and above all that you guard, for out of it flow the springs of life.**

*Put away from you false and dishonest speech, and willful and contrary talk put far from you. Let your eyes look right on [with fixed purpose], and let your gaze be straight before you.*

**Consider well the path of your feet, and let all your ways be established and ordered aright. Turn not aside to the right hand or to the left; remove your foot from evil".** [*Proverbs 4 verses 23-27, Amplified Bible, Classic Edition (AMPC)*].

We must therefore preserve our hearts from any pernicious teaching that encourages us to consider our feelings and sentiments in place of God's Word.

This is important because the devil continues to act in this century as he did in Eve's time. This informs us:

**"But I am afraid that, even as the serpent beguiled Eve by his cunning, your minds may be corrupted and led away from the simplicity of [your sincere and] pure devotion to Christ. [...]**

*For such men are counterfeit apostles, deceitful workers, masquerading as apostles of Christ.*

*And no wonder, since Satan himself masquerades as an angel of light. So it is no great surprise if his servants also masquerade as servants of righteousness, but their end will correspond with their deeds". [2 Corinthians 11 verses 3, 13-15, Amplified Bible (AMP)].*

*The devil has not changed.*

He continues his devastating work as in Eve's day. The notable difference is that he uses servants who wear the habit of "holiness".

Therefore, when a spiritual teaching is presented to us, we must not consider it on an emotional basis, but according to biblical precepts.

It was important for me to introduce this brief aside talking about the heart and its deceptive effects before continuing to discuss the idolatrous worship exercised by the Catholic Church towards Mary.

This basis, presenting the role of affection in our decisions, was a good prelude to what follows, as the worship that the Catholic Church has instituted around Mary is based on such a foundation.

To get to the heart of the matter, I would like to point out that we have already had to consider many Catholic doctrines that are similar to those practised by the pagan religion of the Roman empire.

But, the one we will discover in this chapter seems to affect Catholics in particular, no doubt because of the attachment that is generally shown to our mothers. This doctrine is based on the virtues of the one who Catholics call "holy Mary", the "virgin Mary" or even more affectionately "mother Mary".

This doctrine takes advantage of the relationship between a mother and her child and in doing so it deeply touches the hearts that need to feel reassured in this increasingly violent world.

Thinking of the power that mothers have over the hearts of their children, Mary's power must be multiplied tenfold for those who invoke her.

So by asking her to intercede with her son, the hope that any prayer will be answered is much greater.

This is why it is essential to understand the unfounded nature of this doctrine and to dismantle it, Bible in hand, in order to avoid deifying the mother of Jesus and thereby breaking the bridge that Christ established between earth and heaven.

Those of you who practise this adoration will probably not believe my assertions, but they do not come from me. Using passages from the Bible, I am going to demonstrate to you that these doctrines that the Papacy has established around Mary have no biblical foundation.

To get to the heart of the matter, I invite you to read this text:

**“A dogma is a truth of faith solemnly proclaimed by the Pope to be welcomed by the Church. Thus, on the 8th of December 1854, in the Bull *Ineffabilis Deus*, Pope Pius IX declared:**

**“We declare, pronounce and define that the doctrine, which holds that the Blessed Virgin Mary was, at the first instant of her conception, by a singular grace and favour of Almighty God, in view of the merits of Jesus Christ, Saviour of mankind, preserved intact from all defilement of original sin, is a revealed doctrine of God and that thus it must be firmly and constantly believed by all the faithful”.**

*In other words, in order to welcome the Son of God, Mary could not have any trace of hesitation or refusal in her heart. God needed that the gift of his love should meet a perfectly pure faith and a soul without sin. [...]*

**Like an anticipated fruit of the forgiveness offered by Jesus on the cross, Mary (who was conceived normally, through the union of her father and mother) is immaculate, pure of all sin and preserved from the original sin that separates man from God since the beginning of his existence.**

*“For most people, “the immaculate conception” would mean that Mary became a mother, conceived Jesus, by the action of the Holy Spirit, without a marital relationship.*

*As if the marital relationship was itself a sin. This is not at all what the Christian faith says.*

*If marriage were a sin, it could not be a sacrament [...] Recalls Monseigneur Jacques Perrier, Bishop Emeritus of Tarbes and Lourdes.*

*What did Pius IX mean? What is the Catholic Church celebrating on the 8th of December? This: “From the beginning, sin has been completely alien to Mary.*

*That is why, in all the apparitions, she always shows herself wonderfully beautiful, radiant with light and goodness”. [Taken from: <https://eglise.catholique.fr>, partie: La fête de l’Immaculée Conception: Pourquoi un dogme? (translated into English from the original text)].*

Let us finish with this: *“Consequently, it is not surprising, that the Holy Fathers were used to calling the Mother of God the most holy, unblemished by any stain of sin, as if she were kneaded by the Holy Spirit and formed as a new creature. [...] However, if the Church in the person of the blissful Virgin already attains perfection without spot or wrinkle [...] those of Christ's faithful are still striving in their efforts to become more holy through victory over sin:*

*[...] This is why they lift their eyes to Mary, as an exemplar of virtue who shines forth on the entire community of the elect.*

*By piously gathering together and thinking of Mary, whom it contemplates in the light of the Word made man, the Church respectfully penetrates further into the supreme mystery of the Incarnation and becomes increasingly more in harmony with its Spouse.*

*In fact intimately associated with the history of salvation, through her example Mary brings together and reflects in a certain way the supreme requests of the faith and when one preaches about her and honours her, she sends believers back to her Son and his sacrifice, as well as to the love of the Father. [...]*

*Finally, the Immaculate Virgin, preserved by God from all original sin, having accomplished the course of her earthly life, was lifted up body and soul to the glory of heaven, and exalted by the Lord as the Queen of the universe, so as to thus be more entirely in conformity with his Son, Lord of lords (cf. Rev 19:16), victorious over sin and death. [...]*

*Mary, Mother of Grace [...] Indeed, after the Assumption into heaven, her role in the salvation does not stop: Through her manifold intercession, she continues to obtain for us the gifts which ensure our eternal salvation. [...]*”.

[Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre VII: Le caractère eschatologique de l'Église en pèlerinage et son union avec l'Église du ciel. Partie 48... » (translated into English from the original text)].

These various texts present the same scenario of the all-powerful glory of Mary, the immaculate conception, free from all sin.

This concept is rooted in people's hearts and yet it is a subversive doctrine that contravenes God's Word. I have studied it in great detail and have come to the conclusion that it is in total opposition to what is said in the Bible. It was then easy to identify the contradictions.

It is important to note that it was *Pope Pius IX* who endorsed this doctrine and that it is part of Catholic dogma (*truth of the Catholic faith solemnly proclaimed by the Pope*). So, things are serious!

This is the basis of the fundamental beliefs of this Christian religion. Let's see what it is! The crucial point that emerges here is the description of the mother of Jesus who is presented as being born without sin. It is even stated that God would have preserved her from birth from all degradation and original sin (*therefore of the original sin committed by Adam and Eve*).

It is even said that it was to anticipate the forgiveness of sins that would be realised through Jesus that his mother would have been created without sin.

Having studied the Bible a lot, I don't find myself at all in agreement with these statements which are totally anti-biblical.

The first two I note are the following:

- *The mother of Jesus Christ is presented as a saint, perfect and without sin, living in heaven.*
- *She is the bridge between God and humanity, which by extension annihilates the role of Jesus and denies him as being the only real established interface between his father and men.*

Let us begin by dismantling, piece by piece, the first part of this doctrine presenting the “*extraordinary*” nature of the one Catholics call the “*virgin*” Mary.



Then, in the section entitled “*The attack and the falsification of the divine bridge*”, we will see that this second affirmation is extremely serious because it is indeed a usurpation of the role devolved by God to Jesus to be the link between him and humanity.

How can we give credit to such assertions when God’s Word presents humanity as being born in sin, so we are all born sinners, including Mary [*Romans 5 verses 12, 14-21*], [*Romans 3 verses 9-23*], [*Psalms 51 verses 7*].

From the time of original sin, only Jesus was the one who was born and lived without sin [*2 Corinthians 5 verses 19-21*], [*1 Peter 2 verses 21-25*], [*1 John 3 verses 5*].

All those who came into the world, however illustrious they were, were not spared from the “*virus*” of sin and Mary, the mother of Jesus is no exception to the rule.

If we were to stick to these dogmatic assertions of the Catholic Church, we would thereby attack the real meaning of the coming of Jesus, for it is indeed because all humanity was under the dominion of sin that he had to come and die to redeem us. Here is what we can read about this subject: “**[...] As sin came into the world through one man and death through sin, so death has spread to all men, because all have sinned. For until the law, sin was in the world.**

*But sin is not counted when there is no law. Nevertheless death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam’s sin, who was a type of Him who was to come. But the free gift is not like the trespass. For if through the trespass of one man many died, then how much more has the grace of God and the free gift by the grace of the one Man, Jesus Christ, abounded to many.*

*The gift is not like the result that came through the one who sinned. **For the judgment from one sin led to condemnation, but the free gift, which came after many trespasses, leads to justification.***

*For if by one man’s trespass death reigned through him, then how much more will those who receive abundance of grace and the gift of righteousness reign in life through the One, Jesus Christ. **Therefore just as through the trespass of one man came condemnation for all men, so through the righteous act of One came justification of life for all men.***

**For just as through one man's disobedience the many were made sinners, so by the obedience of One the many will be made righteous. But the law entered, so that sin might increase, but where sin increased, grace abounded much more, so that just as sin reigned in death, grace might reign [...] through Jesus Christ our Lord".** [*Romans 5 verses 12-21, Modern English Version Bible (MEV)*].

Here we discover that since Adam, all mankind inherited sin and had to pay the price which is death [*Romans 6 verse 23*].

The phrase "[...] *So death has spread to all men, because all have sinned*" is very explicit, so in this "*because all have sinned*" Mary, the mother of Jesus, is also included. She cannot therefore have been preserved from sin from the moment of her birth.

Let us continue our study by considering this text: "*[...] For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one [...]*

**For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;**

*To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus".* [*Romans 3 verses 9-10, 23-24, King James Bible*].

If need be, what we discover here reinforces the previous argument. There is not a single human being who is a righteous person, for we have all sinned and are deprived of God's glory.

What saves and justifies us is Christ, as he is the only righteous one, who has never sinned [*1 John 2 verse 1*], [*2 Corinthians 5 verses 19-21*], [*1 Peter 2 verses 21-25*], [*1 John 3 verse 5*].

There is no exception here which would be made for Mary and which would present her as having been without sin.

At this point, I would like to ask you a question:

*In your opinion, did Paul talk nonsense? No doubt you will ask yourself, why am I asking you this question?*

*Well, if Mary was without sin, it is a sign that Paul's words did not make any sense, because in [Acts 20 verses 20-27], he declares that he has left us all the important teachings that we need. In so doing, as he never presented Mary as without sin, on the contrary, he says that all mankind is sinful, so there is a problem here and we know, you and I, that it does not come from Paul. The conclusion is simple, it is this Catholic doctrine that is anti-biblical.*

This first step is enough to show that Mary was not born without sin, but let us not stop there. It would be very unfortunate if, despite what the biblical writings prove, this Catholic doctrine based on fallacious foundations continues to prosper by increasing its followers.

Let us continue our study by also considering this: **"But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons"**. [Galatians 4 verse 4-5, American Standard Version Bible (ASV)].

We discover here that the mother of Jesus was born under the law, so she was a slave of the law. Yes, for this is the status of those who, like the mother of Jesus, live under the law:

**"Now we know that what things soever the law saith, it saith to them who are under the law: That every mouth may be stopped, and all the world may become guilty before God.**

*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"*. [Romans 3 verses 19-20, King James Bible].

Let us supplement our studies with this other text: **"All those who rely on the works of the Law are under a curse, because it is written, Everyone is cursed who does not keep on doing all the things that have been written in the Law scroll. [...] But scripture locked up all things under sin, so that the promise based on the faithfulness of Jesus Christ might be given to those who have faith.**

**Before faith came, we were guarded under the Law, locked up until faith that was coming would be revealed, so that the Law became our custodian until Christ so that we might be made righteous by faith".** [*Galatians 3 verses 10, 22-24, Common English Bible (CEB)*].

As you can see whoever is under the law is under the curse and bears the burden of sin, making all who live under its yoke guilty.

In this way, if Mary had been born without sin she would not have been under the law. Furthermore, it was important that Jesus could be born in a woman who, like all mankind, had inherited Adam's sin in order to enable the redemption of mankind.

To understand this, let us read this: **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit".** [*Romans 8 verses 3-4, King James Bible*].

Let us consider this text in another version: **"The Law could not make me free from the power of sin and death. It was weak because it had to work with weak human beings.**

**But God sent His own Son. He came to earth in a body of flesh which could be tempted to sin as we in our bodies can be.**

**He gave Himself to take away sin. By doing that, He took away the power sin had over us. In that way, Jesus did for us what the Law said had to be done. We do not do what our sinful old selves tell us to do anymore. Now we do what the Holy Spirit wants us to do".** [*Romans 8 verses 3-4, New Life Version Bible (NLV)*].

Let us finish with this: **"God made Christ [the one] who had no sin [or never sinned; did not know sin] to become sin for us, so that in Christ [him] we could become right with [the righteousness of] God".** [*2 Corinthians 5 verse 21, Expanded Bible (EXB)*].

Here we are faced with the reality that definitely shatters the Catholic theory presenting Mary as having been without sin.

In compiling these texts, the essential thing to remember is that the Lord, in order to eradicate sin and its repercussions, that is, the wages which the law demands for sin and which is death [*Romans 2 verse 23*], had his son born in human form. The objective being that he should be born in a flesh that was under the influence of sin and inherited human weaknesses. Even though he was the son of God, Jesus had to endure all of the temptations and weaknesses with which we humans are endowed [*Hebrews 2 verses 5-18*].

Because of these weaknesses inherited from his mother, Mary, he had to struggle so that he would not sin. Nevertheless, he succeeded in being pure and upright (*perfect*) in everything, not because he was God, but because his weapon was prayer, which served him as a shield.

If therefore Mary was perfect and without sin, she would never have been the right receptacle to receive the Son of God.

Her son would also have inherited his perfection and would not have been able to be made like us mortals and in so doing he would not have been able to redeem us. So that we might be saved, God condemned sin in the flesh, that is, in human beings.

Thus Jesus lived without sin, but had to be born in the womb of a woman, Mary, who had inherited the virus of sin in her flesh. Let us continue our study of this Catholic text. There is also mention of Mary being raised to heaven at the end of her life. Again, to my amazement, I have found no trace of this statement in the Bible to corroborate this fact. Where did the Catholic Church get this information?

If it does not exist in God's Word, then it is only a pure invention on the part of the Catholic prelates.

It is true that some men who lived in biblical times were lifted up to heaven, some of them while they were alive and others after their death. The account relating to a part of the (*human*) servants of God living in heaven, we find in [*Matthew 17 verses 1-4*].

This text presents Jesus during his transfiguration when he talked with Elijah and Moses. This dialogue was only possible because both were raised to the father and now live in heaven with him.

Elijah was lifted up to heaven in his lifetime. He rode up to God on a chariot and horses of fire [*2 Kings 2 verses 11*].

For his part, Moses is also with God in heaven, but in his case it was after his death. In the following text we discover how the archangel Michael had to argue over his body with the devil:

**"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst not bring against him a railing accusation, but said, The Lord rebuke thee*". [Jude 1 verse 9, BRG Bible (BRG)].**

Here it is not explicitly said that Moses is in heaven, but during the transfiguration we see him appear alongside Elijah, who is the last, before Jesus Christ, to have been lifted up to heaven.

We can therefore deduce from these details that he has been resurrected and that he is also in heaven. Long before these two biblical men, another had this honour and his name was Enoch, whose faith was recognised and rewarded by the Lord [Hebrews 11 verse 5].

With the exception of these three cases, the best known is that of Jesus who, after his resurrection, returned to his father [Acts 1 verse 9-11].

Mention is also made of other human beings who were lifted up to heaven in ecstasy but did not remain there, as they would have left their fleshly bodies and returned to earth. Among these are the apostle John [Revelation 1 verses 10-20] and another man whose testimony is given by Paul in [2 Corinthians 12 verses 2-4].

Obviously, the Bible has recorded all of the cases of elevation to heaven, whether they are those who remained there to dwell for a time with God or forever. So if Mary had had the same honour, no doubt Paul would have echoed it, just as the story of this man who is recounted in [2 Corinthians 12, verses 2-4].

Although she was an admirable woman, Mary was buried in a tomb as were the disciples of Jesus. It must be said, with the support of biblical verses, that nothing corroborates this new affirmation of the Catholic Church. Let us return to the Catholic text that describes the "virgin" Mary as the "Queen of the universe".

In the Bible, the adoration of a woman, "The Queen of Heaven" is mentioned. I invite you to discover God's reaction to this behaviour:

**"Therefore pray not thou for this people [...] For I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.**

*Do they provoke me to anger? Saith the LORD: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord GOD;*

*Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched". [Jeremiah 7 verses 16-20, King James Bible].*

It is clear that the Lord did not approve of the adoration that his people could bring to a queen who would dominate the universe or the sky. This type of adoration that the Catholic Church shows to the mother of our Saviour is therefore just one more act of idolatry.

Yet, in my opinion, the adoration of Mary has become one of Catholicism's predominant means of worship and the "Hail Mary" which is said in the rosary demonstrates this.

Finally, to conclude this part, I would like to say that this Catholic doctrine is nothing other than the resurgence, in its ranks, of the practices of the Roman Empire that had established a dominant "god" with the power to create secondary "gods".

All of these deities having previously been human beings, by elevating Mary to the level of a goddess, the Papacy has granted itself the ultimate power to create "gods". As we have seen, since according to pagan Roman doctrine, only a "god" had the capacity to create others, by doing so the papacy could fully declare itself "god".

Thus, through all that we have seen, the Papacy has fully realised the prophecy of [2 Thessalonians 2 verses 3-12], representing the enemy of God and his people, the son of perdition, who was to sit in the temple of the lord and declare himself "god". To discover other facets of this prophecy read *volume III* of this book in chapter entitled "The obscure plans of the dominator of nations" where I bring you further elements for possible reflection on this subject.

It is important to note that those who profess, this type of doctrine expose themselves to being struck down by God, because by attributing to Mary the virtues that only belong to Jesus Christ, they are trampling underfoot the divine sacrifice that he has made for us [Hebrews 10 verses 26-31].

## 9.2 The myth of the mediator of the afterlife

To begin this part, I would like to say that Greek mythology provides us with some of the most exciting myths, such as those of the constellations *Orion*, *Castor* and *Pollux*.

These stories are extraordinary and can lead to dreams, but we realise that they are only fables without any foundation. The same is true of the myth that the Catholic Church has built up around Mary, the mother of Jesus, presenting her as the mediator of the afterlife, interceding for the dead. To discover this doctrine let us read this:

**"In Saint Bridget's Revelations she gives to herself this beautiful name of the Mother of the souls in Purgatory and the Queen of Heaven: "I am", she says to this saint, "the mother of all those who are in the place of atonement;**

**My prayers soften the punishments inflicted on them for their faults (Book IV, c. 1, 38)". And certainly if by their intercession the saints of paradise can obtain the grace of these souls, who will dare to deny that She who is so much above them does not enjoy this privilege to a much higher degree, especially as she is called by the Church the Comforter of the afflicted and Mother of mercy? Saint Peter Damian reports the appearance of a person who came out of purgatory, who said that on the feast of the glorious Assumption of Mary he had been delivered more souls (Opusc. ", 2nd p., c. 3).**

*Moreover, he talks about the memorable example of a priest who was given the chance of seeing a wonderful thing in the basilica of Saint Cecilia, one of the most famous of Rome. It seemed to this priest that he was roused from his sleep by a deceased friend and led into this church.*

**There, he saw a group of holy virgins, Cecilia, Agnes, Agatha and others, who grouped around a magnificent throne, on which the Mother of God came to sit, surrounded by angels and the blessed who were courting her. Our Lady's face was both majestic and serene, which delighted the entire holy and silent assembly. Then a poor little woman appeared in shabby clothes, but having rather precious furs over her shoulders. She humbly placed herself at the feet of the heavenly Queen, folded her hands and with her eyes filled with tears, said with a sigh:**



"Mother of mercies, in the name of your ineffable goodness I beg you to have mercy on the unfortunate John Patrizi, who has just died and is suffering cruelly in purgatory". *Three times she repeated the same prayer, saying it more fervently each time, without receiving any answer. Finally, she raised her voice again and added:*

"You know well, O most merciful Queen, that I am that beggar woman who, at the door of your great basilica, asked for alms, in the heart of winter, wearing no other garment than a miserable rag. Oh! How I was shivering with cold:

It was then that John, implored by me in the name of the Virgin Mary, took off this precious fur from his shoulders and gave it to me, depriving himself of it. Such great charity, done in your name, certainly deserves some indulgence!"

At this touching request the Queen of Heaven cast a look filled with love upon the supplicant. "The man for whom thou pray," she replied to her, "is condemned to terrible suffering for a long time because of his many serious sins.

But, as he had two special virtues, mercy towards the poor and devotion to my altars, I want to be merciful".

*The other blessed who were present interceded in their turn.*

Mary ordered that Patrizi be brought into the midst of the assembly: Immediately, a troop of demons introduced him, pale, disfigured and laden with chains tearing at his limbs.

The Blessed Virgin commanded them to unbind him and at the same time to set him free, so that he could join with the saints who made the crown of her throne.

*When this order had been carried out, everything disappeared and the church returned to its usual silence.*

*From that moment on the good priest who had enjoyed this vision did not cease to preach everywhere about the clemency of the divine Mary towards the poor souls who have not yet acquitted all of their debt, provided they have been charitable and have served her".*

[Extract from: « V. Pierre Damien, Opusc., 34 c. 4. Théophile Raynaud, Heter. Spirit. 2è partie, sect. 3, 2è point q. 2 » (translated into English from the original text)].

The study of this text will be relatively simple, because we have already demonstrated in other chapters and parts of this book that the Catholic claims we find here are nonsense.

The exercise will therefore consist of just pointing them out so that you can understand them better. To begin with, this text presents Mary as the mother of souls in Purgatory and mentions what she would have said about them:

**"[...] I am", she says to this saint, "the mother of all those who are in the place of atonement; My prayers soften the punishments inflicted on them for their faults [...]"**

At the stage we have reached and on the strength of all of the studies we have already carried out, in support of the biblical texts, we can easily conclude that this is just another assertion that is only binding on the Catholic Church.

I present the reality of this state of affairs to you in a complete study which you will find in the chapter entitled "*Origin, reason and purpose of the worship of the immortality of the soul*", where it is clear that no death or human soul is found in purgatory.

Moreover, since this place is the result of a pagan doctrine, the mother of Jesus Christ, having been a faithful servant of the Lord, could not be involved with it. In this text, it is said that Mary as well as the saints and blessed people are in paradise.

However, as we have seen, if we refer to the Bible only *Elijah*, *Enoch* and *Moses* had the honour of living in paradise and no other human being is ever known to have had such a privilege.

Thus, Mary and all of God's children since Adam and Eve, including Abraham, have lived or are living, descend into the grave and remain there until Jesus' return.

In so doing, neither Mary, who, it should be remembered, can no longer be called a virgin because she has given birth, nor the holy virgins, *Cecilia*, *Agnes* or *Agatha*, nor any of *the blessed* are in paradise and therefore do not have the possibility of interceding for the souls in "*purgatory*".

Apart from this, there is a small anecdote in this text that struck me:

*Did you notice that Mary, sitting on a throne as Queen of Heaven, is surrounded by angels, saints and the blessed, who court her.*

In order to understand the scenario, we must first discover what it means to literally court a queen. To do this, let us read this:

**"[...] Courting a king, a prince or an influential person to obtain some favour or advantage.**

**He was humiliating himself by courting this man, he who is so proud and so noble and he would blush with embarrassment over his actions".** [Extract from: « Flaub., 1er Éduc. sentim., 1845, p. 99 » (translated into English from the original text)].

So to court a queen is to pledge allegiance to her by humbling oneself before her and thus to give her glory.

The problem I have with this scenario is that God is absent and the glory and adoration are given to Mary, whereas we have already seen that God alone deserves to be adored.

As we have already seen, this queen of heaven adored by the Catholic Church, can in no way be Mary, the mother of Jesus.

Moreover, this sovereign, as described in this text, seems to me to be rather self-serving, so let us summarise the case so we can understand things better:

*This text tells us of a poor beggar woman, who came to intercede for a soul, who begged three times with folded hands and eyes full of tears to this queen of heaven to have "mercy on the unfortunate John Patrizi, who has just died and is suffering cruelly in purgatory".*

*Curiously, however, while this heavenly queen is presented as the "Mother of mercies" filled with "ineffable goodness", she seems unmoved by the woman's pleas.*

*It was only on learning of Parizi's worship of her that she agreed to be gracious to him.*

This situation is totally inconsistent with the basis on which the kingdom of God is governed, for here is what the Holy Book tells us about it: *"That ye may be the children of your **Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust**". [Matthew 5 verse 45, King James Bible].*

The Lord shows mercy to all mankind whether we revere him or not. It is said that by their deeds we shall know those who walk with the Lord or not [Matthew 7 verses 15-20].

This queen of heaven seems cold and calculating whereas according to the Scriptures, Mary, the mother of Jesus, was full of love and self-sacrifice for her neighbour. In particular, this is what we discovered at the wedding in Cana, when, forgetting herself, she came to ask her son Jesus to perform a miracle for the newlyweds [John 2 verses 1-11].

*Thus, we understand definitively that this queen of heaven cannot be Mary, the mother of Jesus, who was love, while this "heavenly" sovereign is not portrayed in this way.*

To continue, I would like to say to you that when one does not remain within the framework that an author has established, one can commit gross errors that disfigure his work. This is what happens in this text, which in fact poses a major biblical anachronism.

To understand this, let us reread the offending part: *"[...] Mary ordered that Patrizi be brought into the midst of the assembly: **Immediately, a troop of demons introduced him, pale, disfigured and laden with chains tearing at his limbs. The Blessed Virgin commanded them to unbind him [...]**"*

*First of all, let us re-establish the setting in which this scenario is supposed to take place: We are told that we are in paradise, where Mary is enthroned as the Queen of Heaven. Here she asks that Patrizi be presented before the assembly where she is enthroned, which is supposed to be made up of angels, saints and the blessed.*

However the facts as they are presented show that the scene is not biblical, and let us note this:

*“At her request, demons lead the man called Patrizi before Mary”. Demons in paradise! Hm... I am very surprised...!*

So that you can understand my questioning or rather my amazement, we must take notice of what is written here: *"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not;*

**Neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. [...]*

**Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time".** [Revelation 12 verses 7-10, 12, King James Bible].

Thus we learn that Satan and his angels were cast down from heaven and are now on earth and they are presented in [Jude 1 verse 6] as being chained in darkness.

Furthermore, we know that Jesus' mother was still alive when he cast out the demons on the cross, and she was also among those who worked alongside her son's disciples after his ascension [Colossians 2 verses 6-15], [Acts 1 verse 1-14].

Thus, the Catholic Church cannot present her as being in heaven before that time.

In doing so, since the demons had already been defeated by Jesus and cast down to earth and then chained in darkness, how could they still come to heaven to deliver their captives from "purgatory".

Please understand that my aim is not to convince you that Mary is not in heaven. No, we have already seen that! It just seemed important to me, if it were at all necessary, to once again underline the errors of the Catholic prelates and this, in total contradiction with God's Word.

My primary concern is to forewarn you, so that through simple reflection based on the Holy Scriptures, you can unmask those who teach cleverly conceived fairy tales.

With that aside, let us continue our study.

To do this, I would like to tell you that in order to understand how these pernicious doctrines that the Catholic Church promoted around Mary could have taken on such importance, we need to probe the foundations on which they were established.

To do this, let us read this: “[...] **Furthermore, let the faithful remember that true devotion does not consist in sterile and superficial sentiment or in empty credulity;**

**On the contrary, it proceeds from true faith which leads us to recognise the excellence of God's Mother and prompts us to show filial love for our Mother and to imitate her virtues [...]**”.

[Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII.

Chapitre VII: Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].

As I pointed out, the foundation of this Catholic doctrine is based on this relationship that we have with our mothers, so we can better identify the type of love that we should have for Mary, as the mother of Christ (*God*).

Who would not want to love a saintly woman like our own mother? This is the basis on which this Catholic doctrine was instituted and this is what gives it such power in the hearts of all its followers!

Once such a foundation was laid, it was then easy to erect the walls of the structure. In order to do so, the Catholic Church used this intrinsic need of every human being, that of feeling protected, to focus on the worship of Mary. Here is what was recorded:

**“It is necessary that all faithful believers address ardent pleas to the Mother of God and the Mother of men, so that after having assisted the nascent Church with her prayers, now still, exalted in heaven above all the blessed and angels, she continues to intercede near her Son in the communion of all the saints [...]**”.

[Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII.

*Chapitre VII: Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].*

Notice the underlying premise of this text:

*Mary's filiation with the Lord is of course emphasised, but this is not enough. To bring her much closer to us, she had to be presented as the mother who would intercede with her son for the whole of humanity.*

*Here Mary is supposed to respond to this common need we all have for assistance with all of the difficulties and suffering that we experience in life.*

*This is the pattern that is generally observed in our society: "The little child who comes to seek consolation from his mother when he has the slightest problem".*

*Mummy will always be better able to console, to be the nurse and the "provider" of cuddles, etc.*

An essential thing in this Catholic dogma is the ability that is lent to the mother of Jesus to be able to intercede with her son on behalf of mankind. In doing so, this religion asks us to address pleas to her and therefore ardent prayers.

Her role as mediator is the very axis of this doctrine which was built around Mary.

In order to realise this, let us finish with this other excerpt: **"According to the words of the Apostle, our Mediator is unique:**

**For there is only one God and there is also only one Mediator between God and men, Christ Jesus, man himself, who gave himself as a ransom for all". (1 Tm 2, 5-6).**

**But Mary's maternal role towards men does not offend and diminish in any way this unique mediation of Christ:**

**On the contrary it manifests its virtue. *But the Blessed Virgin's salutary influence on men originates not in any inner necessity but in the disposition of God. It flows forth from the superabundance of the merits of Christ; rests on his mediation, depends entirely on it and draws all its power from it.***

*It does not hinder in any way the immediate union of the faithful with Christ but on the contrary fosters it". [Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965. Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].*

Before developing this text, it seems important to me to underline the following: **"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time"**. [1 Timothy 2 verse 5-6, King James Bible].

However, in my opinion this text is clear and no ambiguity is possible. The term *"only"* means that no one other than Jesus has this role of mediator between God and Men.

And yet on the contrary the underlying approach of the Catholic Church affirms that Mary shares this role of mediator and therefore intercessor with her son.

It is unthinkable that a dogma could, at its own discretion, change the Holy Scriptures solely in order to legitimise the adoration of Mary. Let us continue with another Catholic text that goes even further when describing the mediating role that this religion lends to Mary. Here is how Catholic prelates have presented it from century to century:

*"It is through the most holy Virgin Mary that Jesus Christ came into the world and it is also through her that he must reign in the world"*. The same saint confirms this through the authority of the holy Fathers of the Church, amongst whom was **Saint Augustine who said:**

**"The world was unworthy to receive the Son of God immediately from the hands of the Father.**

**He gave him to Mary so that the world would receive him through her"**. **Mary is a necessary means of salvation for every man who has a divine plan [...]"**.

[Extract from: « Saint Louis Marie Grignion de Montfort *Traité n. 227 et n. 233. Partie: motifs et explication de cette dévotion, sous-titre: Marie est un mystère* » (translated into English from the original text)].



*Saint Louis Marie Grignion de Montfort begins by formulating the “truth of Faith”, which will be the cornerstone of all of his treatise.*

Here, the situation is even worse. Not only is Mary presented by the Catholics as the intermediary between her son Jesus and humanity, which we have seen is contrary to the Scriptures, but her role as intercessor appears to be unavoidable because no one can “*go directly to Jesus without going through her*”.

According to Saint Augustine, the world would be too unworthy to receive the Son of God and it is for this reason that his Father, therefore the Eternal God, has given us Mary as an intermediary.

If I understand what I have just read, she is supposed to be the filter between Jesus and humanity and it is she who shields us from his divine radiance before making it more accessible to us.

*Waouh!... I come out of there “flabbergasted” (truly astonished). How well Saint Augustine speaks, how fluid these words are, so much so that I almost went out and bought myself a rosary in order to do the recommended 150 “Hail Marys”...*

More seriously, although St. Augustine's precepts make sense to those who observe him and are as forceful as the serpent's words to Eve, they are nonetheless without any biblical foundation.

If necessary, let us see again other biblical texts, which reinforce the nonsense of the ministry of mediation which one gives to Mary near Jesus. Let us read this: **"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"**. [John 14 verse 6, King James Bible].

Jesus is the only way to God and he is also truth and life. No one can come to the Father except through him. You do not need to be an expert in theology or a “*great Greek*” to understand what the Holy Scriptures present to us in this text:

*There is no intermediary between God and Jesus, nor is there any other intermediary between God and humanity other than Christ. He is the only pathway that leads to the Eternal God.*

*Only Jesus is qualified to be the mediator (intercessor) for our sins with God. No human being could hold this position, because the veil of sin separated us from God.*

For this reason, Jesus gave up his position as God in heaven and took flesh in Mary, thus becoming the Son of Man [*Philippians 2 verses 5-11*], [*John 12 verses 23-34*].

All mankind had become an enemy of God through sin inherited from Adam [*Romans 5 verses 6-21*].

In order to remedy this, here is what Jesus did so that we can reach God through him, the Christ:

**"By which will we have been sanctified through the offering of the body of Jesus Christ once for all.**

*And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins.*

**But \*he\*, having offered one sacrifice for sins, sat down in perpetuity at [the] right hand of God, waiting from henceforth until his enemies be set [for the] footstool of his feet. For by one offering he has perfected in perpetuity the sanctified.**

**And the Holy Spirit also bears us witness [of it]; for after what was said: This [is] the covenant which I will establish towards them after those days, saith [the] Lord:**

**Giving my laws into their hearts, I will write them also in their understandings; And their sins and their lawlessnesses I will never remember any more.**

**But where there [is] remission of these, [there is] no longer a sacrifice for sin. Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus,**

**The new and living way which he has dedicated for us through the veil, that is, his flesh, and [having] a great priest over the house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water".**  
*[Hebrews 10 verses 10-22, Darby Translation Bible (DARBY)].*

Thanks to his divine sacrifice, Jesus has become the only mediator between God and mankind.

The path that he opens up for us and that he initiated through his flesh allows us to go to the Lord God.

Do you succeed in making the most of the chance that is offered to us? Through his divine sacrifice Jesus Christ has opened a royal road leading directly to the Lord.

It is this path that gives us direct access to God the Father! In the light of all of these texts, there should be no doubt that it is through Jesus alone that we go to the Eternal Father.

As we have seen, he is the only way and the only mediator between God and mankind and it is still in him that salvation is found.

This tells us something: *"This Jesus is the stone which was despised and rejected by you, the builders [...]"*

**And there is salvation in no one else; for there is no other name under heaven that has been given among people by which we must be saved [for God has provided the world no alternative for salvation]".** [*Acts 4 verse 11-12, Amplified Bible (AMP)*].

Thus, on the strength of all that we have just seen, we understand that the mother of Jesus, as holy as she was, can in no case be the mediator or the intercessor between men and her son.

To continue, I would like to say to you that to be the mediator between God and mankind you must have understood the mission that God has entrusted to you.

Here is what Jesus Christ was all about: **"For I have come down from heaven, not to do my own will, but the will of him who sent me. [...] For this is the will of my Father:**

*That everyone who sees the Son and believes in him will have eternal life, and I will raise him up on the last day".* [*John 6 verses 38 and 40, Christian Standard Bible (CSB)*].

Thus it appears that Jesus had a clear vision of the ministry God had entrusted to him for the salvation of mankind. On the contrary, this was not the case for Mary, the mother of Jesus.

*As we have already seen, she did not understand her son's ministry, so much so that, with the help of her other children, she wanted to seize him by force, thinking he was crazy.*

How then can one possibly think that what she could not control during her son's lifetime, she could control after she died and moreover becoming a mediator for humanity.

What's more, to take on this role, she would have to be in heaven.

Here again, as we have seen, no trace of her ascent to heaven is given in God's Word. In the chapter entitled "*Origin, reason and purpose of the worship of the immortality of the soul*", I presented the argument, supported by biblical verses, that the dead could no longer interact with the living. *So Mary does not have the capacity to intercede for humanity from the bottom of her grave!*

To continue, I would like to point out that in the scene where Jesus' family came to seize him [Mark 3 verses 20-21, 31-35], another related fact in this text deserves our attention:

*We see that Jesus' mother and brothers and sisters came to take him. After the birth of Jesus, she therefore had other children; The title of "virgin", which the Catholics continue to maintain for her, is no longer relevant.*

Yet here is what this religion says on this subject: "[...] **The blessed virgin, by the gift and the responsibility of her divine motherhood, which unites her to her son, the Redeemer** [...]"

In fact, in the mystery of the Church, which also rightly recognises her by name as a Mother and Virgin, the Blessed Virgin Mary occupies pride of place, offering, in an eminent and singular capacity, the model of the Virgin and of the mother: [...]"

**Towards the ever-virgin Mother of God to whom they dedicate their worship [...]"**.

[Extract from: « Concile du Vatican 2, qui s'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII.

Chapitre VII: Le caractère eschatologique de l'Église en pèlerinage et son union avec l'Église du ciel. Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].

In the Bible, she is called a virgin during the period before her childbirth. Then she became, Mary the mother of Jesus and she is never referred to again as a virgin and we understand this [Matthew 1 verses 18-25], [Luke 2 verse 21], [Acts 1 verse 14], [John 2 verse 21].

### 9.3 The attack and the falsification of the divine bridge

Here we have many Catholic doctrines that have already been dismantled, Bible in hand, so let us continue in this section to list other established untruths around Mary in the worship dedicated to her.

In order to discover them, let us read this: “[...] **It is therefore right that the Holy Fathers consider Mary not simply as a passive instrument at the hands of God, but as freely cooperating in the work of human salvation through faith and obedience.**

*In fact, as St. Irenaeus says, “by her obedience she has become the source of salvation for both herself and for all mankind”.*

*Also with him, a good number of ancient Fathers willingly say in their preaching:*

**“The knot resulting from Eve's disobedience has been untied by Mary's obedience; what the virgin Eve had knotted by her lack of belief, the virgin Mary has untied by her faith”;**

*Comparing Mary with Eve, they call Mary “the Mother of the living” and often declare:*

**“Death through Eve, life through Mary”.** [Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre VII: Le caractère eschatologique de l'Église en pèlerinage et son union avec l'Église du ciel. Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].

Here the Catholic Church presents the mother of Jesus as being the link leading to salvation. This text presents Eve as having led (*humanity*) to death by her disobedience in opposition to Mary who would have redeemed us and led us to life.

It is also said that through her disobedience Eve, who was still a virgin, tied a knot and that Mary, through her obedience and “*virginity*” untied it.

*How great is the power that is given to Mary here!*

Well then we have to get to the crux of the matter and untie this most iniquitous bag of knots.

In order to understand what is happening with regard to salvation and who redeemed humanity from original sin, I invite you to reread the text of [Romans 5 verses 12-21].

*In reading this text we understand that no human being, no matter how holy he or she may be or has been, has the capacity within him or her to redeem humanity from original sin.  
Only God could!*

This is why Jesus, he being the true God [1 John 5 verse 20], did not regard himself as being equal with God, and came, took flesh in Mary and redeemed us by dying for us on the infamous cross.

Therefore, as a mere mortal, Mary could not “*untie the knot that Eve had tied*”, for it was Christ who, by giving his life for us, accomplished this act.

Such a doctrine is most blasphemous, for it takes away the glory of Jesus Christ, acquired through his bruises in order to glorify his mother, who, although exceptional, was no less mortal.

Now that this new point has been tackled and dismantled, in the same vein, we can now continue our study by taking into account the second point presented at the beginning of the part entitled “*The iniquitous deeds of the “goddess” makers*”.

This second point relates to the reality of the divine bridge that this doctrine destroys.

This teaching is most pernicious because it takes away Jesus' humanity and thus denies the access to heaven for all human beings.

It is therefore no coincidence that the devil inspired the Catholic Church to institute such a doctrine.

In order to understand what I am getting at, let us try to follow and point out the contradictions in this doctrine of the Catholic Church, always referring to what the Holy Scriptures say.

If Mary were without sin, it means that she did not carry human weaknesses within her and by extension, it would be the same for Jesus who is “*human and divine*”.

In doing so, here Jesus is therefore presented as only being God whose human nature had no impact on his life.

This description of Jesus, through his Mother's image of perfection, annihilates all of the difficulties that he had to experience as a human being on a daily basis.

Indeed, if he had not been subjected to the same temptations and trials as all of us and if he had lived as a sinless being his death would have been in vain.

Yes, because as God, he was able to transcend all of his suffering by silencing his human nature.

If we accept the statements of the Catholic Church, then there would have been no point in Jesus winning victory over the flesh, sin and death, because as God he would have had the power to live miraculously above these things.

Thus, his death would have just been a trick, like one that a skilled magician could perform. This theory denies all that Jesus is and above all, all that he was during his time spent as a son of man on this earth.

It is really sad that the doctrines of men thus succeed in reducing the extent of the great sacrifice that Jesus made for us because, by presenting him divorced from human nature, all of the sufferings he had to endure and all of the temptations he was confronted with are all *simply "whittled away"*.

In order to understand who Jesus is, how he lived and what he did for us, we need to read this:

*"For he has not subjected to angels the world to come that we are talking about. But someone somewhere has testified:*

**What is man that you remember him, or the son of man that you care for him?**

**You made him lower than the angels for a short time; you crowned him with glory and honor and subjected everything under his feet.**

**For in subjecting everything to him, he left nothing that is not subject to him.**

*As it is, we do not yet see everything subjected to him.*

**But we do see Jesus — made lower than the angels for a short time so that by God's grace he might taste death for everyone — crowned with glory and honor because he suffered death.**

**For in bringing many sons and daughters to glory, it was entirely appropriate that God — for whom and through whom all things exist — should make the pioneer of their salvation perfect through sufferings.**

*For the one who sanctifies and those who are sanctified all have one Father. That is why Jesus is not ashamed to call them brothers and sisters, saying:*

*I will proclaim your name to my brothers and sisters;*

*I will sing hymns to you in the congregation. Again, I will trust in him. And again, Here I am with the children God gave me.*

**Now since the children have flesh and blood in common, Jesus also shared in these, so that through his death he might destroy the one holding the power of death — that is, the devil — and free those who were held in slavery all their lives by the fear of death. For it is clear that he does not reach out to help angels, but to help Abraham's offspring.**

**Therefore, he had to be like his brothers and sisters in every way, so that he could become a merciful and faithful high priest in matters pertaining to God, to make atonement for the sins of the people.**

**For since he himself has suffered when he was tempted, he is able to help those who are tempted". [Hebrews 2 verses 5-18, Christian Standard Bible (CSB)].**

Before developing this text, I would like to highlight one fact:

*It is easier for me to identify with a saviour who suffers as I do, and who was subject to the same temptations as I am, than with an Almighty being who did not have to go through what I have been through. I suppose it is the same for you.*

*Now that this point has been made, let us continue.*

In this text we learn that, in his human condition, Jesus' position was inferior to that of the angels. This is because he was to be like men in every way.

That was the condition that enabled him to become the heavenly high priest who has the capacity to atone for sin.

Indeed, it is by having himself suffer and having been tempted that he could understand the human condition a little better and be able to support those who are suffering in life.



Moreover, he had to be flesh and blood, so that by his death he could win victory over the devil, who until then held the power of death. As a man Jesus had to suffer at the highest level in order to redeem us. By triumphing over his sufferings and over the forces of evil, Christ leaves us an example for us to follow in order to be victorious in all things.

In the following text we also understand that the Lord God did not show any mercy to his son:

**"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.**

**Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;**

**Though he were a Son, yet learned he obedience by the things which he suffered;**

*And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec". [Hebrews 5 verses 5-10, BRG Bible (BRG)].*

Are you aware of what is happening here? Although he was the son of God and God himself [Philippians 2 verses 5-11], [1 John 5 verses 20], Jesus had to learn obedience through suffering.

It was not by being God's son that Jesus gained the honour of becoming the Lord's high priest, but by his sufferings imbued in his flesh. Jesus' humanity was clearly manifested in what is happening here: *"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.*

*And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me:*

*Nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.*

**And being in an agony he prayed more earnestly: And his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation". [Luke 22 verses 39-46, King James Bible].**

Here we see God's Son sweating drops of blood and we discover him in great distress, begging that the cup, representing the suffering he was to undergo, might be taken away from him.

Here the only ones who witness this scene are God, the holy angels and certainly the devil, because Jesus' disciples were asleep.

So, having no audience, Jesus certainly was not faking as he was suffering immeasurably and his suffering was in no way comparable to what we have experienced in our own worst moments.

Come to think of it, such psychological suffering that leads to sweating "*drops of blood*", which you endure for the salvation of humanity, is terrible! Let us not forget, his suffering was not fake but real, because Jesus had the same nature as us and therefore was exposed to the same temptations as us.

In order not to sin, it was through prayer that he won all of his victories, for which, among other things, he spent nights in prayer:

[*Luke 6 verse 12*], [*Luke 3 verse 21-22*], [*John 11 verse 41-42*], [*Luke 9 verse 18*], [*Luke 11 verse 1*].

It was the Spirit of God that sustained him and gave him the power to win the victory, not his divinity [*Luke 4 verses 14-15*].

It is because Jesus was praying that he also asks us to do the same so that we can stand firm. This exhortation is presented to us in [*Luke 21 verses 29-36*].

It is addressed to us, as the children of God, who are experiencing all of the turbulence in these final days before Christ's second coming.

In order to understand it, we must read this text in its entirety, which teaches us that difficulties must descend on all them that dwell on the face of the whole earth "*like a net*". Our Saviour exhorts us to watch and pray so that we may be able to withstand all that is to come.

In these difficult times when the coronavirus, in particular is raging, this recommendation is most important, because despair is pervasive and the risk of being overwhelmed is great.

Returning to Jesus, he became a bridge between God and mankind by virtue of everything that he experienced and he is now the only path that leads to the Lord [*Hebrews 10 verses 19-22*], [*John 14 verses 6*].

If Jesus had not become a man and if he had not taken flesh in Mary, a woman under the yoke of sin, like mankind, he could not have been that divine bridge between God and us.

Thus, those who declare that Mary was without sin make her a goddess, thereby disregarding and despising Jesus' divine sacrifice because, by rejecting the fact that he was fully human, they go against God's plan and make him unfit to redeem us.

Let us continue by discovering another virtue that the Catholic Church attributes to the mother of Jesus, even though Jesus Christ "alone" is the repository of this virtue.

In order to do this, let us read this: **"[...] This is why in the Church the Blessed Virgin is invoked under the titles of advocate, helper, benefactress, mediator, all this, however, understood in such a way that, there is no exemption from or enhancement to the dignity and effectiveness of the sole Mediator, Christ. [...]"**.

[*Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII.*

*Chapitre VII: Le caractère eschatologique de l'Église en pèlerinage et son union avec l'Église du ciel. Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].*

The use of this text by the Catholic Church in order to present the Virgin Mary as the mediator and advocate to be invoked is like "trying to make a bun by splitting a hair in four".

This is still in total opposition to what is written in the Bible, because as we have seen, Christ is the only mediator between God and mankind and is the only advocate who intercedes for God's people.

There cannot be two mediators! Here is what it is: **"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].*

As you can see in this text, the blood of Jesus cleanses us from all sins as soon as we confess them.

As an atoning victim, he is the advocate of those who have sinned.

We all know that Mary's blood did not flow and that she was not an atoning victim for sin, which would imply that she should have died and risen again, which is not the case, so we can say that she cannot be called "*Mary the advocate*" of divine intercession.

*Jesus Christ is the only one who is worthy of the title of "heavenly intercessor advocate"!*

Not only has the Catholic Church usurped titles that belong to Jesus alone, in order to give them to Mary by attributing her merits, but moreover, it has taken away from the Holy Spirit the roles that are hers. I explain myself by inviting you to read the following:

*We have already seen that Catholic dogma presents the mother of Jesus as the mediator who brings the prayers of mankind to her son and intercedes for them at his side.*

*This role is that of the Holy Spirit, who alone is empowered to act at this level.*

This gives us some information: **"In the same way the Spirit [comes to us and] helps us in our weakness.**

**We do not know what prayer to offer or how to offer it as we should, but the Spirit Himself [knows our need and at the right time] intercedes on our behalf with sighs and groanings too deep for words.**

*And He who searches the hearts knows what the mind of the Spirit is, because the Spirit intercedes [before God] on behalf of God's people in accordance with God's will". [Romans 8 verses 26-27, Amplified Bible (AMP)].*

We cannot convey our prayers or those of others directly to God without the Holy Spirit making the connection.

The Holy Spirit is the one whom God has established to guide His people in all things, which implies that it is not the mother of our Saviour who is empowered to do so.

Moreover, the work of provider and comforter attributed to the Holy Spirit was also granted to Mary.

This text presents these facts to us: *“Having taken part, like the Most Holy Mother of God, in the mysteries of Christ, raised by the grace of God, after her Son, above all angels and men, Mary is legitimately honoured by the Church with a special form of worship.*

*And in fact, since the most remote times, the Blessed Virgin has been honoured under the title of “Mother of God”;*

**And the faithful take refuge under her protection, calling upon her to answer their needs particularly in times of distress.**

*Especially since the Council of Ephesus, the worship of God’s people towards Mary exhibited in the forms of veneration and love has increased to an extraordinary degree [...].”*

*[Extract from: « Concile du Vatican 2, qui c'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII.*

*Chapitre VII: Le caractère eschatologique de l’Église en pèlerinage et son union avec l’Église du ciel.*

*Partie 48, Caractère eschatologique de la vocation chrétienne » (translated into English from the original text)].*

In view of what this Catholic text presents, all of the virtues that are attributed to Mary, the mother of Jesus, would seem plausible if these pernicious precepts had not been subjected to the filter of God’s Word in order to detect that they have no biblical foundation.

Let us note this again that the mother of Jesus would be the one who protects and defends us in times of danger. How could she do this from the depths of her tomb?

Moreover, it is the Holy Spirit that the Lord has established as the defender and therefore the protector of his people. This is how this situation is presented:

**"As for me, I will pray to the Father and he will give you another defender so that he will stay with you eternally:**

**The Spirit of the truth, which the world cannot accept because it does not see it and does not know it.**

*[But] you, you know him, for he stays with you and he will be in you". [John 14 verses 16-17, Bible Second 21 (translated into English from the original text)].*

The Holy Spirit acts as a defender, just as a lawyer would. This gives us some information: *"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:*

**For the Holy Ghost shall teach you in the same hour what ye ought to say". [Luke 12 verses 11-12, King James Bible].**

We have seen that it is also the Holy Spirit interceding for us with the Lord *[Romans 8 verse 27].*

Again, we see that the Catholic precepts are contrary to what the Holy Scriptures say:

*This religion presents Mary, as mother, as the consoler of men, a role which the Lord attributed to the Holy Spirit.*

The reality is quite different! Here is what we can read about this:

**"When the Comforter has come, the Spirit of truth, he will guide you into all truth [...]" [John 16 verse 13, Bible Louis Segond (translated into English from the original text)].**

One might think that this is not very serious and that it has no consequences and that it is almost ridiculous to point out this state of affairs. And yet! Let's see what follows:

*"The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebub (Satan)," and "He is driving out the demons by the [power of the] ruler of the demons." [...]*

**"I assure you and most solemnly say to you, all sins will be forgiven the sons of men, and all the abusive and blasphemous things they say;**

**But whoever blasphemes against the Holy Spirit and His power [by attributing the miracles done by Me to Satan] never has forgiveness, but is guilty of an everlasting sin [a sin which is unforgivable in this present age as well as in the age to come]” — [Jesus said this] because the scribes and Pharisees were [attributing His miracles to Satan by] saying, “He has an unclean spirit”.**

*[Mark 3 verses 22, 28-30, Amplified Bible (AMP)].*

It appears, therefore, that such acts are more than serious because they cause those who practise them to lose eternal life, for they make them responsible for an unforgivable sin, which will never be forgiven, either in this life or the next.

According to the view of the scribes, Jesus cast out demons by using their power and not that of God (*therefore of the Holy Spirit*).

By claiming this, they are committing blasphemy against the Holy Spirit. Yes, because the spiritual gifts, including that of the casting out of demons are the preserve of God’s Spirit, the only one empowered by the Lord to put them to work [*1 Corinthians 12 verses 1-11*].

Thus, by attributing the virtues of the work of God’s Spirit to a third party, one commits blasphemy and is responsible for a sin, which is unforgivable before God.

*This is why the devil made sure that a multitude would be responsible for such a sin by idolising Mary and attributing to her the virtues and merits, which only belong to God’s Spirit. There is still time to repent and abandon such doctrines!*

*Hope remains for all those who, in all innocence, have complied with these principles of men, because God in his great mercy and in his immense leniency has left us a safeguard.*

*The Lord does not take into account the times of ignorance.*

*He merely calls upon us to repent and turn away from our evil ways and in this case from these pernicious doctrines and to accept Jesus as our personal saviour so that we may be saved [*Acts 17 verses 30-31*], [*Proverbs 28 verses 13*], [*Acts 2 verses 38-39*].*

## 9.4 The manifestation of miracles and lying wonders performed by the son of perdition

We have already discovered many iniquitous deeds that had to be practised by the enemy of God, also called "*the son of perdition*".

Nevertheless, there is still so much to be denounced about this prophecy; its fulfilment, as we have seen, is manifest through the works of the Catholic Church. Let us now turn our attention to another fact that this prophecy presents. In [2 *Thessalonians 2 verses 9-10*] we are told that Satan will give his servant, also called the ungodly, power to perform miracles and lying wonders.

We can therefore deduce that not all miracles come from God. Also, it appears important when miracles occur, to consider the context in order to know the author of such events, God or his enemy. We are therefore going to discuss this topic.

First of all, it should be noted that in the history of Christendom, it is the Catholic Church that has reported the most miracles. I consider that the best known of them are those which occurred in Lourdes.

We are therefore going to analyse some of the "*miracles*" that this religion claims to have to its credit in order to determine whether they fit into the biblical canvas that the Lord has established.

Here is what the Lourdes site tells us about it: **“For more than 160 years, crowds have gathered there, originating from every continent. During the first appearance, on the 11th of February, 1858, Bernadette was only accompanied by her sister, Toinette, and a friend, Jeanne Abadie.**

**In just a few weeks, Lourdes enjoyed the reputation of a “city of miracles”.** [...] *After the official recognition of the apparitions by the Church in 1862, the first local pilgrimages are organised. [...]*”  
[From the site: « <https://www.lourdes-france.org>, partie: *Les signes de Lourdes: Les foules* » (translated into English from the original text)].

Let us finish with this: **“Officially, 80,000 sick and handicapped people from all over the world visit Lourdes each year. [...]**”  
[Taken from the site: « <https://www.lourdes-france.org/signes-lourdes/>, partie: *Les signes de Lourdes: Les personnes malades et les hospitaliers* » (translated into English from the original text)].



For your information, it is said that “*The virgin*” Mary first appeared to *Bernadette Soubirous* in 1858 in a cave in *Lourdes* called *Massabielle*. Otherwise for there to be healing, sick people are supposed to make a pilgrimage to Lourdes to invoke the healing power of the holy “*virgin*”.

They must therefore worship the statue of Mary located in a sanctuary that has been dedicated to her. In this place the mother of Jesus bears the name of “*Our Lady*” of Lourdes. It should be noted that visitors of all nationalities come in large numbers to worship it.

This informs us and is also taken from the Lourdes site: **“The Grotto of Apparitions is the heart of the Sanctuary. The spring and the statue of Our Lady of Lourdes that it houses are the object of all of the attention of the pilgrims. [...]**

**The alcove where the statue is located marks the place where, more often than not, the Virgin Mary stood when she appeared to Bernadette Soubirous [...]** [From the site: « <https://www.lourdes-france.org/signes-lourdes/>, partie: *Les signes de Lourdes: Passer à la Grotte* » (translated into English from the original text)].

Let us supplement our studies with this other text: **“[...] The sick and the so-called healthy alike meet at the foot of the Grotto of Apparitions, in front of the Virgin Mary for a shared prayer”.**

[From the site: « <https://www.lourdes-france.org/signes-lourdes/>, partie: *Les signes de Lourdes: Les personnes malades et les hospitaliers* » (translated into English from the original text)].

We discover in the previous text, that visitors to Lourdes, sick or in good health, address group prayers to the statue of Mary. In what follows, we are told “*that within the cave dedicated to her, lights are offered to her in abundance*”:

*“[...] The helpers (feutiers) who manage the stocks of candles and ensure the Grotto is always illuminated watch from the inside of the Sanctuary in the candlelight. In the silence of prayer, both day and night, the thousands of candles left by the pilgrims are gently consumed. These dedicated men take turns from morning to night.*

*Thus, each year, on average more than 400 tons of wax are burnt.*

**The candles can range from 130g for the most common ones, to up to 70 kg for the largest.**

*Some members of the team, called "the feutiers of the Apparition", have the special task of watching over the candelabra of the Grotto made up of 90 candles with a larger candle at the summit".*

*[From the site: « <https://www.lourdes-france.org/signes-lourdes/>, partie: Les signes de Lourdes: Participer à la procession mariale » (translated into English from the original text)].*

As you can see, in this century pilgrims who come to the Grotto of Lourdes for healing, must leave candles and pray at the statue of Our Lady of Lourdes, which represents the “*virgin*” Mary. Here we find the basis of the Roman worship which called upon its followers to light candles and pray for the statues (*idols*) of their “*gods*”, who were generally, it should be remembered, the illustrious deceased.

Let us note, if necessary, this other similarity with the Roman custom which dictated that the fire burn continuously. We are told that a dedicated staff is responsible for ensuring that the cave is always illuminated. On average, *400 tons of wax* coming from the melted candles is burnt in Lourdes every year.

All of this ceremonial which surrounds the “*miracles*” of Lourdes is “*very beautiful*”, nevertheless a “*small problem*” remains and relates to several biblical points which explain to us the nonsense of this worship.

The first of these points concerns what is announced on the statues in the Lord’s Holy Law. This is what it commands:

**"You must not make any idols. Don't make any statues or pictures of anything up in the sky or of anything on the earth or of anything down in the water. Don't worship or serve idols of any kind, because I, the LORD, am your God.**

**I hate my people worshipping other gods. People who sin against me become my enemies, and I will punish them. And I will punish their children, their grandchildren, and even their great-grandchildren. But I will be very kind to people who love me and obey my commands.**

*I will be kind to their families for thousands of generations".*  
*[Exodus 20 verses 4-6, Easy-to-Read Version Bible (ERV)].*

Here we discover that the Lord forbids us from making statues of anything on the earth, in the heavens or in the waters in order to bow down to them and worship them.

This commandment of the Lord, I mentioned in the chapter entitled "*Sunday as a day of rest for the glory of "the Eternal God" or of the "sun god"*", by demonstrating, Bible in hand, that the Catholic Church has falsified and flouted it, by establishing the worship of statues and therefore idols. It is important to understand that the Lord cannot deny himself, because he has no variation in him, he remains the same, he does not change [*James 1 verse 17*], [*Malachi 3 verse 6*].

In doing so, he cannot at the same time prohibit the worship of statues and other representations and grant miracles through them.

Let us not forget that the Lourdes miracles are directly linked to the veneration that pilgrims have for the statue of Our Lady of Lourdes, so they are nonsense.

Taking God's commandments as a basis, we can immediately deduce that what is happening in this cave violates God's law. Another element is presented by the Catholic Church in order to justify the "said" miracles which "happened" in Lourdes and is presented thus:

*"The apparitions of Lourdes took place four years after the solemn proclamation of the dogma of the Immaculate Conception by Pope Pius IX. On the 25th of March, 1858, in the dark and humid cave of Massabielle, Mary spoke with Bernadette informally, who questioned her and she told her her name:*

**"I am the Immaculate Conception"**. [*From the site: « <https://eglise.catholique.fr>, partie: Lourdes et l'Immaculée » (translated into English from the original text)*].

I recall that this Catholic doctrine of the "*Immaculate Conception*", presents Mary as having been exempted from original sin, which we have seen is without biblical foundation. Let us not lose sight of the fact that Mary was a faithful servant of the Lord and as such, during her lifetime, she did not transgress the Holy Scriptures.

As a result, if she were still alive, she would never ever be associated with an idolatrous worship where statues are illuminated and worshipped. Moreover, being a mortal human being she could not dishonour the Lord by recognising herself as being born without sin.

Finally, it must be remembered that Mary died and is not in heaven. No passage in the Bible affirms anything to the contrary. How can she speak to the living from the depths of her grave?

*This woman certainly had an apparition but it was not Mary.*

I can tell by virtue of the above and also because according to [2 Corinthians 11 verses 13-15], demons have the capacity to take on the appearance of anyone they choose.

It is not improbable that in the cave, they could have taken on the appearance of Mary, the late servant of the Lord.

It must be said that by this act, the Catholic Church also fulfilled the prophecy presenting the ungodly one who was to perform miracles and lying wonders, under the guise of the power that Satan would give it. Let us review what is said about this:

**"And then shall that Wicked be revealed [...] Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness [...]"** [2 Thessalonians 2 verses 8-10, King James Bible].

A vital point is presented to us here as we are told that those most extraordinary manifestations that Satan will get the ungodly to carry out will be done with all of the seduction of iniquity.

To understand what this is all about, we must first of all not lose sight of the fact that iniquity is sin [1 John 5 verse 17, Bible Louis Second] and the latter is the transgression of God's law [1 John 3 verse 4, Bible Louis Second].

Thus, these things, we see, will have to be carried out in total opposition to what God's Word and above all to what his Holy Law declares. This is exactly what is happening in Lourdes, so these extraordinary manifestations cannot be blamed on any divine power.

However, what happens in this cave still gives us food for thought. We are now going to look at the repercussions of this adoration which is shown towards Mary's statue.

At first glance, this gesture seems to be harmless, but unfortunately the repercussions are extremely concerning. In order to understand this, it is important to realise who is behind the statues (*idols*) that some people adore. This will give us some information on the subject:

**"Do not be worshipers of false gods as some of them were, as it is written, The people sat down to eat and drink [the sacrifices offered to the golden calf at Horeb] and rose to sport (to dance and give way to jesting and hilarity). [...]**

*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). [...]*

*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]". [1 Corinthians 10 verses 7, 14, 19-20, Amplified Bible, Classic Edition (AMPC)].**

Here it is specified that those who worship idols (*and here it is understood that we are talking about statues*) and who offer them sacrifices are in communion with demons!

Thus, when we worship a statue, even if the latter has the face of *Jesus, Mary, angels or the apostles*, it is not those they represent that we are worshipping, but rather many demons. We have already seen that the Lord forbids us from worshipping anything other than him. He is the only one worthy of being worshipped.

As solemn as the ceremonies taking place in Lourdes may be, their foundation being the adoration of the statue of Mary, the followers of such cults become infidels with whom the Lord *"does not want to have any contact"*, because they glorify idols.

Here's what we learn about it: **"Do not be unequally yoked with unbelievers [do not make mismatched alliances with them or come under a different yoke with them, inconsistent with your faith].**

*For what partnership have right living and right standing with God with iniquity and lawlessness?*

*Or how can light have fellowship with darkness?*

**What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever?**

**What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, *I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people.***

*So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing;*

*Then I will receive you kindly and treat you with favor"* [2 Corinthians 6 verses 14-17, *Amplified Bible, Classic Edition (AMPC)*].

Remember that the Catholic religion inherited the worship of statues from the pagan religion of the Roman empire.

So we cannot serve God and idols, for there is nothing in common and no unity between the Lord and idols, nor between the children of God and idolaters. God's people are his temple and that of his Spirit.

Each one of us being a stone of this building [1 Corinthians 3 verse 16], [1 Corinthians 6 verses 19-20], [1 Peter 2 verses 4-10].

As we have seen, those who practise idolatry become temples of idols and are in communion with demons, so they become pagan temples dedicated to the glory of Satan.

This is why the Lord asks his faithful people to leave any place that practises idolatrous worship and transgresses his Holy Word.

Those who go to Lourdes, which is nothing other than a temple dedicated to idols, run the risk of becoming idolaters and therefore being rejected by the Lord [1 Corinthian 6 verse 9].

The followers of this type of worship who claim to be Christians will most likely be surprised and reject this analysis but unfortunately it is not mine as I am only quoting the Holy Scriptures.

To continue, I would like to point out that, for me, what is happening in Lourdes complies with the outline of what this text had prophesied: **"For false Christs and false prophets will appear and they will provide great signs and wonders, so as to deceive, if possible, even the elect (God's chosen ones).**

*Listen carefully, I have told you in advance". [Matthew 24 verses 24-25, Amplified Bible (AMP)].*

Here, Jesus had prophesied that false servants of God would perform great wonders and miracles, with the aim of seducing as many people as possible and even God's faithful children (*the chosen ones*) if they can.

It is important to understand that some prodigious signs are not really miracles. To understand this, we must first consider the text of *[Job 2]*.

In this text we discover how the Lord allows Satan to strike Job down with an ulcer. So it is enough for the devil to first infect a person with a disease.

Then, through the intermediary of one of his servants or within the framework of Lourdes, he "removes" (*cures*) the illness he himself had triggered. Demons are the cause of many physical illnesses.

They have the ability to make people dumb or blind and they are also the cause of certain infirmities, as well as certain states of dementia. This text gives us some information about this:

**"Then some people brought to Jesus a man who was blind and could not talk [mute], because he had a demon [was demon-possessed/demonized].**

**Jesus healed the man so that he could talk and see".** *[Matthew 12 verse 22, Expanded Bible (EXB)]*.

Let's supplement our studies with this second text: **"For unclean spirits (demons), shouting loudly, were coming out of many who were possessed; and many who had been paralyzed and lame were healed".** *[Acts 8 verse 7, Amplified Bible (AMP)]*.

Let's finish with this third text: **"Lord, have mercy on my son:**

**For he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.** [...]

**And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour".** *[Matthew 17 verses 15 and 18, King James Bible]*.

So all the devil has to do is strike a person down with one of these diseases, then use one of his servants to "cure" him and voila. It is an illusion of healing. Be vigilant about anything you see.

The above shows that contrary to our usual beliefs, miracles do not always come from God or rather should we say that there are “*false miracles*” because they have the appearance of miracles but they are not really miracles.

*These are the lying wonders. We will see this!*

To continue, I would like to come back to the “*wonders*” that take place in Lourdes and the role that the Eucharist is supposed to play in these “*miracles*” according to the Catholic Church.

To do this let us read this: **“Go and tell the Priests that a chapel should be built here and that people should come here in procession”, said the Virgin Mary to Bernadette Soubirous during an apparition.**

**Every day, from April to October, at 5 p.m., the pilgrims of Lourdes respond to the Virgin Mary’s request by gathering for the so-called “Eucharistic” procession.**

*The Procession starts in the Prairie of the Sanctuary and finishes in the Basilica of Saint Pius X with a time of adoration of the Blessed Sacrament followed by the blessing of pilgrims, with the sick occupying the front rows.*

**In the history of Lourdes, many healings have taken place at the time of the blessing of the sick. [...]**. [From the site: « <https://www.lourdes-france.org>, partie: *Suivre la procession eucharistique* » (translated into English from the original text)].

In this text the “*holy sacrament*” is presented within the framework of the miracles of Lourdes, but there is no direct link between the two.

In order to understand the miraculous power that the Catholic Church attributes to it, we must read this:

*“Father Jérôme Derroncourt: Let us remember above all that the Holy Eucharist is in itself a miracle and even the summary of all of the miracles according to Saint Thomas Aquinas.*

**What are known as the “Eucharistic miracles” took place at different periods in the history of the Church.**

**There are several kinds:**



**Many are linked to a miraculous transformation of species or appearances (blood, flesh are visible for example), others prevent or resist natural calamities (fires, floods...)"**.

*[From the site: « <https://www.france-catholique.fr>, partie: Au secours de la foi » (translated into English from the original text)].*

What we have just seen is a particularly interesting detail for our study. The first information I want to derive from these texts is the nature of the worship which is established by the Catholic Church around the holy sacrament. Here the taking of the host is mentioned, which is also called the Eucharist among Catholics.

Before discussing the reality of the miracles that are said to be performed within the framework of the Eucharist, we must first explore the Catholic doctrine that has been established around the host. So, for a better understanding of this Catholic doctrine let us read this:

**"[...] But the smallest parcel of the host contains both the body and blood of Christ. [...] Drinking from the precious chalice is not even necessary: By "concomitance" and by receiving the host one likewise receives the Precious Blood.**

*The Eucharist is the glorious body of Jesus Christ.*

*The concomitance is possible since the living and eternal body of Christ is united with His blood; to receive His body means at the same time receiving His blood. **The Eucharist is non-violent.***

**Catholics understand the Mass as the non-bloody representation of the sacrifice of the Cross. [...]"**.

*[Taken from the site: « <https://www.france-catholique.fr>, partie: Eucharistie-et-cannibalisme. L'Eucharistie (Benoit XVI à Washington, 2008) » (translated into English from the original text)].*

In addition, read this most instructive text: "[...] **And making this same point Saint Augustine calls the Eucharist the holy victim and the sacrifice of the Mediator.**

*It is a sacrifice of inestimable value and of an infinite price, since it is a God who is offered there and the same God who offered himself on the cross.*

**A sacrifice of the new law of which all the sacrifices of the old law were only shadows and figures. It is a unique sacrifice in this law of grace where we are.**

**All other sacrifices are abolished and this one is the consummation of them. For as the Son of God said to his Father by the mouth of David:**

**“You did not want, O Father, the blood of animals; you needed a purer and nobler host. That is myself. Thus I came myself, and I myself sacrificed myself”.**

**It is a non-bloody sacrifice, since the blood of Jesus Christ is no longer shed there as in his passion. [...]** *[Extract from: « Bourdaloue, 1632-1704, Instruction pour l'octave du saint sacrement » (translated into English from the original text)].*

Above all, I would like to salute one of the characteristics of Catholic prelates, which is their ability to make people take *"bladders for lanterns (present things without any foundation and make people see them as valuable)"*.

I am sure that my words will surprise you because, at first glance, there is nothing anti-biblical in what we have just read.

*And yet!* In order for you to understand my reaction, we need to make a summary of these two texts.

Before I begin, I would like to make it clear that the second text is from the pen of one of the most eminent theologians of the Catholic Church, the said Saint Augustine. *Yes, always him!*

Thus this Catholic doctrine declares that bloody sacrifices have been abolished by Jesus Christ, which is a biblical truth *[Hebrews 10 verses 1-18]*.

Thus, as God no longer accepts blood sacrifices, this doctrine declares that it is no longer necessary to continue to practise the biblical prescription, which calls for drinking the blood of Christ.

Biblically, this action of the blood is represented by the fact that we must drink the cup filled with the fruits of the vine in commemoration of the divine sacrifice of Jesus, which a verse specifies.

Instead, the host was instituted by the Catholic Church as the symbol of the body of Christ delivered for us and which also includes his blood. In doing so, the host is the representation of Christ's non-bloody sacrifice.

At first glance, there is nothing idolatrous or anti-biblical about this taking of the host in Catholic worship, which is supposed to symbolise the bread and the fruit of the vine (*the body and blood of Jesus*).

Indeed, the Lord asks us to eat the bread which represents his flesh and to drink his blood, symbolised by the fruit of the vine, in memory of him. Here is what he established: **"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:**

**For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**

**And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you:**

**This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you".** [*Luke 22 verses 17-20, King James Bible*].

Let us read this again, which reinforces what we just read:

*"For I received from the Lord Himself that [instruction] which I passed on to you, that the Lord Jesus on the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is (represents) My body, which is [offered as a sacrifice] for you. Do this in [affectionate] remembrance of Me."*

**In the same way, after supper He took the cup, saying, "This cup is the new covenant [ratified and established] in My blood; do this, as often as you drink it, in [affectionate] remembrance of Me".** [*1 Corinthians 11 verses 23-25, Amplified Bible (AMP)*].

These texts are most instructive, because they teach us, among other things, that this meal, which is the Last Supper or Holy meal, must be taken in memory of the divine sacrifice that Jesus Christ conceded for us. Here we see that the prescription he leaves us consists of two distinct stages. In the first stage the bread must be eaten in memory of the body of Christ that was broken for us.

Then in the second stage the fruit of the vine must be drunk, in memory of the blood of Jesus which was shed for us. Did you notice that the cup filled with the fruit of the vine had a special promise attached to it and to it alone and not to the bread? It symbolises the new covenant that Jesus made for us through his divine sacrifice.

It is by this covenant that we have access, through Christ, to the Eternal God [*Hebrews 10 verses 19-24*].

Thus, by only taking the bread and not drinking the cup containing the fruit of the vine, as God asks, one despises the divine sacrifice of Jesus Christ and one contravenes the divine command and those who do so will be smitten by the Lord [*Hebrews 10 verses 26-31*].

We thus understand that an action that, a priori, seems harmless, can lead to disastrous consequences and burning in "*the lake of fire and brimstone*". Yes, because by taking the host, we reject the divine blood of Christ and it is through him that he redeemed us, for without the sprinkling of blood there is no salvation [*Hebrews 9 verses 11-28*].

To you who take the host, perhaps you are unaware of what this anodyne gesture means, Well! If we refer to what God's Word says, imagine yourself binding your soul to the devil. Let us now return to the miracle attached to the Eucharist.

Thus, we already understand that, since the host is the basis of this "*said*" miracle, the latter being an idolatrous and anti-biblical bread, the miracles that result from it cannot come from the Lord.

Let us now look again at another aspect attached to the host, which is what is done with this bread (*the Blessed Sacrament*) during the Mass at Lourdes. To do this let us read this:

**"You can prepare your participation in the procession by adoring the Blessed Sacrament in a chapel of the Sanctuary [...]"**  
[Taken from the site:

« <https://www.lourdes-france.org>, partie: *Suivre la procession eucharistique* » (translated into English from the original text)].

In this text we see that the Blessed Sacrament must be adored, and here is what we can read about it again: **"The Catholic Church has rendered and continues to render this worship of adoration, which is due to the sacrament of the Eucharist [...]"**.

[Extract from: « *Catéchisme de l'Église Catholique, Article 3, le sacrement de l'eucharistie, V. Le sacrifice sacramentel: action de grâce, mémorial, présence* » (translated into English from the original text)].

In view of the above, is there any need to point out that this action alone removes any credibility from the miracles that are performed within this framework?

Yes, let us recall that the Lord forbids the adoration of objects and their worship and yet this is what is done in the "*sacrament*" of the Eucharist. Thus, we know automatically that this ceremony cannot be approved by God. It is therefore not the Divine Body of God that is received during the Eucharist.

We therefore understand that the "*miracles*" that take place during this moment of idolatrous adoration cannot come from the Lord, because there is no agreement between him and the idols, so it is Satan who is in control during these manifestations.

We have discovered in one of the previous texts that the Catholic Church describes certain miracles as "**Eucharistic miracles**", among which are mentioned natural disasters.

Thus, the Eucharist would have the power to prevent them.

Before continuing, I would like to specify that it does seem plausible to me that some major cataclysmic events were able to be contained, just because of the fact that a Catholic prelate appears before the unleashed elements of this object of idolatry that is the host.

On the other hand, after everything that we have just seen, this "*miracle*" was not able to happen thanks to some Divine power that would be conferred on the eucharist, since we saw that God does not accept this method of operating and therefore cannot work with any kind of idolatrous worship.

The explanation is given to us in the book of [*Job 1*].

**Let us read his story.** Here we see Job, delivered into the hands of Satan and how the latter has been relentless against his relatives and his possessions. Have you ever pondered the circumstances around the death of Job's children? We are told that a great wind came and hit all four corners of the house, which collapsed and killed the young people inside. Do you understand the scenario happening here?

A strong wind can generally only affect a maximum of three sides of a house. It is true that a tornado can surround an entire house and destroy it, but under no circumstances can all four corners be struck simultaneously. And since we know that it was Satan who was responsible, we can easily understand that this great wind and this fire which came down from heaven was his handiwork.

It should be remembered that demons are fallen angels [*Revelation 12 verses 7-12*] and as such they have kept their abilities [*1 John 5 verses 19*], [*2 Corinthians 11 verses 13-15*].

Changing into a flame of fire or wind are just some of their powers. This gives us some information on this subject:

**"Referring to the angels He says, [God] Who makes His angels winds and His ministering servants flames of fire" [Hebrews 1 verse 7, Amplified Bible, Classic Edition (AMPC)].**

For a better understanding, let us review this text in another version: *"Here is what God said* on the subject of the angels:

**"I use angels as I use the winds and they serve me as lightning does". [Hebrews 1 verse 7, Bible Parole de Vie (translated into English from the original text)].**

With such weapons in his hands a demon is capable of doing a lot of damage. Thus it is enough for the devil to begin to set up a natural disaster, then he incites one of his servants in a robe of *"holiness"* to set up a Eucharistic ceremony, at the end of which, the danger calms down and the trick is complete.

The story of Job presents us with the extraordinary capabilities with which demons are endowed. So a miracle that is performed (*however extraordinary it may be*) on the basis of idolatry cannot come from God, but is a fruit that the devil gives his servants to bear.

We will now consider another situation which is linked to the miracle presented by the Catholic Church as having been manifested within it. To do this let us first discover the basic details by reading this: *"When he had, according to the accustomed rite, to divide the holy host. At that moment the Eucharistic bread was replaced in his hands by the visible flesh of the Lord.*

**His fingers were bloody. [...] A simoniac and concubinary priest, who arrived during the mass for the breaking of the body of the Lord, all of a sudden saw three sparks of fire shoot up from the sacred host. They penetrated through his priestly vestments and left the unfortunate priest with three burn marks on his breasts, for which he still bears the scars. [...]"**

[Extract from: *« Lettre de saint Pierre Damien à Desiderius, abbé du Mont-Cassin, que Lanfranc opposa à Bérenger au concile du Latran. Sous le pontificat de Nicolas II (1059-1060), histoire de l'Eglise de l'abbé Darras, tome 21 » (translated into English from the original text)].*

Let us supplement our studies with this: *“Platina reports the following fact in the life of Pope Urban IV. In 1263, a priest from Bolsena, after speaking the words of consecration over the bread, began to doubt the effectiveness of his words. [...]*

*At that same instant, blood began to drip from the holy host and flow drop by drop like a gentle rain falling from the sky. [...]*”. [Extract from: « R.P. Martin de Cochem, dans explication du saint sacrifice de la messe » (translated into English from the original text)].

In order to understand how extraordinary events, that seem unreal, can occur without being miracles, we must take into account one of the powers that the devil holds.

To find out more read this: **“[...] There they met a Jewish man named Barjesus who did magic. He was a false prophet. [...]**

**But the magician Elymas (as Barjesus was called in Greek) spoke against them, trying to stop the governor from believing in Jesus.**

**[...] And said, “You son of the devil, full of lies and all kinds of evil tricks! You are an enemy of everything that is right.**

*Will you never stop trying to change the Lord’s truths into lies?”* [Acts 13 verses 6, 8 and 10, Easy-to-Read Version Bible (ERV)].

Let us supplement our studies with this most instructive text:

*“And I will make Pharaoh’s heart hard, and multiply My signs and My wonders (miracles) in the land of Egypt. [...]*

*So Moses and Aaron came to Pharaoh, and did just as the Lord had commanded; Aaron threw down his staff before Pharaoh and his servants, and it became a serpent.*

**Then Pharaoh called for the wise men [skilled in magic and omens] and the sorcerers [skilled in witchcraft], and they also, these magicians (soothsayer-priests) of Egypt, did the same with their secret arts and enchantments.**

**For every [a]man threw down his staff and they turned into serpents; but Aaron’s staff swallowed up their staffs. [...]**

*So Moses and Aaron did as the Lord commanded;*

**Aaron lifted up the staff and struck the waters in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned into blood.**

*The fish in the Nile died, and the river became foul smelling, and the Egyptians could not drink its water, and there was blood throughout all the land of Egypt.*

**But the magicians of Egypt did the [c]same by their secret arts and enchantments [...]" [Exodus 7 verses 3, 10-12, 20-22, Amplified Bible (AMP)].**

And now let us finish with this final text: *"Then the Lord said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and canals, over the pools [among the reeds], and make frogs come up on the land of Egypt."*

**So Aaron stretched out his hand [with his staff] over the waters of Egypt, and the frogs came up and covered the land of Egypt.**

**But the magicians (soothsayer-priests) did the same thing with their secret arts and enchantments, and brought up [more] frogs on the land of Egypt". [Exodus 8 verses 5-7, Amplified Bible (AMP)].**

Before developing these texts, it is important to understand that the Lord disapproves of magic and prohibits his people from practising it.

This art is part of the occult world and is one of the fruits of the flesh [2 Chronicles 33 verses 6], [Galatians 5 verses 20].

With this in mind, keep yourself and especially your children away from those who practise this, for the Lord says that he is irritated by those who practise magic. Let us now return to our two texts.

By summarising them, we discover that magic is just some of the skills that Satan communicates to his servants.

*Through magic they have the ability to transform things, like water into blood.*

In addition, we find out that the Pharaoh's magicians also turned their staffs into snakes.



We find there an important clue in order to understand how the miracles and false wonders that prophecy attributes to the ungodly (*the son of perdition*) are manifested.

Notice that the servants of Pharaoh, who changed water into blood, were magicians.

They identically reproduced certain miracles of Moses and Aaron:

- *They made snakes appear.*
- *They turned water into blood.*
- *They made frogs appear.*

So the miracles and lying wonders that the servants of Satan perform are nothing but magic.

They are illusions. It is therefore this type of work that prophecy presents as having to be carried out by the ungodly and therefore the Catholic Church.

Thus in the case of the bloody host, related previously, this is nothing new and is just a replica of the blood, which the magicians of Egypt made appear.

We have also seen that the Egyptian magicians transformed sticks and therefore inert matter into a living being (*snakes*), so the host which turns into a piece of meat is of this ilk.

To understand the phenomenon of the host with the three sparks of fire burning a simoniac priest, we must consider [*Hebrews 1 verse 7*], which presents the angels as flames of fire, and [*Revelation 12 verses 7-9*], [*Jude 1 verse 6*], which describes Satan and his seed as fallen angels.

So demons are spirits [*Ephesians 6 verse 12*] and thus invisible, so it is enough for one of them to make sparks fly out of the host and cause that priest to be burned.

And so the trick is done and those who attend the scene see nothing but fire! Let us always be vigilant with regard to the teachings and spiritual acts that are presented to us.

To do this, we must always refer to God's Word to see with what spirit those who present themselves as serving the Lord are motivated [*1 John 4 verse 1*].

*We must confront all those, including me, who say they serve the Lord by probing their deeds through God's Word.*

## 10 How did Christianity come to wear the coat of arms of paganism in matters of dreams and visions to the detriment of the Word of God?

To begin this section, I would say that the advances that humanity has been able to make on all levels during this century of Lights have been meteoric. Man walked on the moon, the Internet was born, 4 D revolutionized film images, presenting them to us in four dimensions.

The cinema screen disappears with these kinds of films, and through suitable glasses we see the actors as if they were standing next to us. So much so that we find ourselves at the heart of the action.

Which makes our adrenaline rush when we now watch these kinds of movies. On the other hand, this major technological advance that is 4 D has a very annoying weak point, because without the adapted glasses, the film is blurry. If you try to look at it without the glasses, your eyes quickly hurt. In doing so, the advances that man has made century after century must be seen with the right supports.

This reality is especially true for dreams. Many in this century continue to view them on an outdated basis. In doing so, they ended up making a distinction that there are dreams that come from God and that have value and others that they think are worthless, because supposed to be crazy images that our brain generates.

Before developing on this theme, it is important to know that the French version of the author's thesis, which is the center of this chapter, is easier to understand than the one in English. The reason is that in the one that is in French two different words are used to present dreams and each of them was proposed by him to qualify a specific type of dream.

Thus, for dreams which, according to him, present things to come, he qualifies them as "*dreams*" (*which is written in French « **songe** »*).

So that we are clear in our study, when it comes to this type of dream I would write "**dreams (« **songe** »)**".

In some English versions of this man's writings he uses the term **"dreams proper"** to describe this type of dream. All this is not the English basis because only one term qualifies both and it is *"dream"*. However, it is important to note that in some versions of the English Bible, a distinction is also made between two types of dreams.

When it comes to a dream which for the author comes from God it is written **"dream dreams"**, and for those which are supposed to be unimportant, it can be read *"dream"*.

In addition, the author of this thesis makes a distinction with another category of dream which for him has no reason for being and he calls it **in French "rêve"**. For him they are just reminiscences of unimportant images that our brain imposes on us during our sleep. When I told you about this type of dream, I would write **"dream (« rêve »)"**. Now that point has been made, let us return to our author.

To do this, I would tell you that his influence on the world of dreams and visions was decisive. So that on this day, centuries after his death, his thesis is that which is still in force and is observed by the greatest number, and that whether they are Christians or not. In doing so, they believe that there remain two categories of dreams. They put on one side, the *"dreams (« rêves »)"* which they believe have no *raison d'être* and are received by ordinary people.

This type of dream is put aside because it is accused of being made up of crazy and unimportant images. Conversely, they believe that *"dreams (« songes »)"* are messages from God (*for Christians*) or are a form of divination (*for those living without God*).

The *"dreams (« songes »)"* are supposed to be received only by consecrated men and women or by those who have reached a high level of consciousness (*spiritual level*). The *"dreams (« songes »)"* are supposed to present things that will come true in the future but are, according to this thesis, always encrypted. What I have just presented to you is the basis of a great amalgamation, which ended up laying the foundations for the desacralization of dreams and visions.

What concerns me in the doctrine that this man instituted is not that the world (*those living without Christ*) can profess such a doctrine, but it is that this philosophy has become the basis of faith of the greatest number in the world. bosom of Christendom. Yet the source of such teaching does not come from the word of God.

The one who drew the distinction between '*dreams* (« *songes* »)' and '*dreams* (« *songes* »)' was Macrobe. In the following text, we will find out more about his philosophy in this area: **"There are five genres of dreams. That of Scipio contains the first three genres.**

To these preliminaries of the analysis of Scipio's Dream, let us add the definition of the various genres of dreams recognized by antiquity, which created methods to interpret all those bizarre and confused figures that we see while sleeping; It will be easy for us, then, to fix the genre of the dream which occupies us.

All the objects that we see while sleeping can be classified under five different genres, the names of which are: The "dream (« *songe* »)" proper, the vision, the oracle, the "dream (« *rêve* »)", and the specter. The last two genres are not worth explaining, because they do not lend themselves to divination. [...]" [*Extract from: Commentaire sur le rêve de Scipion I, 3, par Macrobe; chap. III; Rome 420, trad. sous la dir. de M. Nisard, Paris, 1850 (translated into English from the original text).*]

This is the introduction to *Macrobe's* text on his *Commentary on Scipio's Dream*. Now that these foundations have been established, it is vital for me that you have a better view of who its author was, and what the basis of faith he professed was. Basically his name is *Flavius Macrobius Ambrosius Theodosius*, and he lived centuries ago.

During my research I discovered that he lived between the *years* 370 to 430. Macrobius was a Latin (*Roman*) writer and philosopher, history teaches us that he is one of those who left humanity the most practiced legacy in this century in terms of dreams and visions. Otherwise, although his philosophy was emulated even in the ranks of Christians, he was not classifiable in the ranks of worshipers of God, but of "*gods*". Let us discover in this text some elements of answer:

**"[...] Divinities, cries out Turnus, whose cult I have always respected [...] O Faun, help me, I implore you! And you, Protective Earth of men, hold back its javelin! [...]**

That the Trojans, without any respect, had cut the trunk of a sacred tree [...] Let us now come to the first part of the definition of the holy thing, that is to say considered synonymous with the sacred thing and religious thing. *The poet says [...]*

*Here is that we see come out, from the top of Iule's head, like a luminous a cob [...] Frightened, we tremble with fear, we shake the child's head of hair, and we we strive to extinguish these holy fires [...]*

**In this passage, the epithet of saints is given to fires, for that of sacred, because they were produced by the divinity [...] The antiques Pelages consecrated him to Sylvain, god of fields and flocks"** [*Extract from: Macrobe Saturnales livre III. Commentaire du songe de Scipion; chapitre III (translated into English from the original text)*].

Here we discover Macrobe's fougé to present the things that are for him **"holy..."** as well as his conception of **"the sacred thing and the religious thing"**. These things are for him attached to pagan deities, such as **"Sylvain, god of the fields and herds"**. In addition, for him, *the earth, the fauna and the flora (especially a tree)* as well as the *fire* deserved to be worshiped, because being part of the **"sacred"** things.

To continue, let's complete with this text that *Macrobe* uses to demonstrate that dreams have no value and are useless:

**"Children of Sleep and Night, the "dream (« songe »)" were adored in Greece and Italy. They were honored with a special cult among the inhabitants of Sicyon, who had dedicated a chapel to them in the temple of the god of health. One know that the oniroscopes of antiquity prevented their dupes that, during the season of leaf fall, all "dream (« rêve »)" were fantastic, and that thus he was unnecessary to consult them.**

**We do not know if the modern pythias grant one suchreprise to weak brains who want to know their future"** [*Extract from: Commentaire sur le rêve de Scipion I, 3, par Macrobe; Rome 420, I, 3, trad. sous la dir. de M. Nisard, Paris, 1850 (translated into English from the original text)*].

In this text, he presents those who seek to know their future through their dreams as weak brains, therefore people without discernment. In addition to what we have just read, in his *commentary on Scipio's dream*, Macrobe stigmatizes the **"dream (« rêve »)"** and the specter – in the rest of this text he presents the specter as nightmares – and presents them as unimportant.

For him, they lacked the capacity for divination – which in this context presents them as incapable of presenting things to come.

On the other hand, he presents the '*dream (« songe »)*', the vision and the oracle as being predisposed to divination. In the first text of Macrobe that we had to consider at the beginning of this chapter, we discover that it is he who established that in the world of dreams that there exist, according to him, five different genres. In this excerpt from Macrobe's text, we can also note that, from the outset, he presents the '*dream (« rêve »)*' and the specter as not suitable for divination.

Which implies that they do not have the capacity to present the things to come. He presents them as meaningless that we could benefit from. We have also already seen that, for him, those who sought to understand their dreams were weak minds. In addition, Macrobe states that if we are anxious and receive (*during our sleep*) images that provide us with the solution to our predicament, it is a '*dream (« rêve »)*' that we have. In doing so, these images are irrelevant.

For him, '*dreams (« rêves »)*' are like reminiscences of the sorrows, worries, needs and hopes that we have (*wealth, honor, recognition of who we are, etc.*). According to him, it is because these various things have occupied our mind all day long that they materialize in images when we sleep, and to do so take the form of '*dreams (« rêves »)*'.

What makes the '*dreams (« rêves »)*' are, for him, mendacious! Before continuing I would like to point out that in this part we will not scrutinize Macrobe's entire thesis point by point, the reason is that I have already put together comprehensive studies on these topics in my book entitled '*Nise (The World of Dreams Unveiled)*'.

Those who are interested in these themes, I invite you to read this book, which is to be published soon, by the grace of God.

Otherwise, in this chapter we will now raise several points which demonstrate the antibiblical character of Macrobe's thesis.

Our objective being in a second time to present you his greatest disciple, which is for me rather astonishing, because this man who adored the '*gods*' has as emulator a Christian religion, and you will see it, not the least. But before I get to that, I would tell you that in the art of warfare practiced by the samurai, the primary objective was to defeat your enemy using the latter's weapons.

This is what we are going to do now. To achieve this maneuver, we will study the words that Macrobe uses to qualify the "dream (« *songe* »)" and those intended to disqualify the "dream (« *rêve* »)". Let's start with the "dream (« *songe* »)", here is what he says about it:

**"The "dream (« *songe* »)" [*lat. somnium*] strictly speaking, makes its communications to us, only in a figured style, and so much full of obscurities, that it requires the aid of interpretation.**

**We will not define its effects, because there is no one who does know them [...]**. [Extract from: *Commentaire sur le rêve de Scipion I, 3, par Macrobe; chap. III; Rome 420, trad. sous la dir. de M. Nisard, Paris, 1850 (translated into English from the original text)*].

For a better understanding of this text we must go back to the first text of Macrobe that we saw at the beginning of the chapter and where he presented the "dream (« *songe* »)", the vision, and the oracle as being able to predict the future (*according to him they lend themselves to divination*). Thus for him the "dream (« *songe* »)" is a good thing and presents it as having utility.

Nevertheless he says that it is encrypted, and specifies that no one knows it, therefore does not have the capacity to interpret it. It is this pyrosophy that has remained, many centuries later, attached to the world of dreams. For the majority, "dreams (« *songes* »)" are divine in essence, but no one really has the capacity to interpret them.

Furthermore, popular thought claims that "dreams (« *rêves* »)" on their part are not of God and have no purpose. This base is also *Macrobe* who instituted it. Here is what he established:

**"[...] The "dream (« *rêve* »)" [*gr. enupnion, lat. insomnium*] takes place when we experience while sleeping the same pains of mind or body, and the same anxieties about our social position, as those we experience being awake.**

**The spirit is agitated in the lover who enjoys or who is deprived of the presence of the loved object; It is also in those who, dreading the pitfalls or the power of an enemy, imagines meeting him unexpectedly, or escaping his pursuit [...] Let him seek and even find a way to satisfy his needs. Relative to fortune, have we desired honors and dignities, or have we feared of losing them;**

**We dream that our hopes or fears are realized. These kinds of agitations, and others of the same species, obsess us during the night only because they had tired our organs during the day:**

*Children of sleep, they disappear with him.*

*If the Latins called the "dream (« rêve »)" *insomnium* (objects seen in "dream (« songe »)"), it is not because it is annexed to the "dream (« songe »)" In a more peculiar way than the other modes stated above, but because it seems to be part of it for as long as it acts on us:*

**The "dream (« songe »)" finished, the "dream (« rêve »)" does not offer us any meaning from which we can make our profit; Its nullity is characterized by Virgil:**

**From there rise towards us all these light "dreams (« rêves »)", Mistakes of the night misleading prestiges [...]"**

*[Extract from: Commentaire sur le rêve de Scipion I, 3, par Macrobe; chap. III; Rome 420, trad. sous la dir. de M. Nisard, Paris, 1850 (translated into English from the original text)].*

To develop on what Macrobe has just presented, I would tell you that in what he established is the stick to beat him, at least to dismantle his thesis piece by piece.

To do this we must first of all be interested in the etymological explanation of these words from another time that he uses.

**Insomnium** is a Latin word that is made up of two words "in-" which translates to "no" and "somniaum". **Somniaum** is a derivative of the Latin word **somnus** which means "sleep", but its *raison d'être* is understood as "the appearance of a phantasmagorical image during sleep".

Which simply means "**dream (« songe »)**". In ancient times, the "dream (« rêve »)" was called "dream (« songe »)", which is why Macrobe interpreted the "dream (« songe »)" of etymologically as being "somniaum".

So put together these two terms "in-" and "somniaum" (therefore *Insomniaum*) therefore means "no-dream".



*The term "Insomnium", therefore represents a state of non-dream, this term that Macrobe uses here to qualify "dreams (« rêves »)" is antinomic, because how a "dream (« rêve »)" can it be a "no-dream". To understand his philosophy we must take into account the second etymological definition of this Latin word which is **insomnia**.*

*Generally this term qualifies a profound sleep disorder, which can be due to stress, anxiety, depression or some psychic alteration. This is why Macrobe identifies the "dream (« rêve »)" as being due to things (anxiety, etc.) which, having begun to agitate our mind and to tire the body during the day, continue their works harmful overnight.*

*So the word "insomnium" qualifies the oppressive images that we are supposed to have when our mind begins to rambling as we enter a daze, being between a second state and sleep.*

Now that basis established, we will continue with the word "*enupnion*" which Macrobe uses to support his thesis which presents "*dreams (« rêves »)*" as not having the faculty of presenting the things which are to occur in the to come up.

And that, in opposition to the "*dreams (« songes »)*" which, for him, have this capacity.

**Enupnion (ενύπνιον)** *is a Greek word meaning a "dream (« songe »)" or "a dream (« rêve »)". This term has an etymological root which is formed by two Greek words:*

*"In" which translates as "to, at, in, with, among, on, through", during" and "hupnos" which means "sleep" or "fall asleep".*

*Literally, enupnion therefore means "during sleep", but is generally understood to mean "image received during sleep".*

Now that this foundation has been established, let us go to the Word of God.

Although Macrobe introduces the word "*enupnion*" to desecrate the "*dream* (« *rêve* »)", this word is the same one that the Bible uses in order to give them their credentials and establish their perennality. Here is what we can read about it in the Bible in the Greek version:

"Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα.

Καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια (Ἐνύπνια → Ἐνυπνίσις) ἐνυπνιασθήσονται". [Acts 2 verse 17, Bible grec-français Theotex].

This text when translated into the 1910 version of the *Louis Segond Bible* gives: "*In the last days,*" said God, "I will pour out of my Spirit on all flesh; Your sons and daughters will prophesy, your young men will have visions, and your elders will have of "dream (« *songe* »)". [Acts 2 verse 17, Bible Louis Segond (translated into English from the original text)].

Let us now discover this text in a more current version of the *Bible of Louis Segond*, the *Segond 21* of 2007: "*In the last days,*" says God, "I will dumping out of my Spirit every human being; Your sons and daughters will prophesy, your young people will have visions and your old men will have of "dream (« *rêve* »)" [Acts 2 verse 17, Bible Segond 21 (translated into English from the original text)].

First of all, I want you to know that it was important for me to present this text in two different versions, taken from the pen of the same *theologian*, *Louis Segond*.

What differentiates these two texts is the time. The first was written in times gone by, in 1910 and the word to use to designate dreams was the one used at the time and is "*dream* (« *songe* »)".

The second version, as for it is current, it is the fruit of the reorganization of the work of *Louis Segond*, which was carried out without altering his thought, the objective being to insert more current words in place of those that this theologian wrote.

So it's just a facelift, in doing so, in this new version the word "*dream* (« *songe* »)" that Louis Segond had once used to be replaced by a more current word which is "*dreams* (« *rêves* »)". Otherwise, in this biblical text, seen in various versions, the term "*enupnion*" (*ενύπνια*) that Macrobe used, qualifies both the reality of "*dream* (« *songe* »)" and that of "*dreams* (« *rêves* »)" which the Lord promises to give to His servants and to His handmaidens in the last times.

Thus, *a contrario*, from what Macrobe established, the Word of God teaches us that "*dreams* (« *rêves* »)" (*enupnion*) are therefore of divine essence and will remain until the end of time. Which brings us to the conclusion that the words "*enupnion*" "*dream* (« *rêve* »)" and "*somnium*" "*dream* (« *songe* »)" which *Macrobe* uses both mean, in their etymological basis, the same thing, namely "*dream*".

We find this reality in the Bible where the "*dream* (« *rêve* »)" and the "*dream* (« *songe* »)" are one and the same thing. Now these bases are laid, it is time to come to the identity of the unexpected disciple of Macrobe who while being a pillar of Christendom advocates these doctrines resulting from paganism. To be clearer, I present this text to you: To be clearer, I present this text to you :

**"[...] Historically with regard to the ranking and different types of dreams, Saint Gregory the Great, pope in 590, distinguishes three main types of dreams: Those due to food and hunger, those sent by demons and those of divine origin. Following him, only dreams of divine origin will be tolerated.**

**Oniromancy (the science that studies dreams) is indeed becoming a prohibited practice. In his work *Liber de spiritu et anima* (The Spirit and the Soul), written by a Cistercian monk in the XIIth century, Alcher of Clairvaux, following Macrobe's conceptions, classifies dreams into five different types.**

- One cannot explain the dreams and visions that we have in this century through biblical prophetic symbols.
- the oraculum, a dream that God sends to his emissaries;
- the visio, a clear prophetic dream;
- le somnium, "*dream* (« *songe* »)" requiring interpretation;

— l'insomnium, common and without interest "dream (« rêve »)";

— The phantasma, ghostly appearances, during the first phases of sleep, which includes nightmare or the ephialtes. [...]"

[Text written by: Père (catholique) Silvio Gaston Moreno, publié le 1<sup>er</sup> juillet 2015 on the blog: [www.blogcathedraletunis.com](http://www.blogcathedraletunis.com) (translated into English from the original text)].

This is important, because written by a Catholic eminence of this century, who draws his words from the writings of a Cistercian monk (therefore Catholic), *Alcher de Clairvaux* who lived in the 12<sup>th</sup> century. It is therefore the base of both past and present of the Catholic Church which is presented here. As this religion is the dominant one in Europe, we can easily understand that this philosophy is also that of the greatest number of Europeans.

The most dramatic thing, for me, is that even Protestant Christians share this philosophy, without having sought to know its origin. But is what we read in this thesis divine in essence ? In order to be clear on this subject, we need to return to the information that this text by Father (Catholic) *Silvio Gaston Moreno* brings us.

He tells us that these allegations are taken from the writings of the monk *Alcher of Clairvaux*, who himself used the writings of the so-called *Macrobe* in order to establish his thesis. We will therefore discover the bases of teaching that *Macrobe* has established.

Now these bases recorded, we must come back to *Macrobe's* thesis, especially the first text that we read, because in these lines we have seen that he presents, among other things, the "dream (« songe »)" and vision as lend themselves to divination. Here he specifies that the last two of the list, therefore the "dream (« rêve »)", and the specter, not of divinatory capacity, which implies that the first three, therefore, the "dream (« songe »)", *the vision and the oracle*, for their part, have this ability. Which places them at the level of the occult.

My feeling is that that part of *Macrobe's* doctrine, which makes an amalgamation of dreams and vision and divination, is the one that harmed them the most, because they are presented as part of the occult.

The Catholic Church, for its part, has not helped matters. This religion, having adopted the writings of the pagan philosopher Macrobius, who presented, among other things, "*dream (« songe »*)" and visions as part of divination.

It is only natural that this religion ended up desecrating them by presenting them as part of the occult world.

Would Macrobius and the Catholic Church be right in declaring that a certain type of "*dream (« songe »*)" should not be taken into account, as it is not of a divine nature. In reply I would say that in life everything is a matter of perspective ! The way we look at something can leave us with a positive or negative impression. For example, if you look at a wildlife magazine, where you see a lioness slitting the throat of a gazelle, at least two judgements can be made.

The first will come from Sunday viewers who know nothing about the law of nature. They will face this scene with a feeling of disgust and anger towards this lioness, who will become for them a bloody beast. *Oh... poor little Gazelle. Oh no... ouch... nasty lioness...*

In contrast, with these reactions, we have those who know the cycle of life, and know that a lioness never kills for pleasure, but to feed herself, her cubs and her male, etc.

The finality will be that the carcass of this gazelle will fertilize the grass of the savannah, which will in turn be eaten by ruminants, which will in turn become the prey of the felines etc. Morality appearances are often deceptive, as is what we have just seen.

*Macrobe* presents certain "*dream (« songe »*)" as being related to divination. He presents others as useless, because without the ability to present things to come and the Catholic Church to endorse this doctrine. *All this I hear him!*

But this is not what the word of God presents to me. No matter how much you read the Bible from Genesis to the Apocalypse, you will never find a text that presents dreams, "*dream (« songe »*)", nightmares, divine oracles, visions, as being linked in one way or another to divination.

One of the Bibles that presents such a thing is none other than the Catholic Vulgate, which has been falsified. I present this reality in the chapter entitled "*Beginning of the falsification of the biblical knowledge of dreams and visions*".

In order to find out if what Macrobius says is of divine essence, we need to find out, what is the basis of dreams, as well as that of divination, so we will know if there is a correlation between the two.

We will begin by discovering where dreams and visions come from. To do this let us read this: **"God does speak, sometimes one way, sometimes another, but people do not pay attention to it.**

**In a dream, in a vision in the night, when people are falling into a deep sleep, while they slumber on their beds, he whispers a revelation into people's ears, and he confirms his warnings to them, in order to turn a man from his course of action and to suppress a person's pride. He spares his life from the pit.**

**He spares his life from crossing the stream of death".** [*Job 33 verses 14-18, Evangelical Heritage Version (EHV)*].

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

Here we discover that dreams and visions are the language through which the Lord speaks to men and especially to the Prophet.

Through them he guides us, gives us new directives, he diverts us from our bad ways and preserves our lives. Now with these foundations laid, it is important to know what the word of God leaves us as teachings concerning divination. To do this let's read this:

*"And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight [...]"* [*2 Kings 17 verses 17-18, King James Bible*].

Let's complete with this: **"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits [...] For all that do these things are an abomination unto the LORD [...]"** [*Deuteronomy 18 verses 10-12, King James Bible*].

The Lord here declares that he hates those who engage in divination, and those doing so irritate him greatly and are an abomination before him. Divination being an obscure base that the Lord loathes, he can in no way be associated with such practices which are the prerogative of the devil and these henchmen.

You will find complete study on this subject that you will find in the chapter *“The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter”*.

As faithful children of God, we must not act indiscriminately as the Sunday viewers of our story of lions and Gazelle did.

Our approach should always be like those who in our history were aware of the true realities? In doing so, my basis of faith is not based on the precepts of the Catholic Church and even less on the principles of Macrobius who worshipped the pagan deities.

Me, my faith is anchored on the Word of God and it alone! Faced with what you have just read – you who are children of God, especially Protestants – do you share the *Macrobius* faith? Do you have the same philosophy as him? Do you worship pagan gods as well as the deities of nature? Do you worship earth, sun, fire etc.? *Oops*, certainly, some of you have risen at one go, *“draped”* in holy indignation!

And you are ready to no longer read a single line of this book that has just brought you down, you who are a child of light to the level of an animal man, who lives in darkness. *Hum...* I would have liked to be a little mouse so that I could see your heads, you who, while being a Christian, practice the anti-biblical doctrines established by this pagan philosopher... *Well, well, well... let's continue...*

Although, at this point I have the feeling that I may have outraged you... I would like you to ask yourself:

*Is it normal, despite your wisdom given by the Spirit of God, that you practise, with regard to dreams and visions, pagan and anti-biblical doctrines ?*

*Those of Macrobius or those of the Catholic Church who throughout the centuries have rejected the word of God in order to establish these doctrines in its place?*

## 10.1 Beginning of the falsification of the biblical knowledge of dreams and visions

Often in life and in the spiritual world, some people take liberties which, although they seem inconsequential at first sight, end up weighing very heavily in the balance.

To illustrate this reality, I would like to introduce you to [*Mark 7 verses 5-13*], which is one of the biblical texts that is, in my opinion, very relevant in this matter.

The Scribes and Pharisees were transgressing the Word of God in order to make their religion more practical. It was because of such works that, without their knowledge, they became servants and children of the devil [*John 8 verses 12-47*].

In this text it is striking how high the Pharisees' opinion of themselves was. They were scandalized when Jesus presented them as children and servants of the devil, having only one aim : *to serve him*.

So the reality is that by falsifying the word of God, one practices the works of the demon. In [*Luke 4 verses 9-12*] we see how the devil takes pleasure in tampering with the Word of God, his aim being to lead his interlocutor astray.

All those who work in this way are therefore under the domination of the devil and will seek willingly or unwillingly to glorify him. In this chapter, we are going to discover one of those who, over the centuries, has acted powerfully in this way and has thus contributed to the desacralization of the messages that God gives us in dreams or visions.

Before presenting him to you, it is important that we go back over certain facts. In the previous chapter, I demonstrated to you the nonsense and the pagan roots – the writings of *Macrobe* – on which the Catholic faith was established in matters of dreams and visions.

On the other hand, its stand for this type of pagan doctrine the Catholic Church has worked to desecrate dreams and visions.

It was at the cost of the blood of a multitude of martyrs – who were those who rejected these teachings – that she was able to achieve this.



The anti-dreams and visions foundations that the Catholic Church laid centuries ago have direct repercussions on the great cosmic conflict between the people of God and the great dragon (*the demon*).

As we have already seen, the times contained in prophecy – that is, those found in dreams and visions – present the times when God's people must implement divine guidances in order to win victory over their enemies. Having taken away this ability from the Christian, the Catholic Church, by its actions, has for centuries weakened both the work and the children of God in a lasting way.

The Catholic Church, having taken the knowledge of dreams and visions out of the hands of humanity, has for centuries instituted a thick obscurantism, leading the greatest number to wander away from this type of revelation that the Lord gives us. This work was so drastic that its reminiscences are still felt, in this century when the greatest number still mistrust their dreams and their vision.

The Catholic Church's attack on dreams and visions has been so successful fomented that it passes for anodyne in the eyes of the greatest number, because drowned in a river of transgression of the Word of God that this religion has orchestrated for centuries.

So much so that in this Age of Enlightenment, where knowledge of the Word of God abounds, no one wonders about the repercussions of these doctrinal bases anti-dreams and visions which nevertheless have become the basis of faith of the greatest number.

Thus, certain acts which, at first glance, may seem harmless to most people, become, over time, disasters for humanity.

**Example :** *Let's consider the ozone layer, which is pierced century after century by the irreversible action of mankind through "small gestures" repeated ad infinitum.*

*One of the consequences is global warming and the melting of glaciers in the major poles. Some people call this state of affairs the "butterfly effect".*

Now let's go on to dwell on this reality that happened long ago and took on the faces of men and women, burned just because they believed that God was speaking to them in their dreams and visions.

It begins with the alteration of two small biblical verses. These two falsifications were not made by a man considered a criminal or an obscure man. On the contrary, he received one of the noblest titles a human being can bear, that of saint.

But history teaches us that just as the habit does not make the monk, the title of saint does not always sanction sanctity.

It is therefore the one who is presented by the Catholic Church as being "*Saint*" Jerome, who instituted in the word of God, texts of his own making and thus established the first breach in the sanctity of dreams and visions.

He was one of the fathers of the Catholic Church – high eminence – but not the least, because around 300 AD he translated the Bible into Latin from the original Hebrew and Greek texts and from this work was born the Catholic Bible "*The Vulgate*".

In this Bible, *St. Jerome* falsified verses, "*seasoning them with his sauce*". He modified the Word of God, adding to the original texts the prohibition of observing dreams. It has done so on two key texts.

We will discover these texts in normal (*non-falsified*) versions of the Bible, then in the vulgate. In the first text, the Holy Scriptures say:

*"You shall not eat meat with the blood in it. You shall not interpret omens, nor shall you perform divination". [Leviticus 19 verse 26, Evangelical Heritage Version Bible (EHV)].*

*Saint Jerome*, for his part, translated this text in the *Vulgate Bible* into Latin, adding his science. Which give: "*Non comedetis cum sanguine. Non augurabimini, nec observabitis somnia*". [*Leviticus 19 verse 26, Bible Vulgate latin.*]

Which when translated into English means: "*You will not eat anything with the blood. You will not consult the omens, and you will not observe the "dreams (« rêves »)"*

[*Leviticus 19 verse 26, Biblia Sacra Vulgata (VULGATE) Latin (translated into English from the original text)*].

As you can see, as if after a wave of a magic wand, in the *Vulgate version* of the Bible, the ban on observing dreams has appeared.

The second text which follows has also undergone an alteration from *Saint Jerome*. The Holy Scriptures say:

**"No one among you is to sacrifice his son or daughter in the fire, practice divination, tell fortunes, interpret omens, practice sorcery"** [*Deuteronomy 18 verse 10, Christian Standard Bible (CSB)*].

Here is how *Saint Jerome*, for his part, translated this text into the *Vulgate Bible*: **"Nec inveniatur in te qui lustret filium suum, aut filiam, ducens per ignem: aut qui ariolos sciscitetur, et observet somnia atque auguria, nec sit maleficus"** [*Deuteronomy 18 verse 10, Biblia Sacra Vulgata (VULGATE) Latin.*]

Which, when translated into English, means: **"Neither shall there be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, or an observer of "dreams (« rêves »)", or an enchanter, or a sorcerer"**

[*Deuteronomy 18 verse 10, Biblia Sacra Vulgata (VULGATE) Latin (translated into English from the original text)*].

As with the first text, we see here that while in the original biblical text no prohibition on observing dreams appears, the *Vulgate Bible*, under the pen of *St. Jerome*, places them at the level of reprehensible things.

The two texts that this Catholic prelate chose to falsify, by adding a sauce of his own composition, are not chosen at random, *for they are originally texts that forbid the practice of all occult things.*

To understand this, it is important to reread the last text in its context by reading [*Deuteronomy 18 verses 9-14*].

This text presents the prohibition that the Lord has established for the practice of *divination, astrology, auguries, magic, enchantments, invocation of spirits, fortune-telling, invocation of the dead, sorcery.*

All who do these things are an abomination to the Lord.

In establishing the prohibition of dreams in such a context, *St. Jerome* presented them as part of the occult things that God forbids. These falsifications of St. Jerome were the basis for the deaths of countless martyrs thereafter.

As the original biblical texts prohibit occult things including witchcraft, by adding to these texts, in an iniquitous way, the prohibition of dreams, this man opened a bloody dike which allowed the Catholic Church, subsequently, to decree that anyone who sought to interpret these dreams was a wizard or a witch, which led a multitude to be, among other things, burned.

To discover the harmful effects of the works of this man, I invite you to read the chapter entitled "*The work of desacralization of dreams and visions fomented by the "holy" knight felon*".

Otherwise, because of the falsifications of Saint-Jérôme, for the greatest number, taking dreams into account or seeking to interpret them is as culpable as *the practices consisting of invoking the dead, frequenting places of divination, witchcraft or witchcraft, astrology, etc.*

For fear of incurring the Lord's wrath by interpreting their dreams, many people have therefore forgotten them and now consider them to be things of the dark. Thus the two biblical texts that this man falsified became the basis for the desacralization of dreams and, by extension, visions.

What made it possible for these texts presenting the world of dreams as part of the occult world to become the basis of the faith of the greatest number were the bloody decrees by which the Catholic Church forbade the people to read the Bible.

We have seen it, those who could read it were Catholic prelates, however only the adulterated version of The *Vulgate* was authorized for centuries. The work of desacralizing dreams and visions found its first raison d'être in the amalgam that *Saint Jerome* made between them and divination.

Thanks to these two texts which Saint Jerome added to the Word of God on his own initiative and in which he desacralized dreams, the Catholic Church was later able to institute these doctrines, by which it presents dreams as part of the occult world.

These two small biblical falsifications that were once fomented found in Catholic dogma the catalyst that bore abundant and abominable fruit.

The repercussion has been a myriad of innocent martyrs, whose only fault was to try to understand the messages God was sending them in dreams and visions.

One of the elements that contributed to the perpetuation of this doctrine of *Saint Jerome* was the ban on owning and reading the Bible that the Catholic Church had decreed and which lasted for centuries.

Only the *Vulgate version of the Bible* was read to the people by the Catholic prelates.

Like this Catholic Bible, contains the verses which had falsified and which called not to interpret dreams, it is therefore quite naturally that the amalgamation between divination and the art of interpreting dreams settled among the people. of God.

The falsification of these biblical texts had immeasurable repercussions, the collateral damage of which can still be felt powerfully to this day.

Through "*Saint*" *Jerome*, Catholic doctrines concerning dreams and visions took root and became popular beliefs and led most people to turn away from their dreams and visions.

The repercussions of this work of desacralizing dreams (*and visions*), which was once fomented, has left its mark on the faith of the majority of Christians. While in this century books that explain dreams and visions abound, few have been written by God's people.

To see for yourself, take a tour of Christian bookstores. In addition, try asking Christians to interpret a dream you have had, you will certainly see them go away or decline your offer.

This is how the foundations for the desacralization of dreams and visions were laid and are bearing fruit into this century.

Thus, through these falsifications, *St. Jerome* ensured that the people of God could not, individually or collegially, observe their dreams (*seek to interpret them*).

## **10.2 Rationale for the desacralization of dreams and visions**

To start this part, I would tell you that the worst sectarian indoctrination in my opinion is the one that is done from the cradle.

Children's candor and purity naturally lead them to believe in everything their parents tell them.

The same is true for those who are spiritual babies who usually end up blindly observing what their teacher tells them.

The erroneous beliefs that parents or spiritual teachers instill in their children or disciples can radically change their children's future.

This reality, which manifests itself in children's lives in relation to their parents, also finds a permanence for spiritual children, in relation to their teachers or spiritual fathers.

This fact materialises in a very eloquent way, in my opinion, with regard to the world of dreams and visions.

When we observe the popular beliefs in this matter, we discover that for many people the devil has the power to give dreams and visions.

There is also mention of certain dreams that come because we have eaten too much, or others because of images we have seen beforehand.

In this way it is said that the symbols we see in this type of dream do not come from God, but are ghostly images, reminiscences that our brain sends back to us.

This type of belief, which is conveyed by the majority of people, has no biblical foundation, as we have already seen.

We have also dismantled these types of teachings piece by piece, however it is essential to understand where they originated!

Above all, it is important to note that if this type of doctrine exists, it is because of the preponderant influence that Catholic dogma has had on spirits for centuries.

These teachings took root at the beginning of our era within this religion and have found their perpetuation century after century in the hearts of the greatest number. Here is what we can read, among other things, about these doctrines:

**"Gregory: Hereby, Peter, it should be noted, there are six ways in which the images of the mind touch the "dreams (« rêves »)": Sometimes "dreams (« rêves »)" come from a full or empty stomach, and sometimes mocking, sometimes raw and illusion, a revelation, but sometimes the thought of appearing (to display themselves) and generating [...] In truth the "dreams (« rêves »)" are most of the time a revelation that the demon makes by means of an illusion.**

[...] By saying: Many have been deceived by the "dreams (« rêves »)", and they failed by having placed their trust in them. **Or, at least, one should not practice divination, nor observe the "dreams (« rêves »)" [...] which are connected with the omens.**

[...] Dreams come from many worries [...] Now holy men enter in illusions and see revelations in vision [...] **If he is not attentive, this intelligence is the devil who plunges him into it himself, and is sometimes used to predict many truths, which in the end has the value of a false Panneux"** [Extract of: *Gregory Magnus liber Dialog IV; chapitre 48. (translated into English from the original text)*].

In this text written by the one who is presented in Catholic dogma as *Gregory the Great*, we see that the basis of belief of this religion is that dreams are of various kinds.

Some are presented as reactions due to food, others are presented as having illogical images due to physical alterations.

This thesis presented dreams as images that the brain had recorded and stored and which unconsciously resurfaced during sleep. For him, these types of dreams were snippets of illogical and unimportant images submitted by our mind.

He furthermore advocated that the devil had the ability to dominate the minds of men and give them misleading dreams. This text places particular emphasis on the fact that, according to its author, only holy men – in this case the Catholic prelates – receive revelations from God in dreams. Any other dream is not, therefore, according to him, of God. He presents them as linked to divination and omens.

He even specifies that some dreams that come true come from the devil. This implies that the devil has the ability to know the future.

We have already studied these points, and we have brushed aside this nonsense. It should be noted that we have already studied the writings of *Father Silvio Gaston Moreno* who presents the direct link between Catholic writings on dreams, those of *Gregory the Great* are among others mentioned, and their origin is presented as coming from Macrobius the pagan.

To rediscover these facts, I invite you to reread the chapter entitled "*How did Christianity come to wear the coat of arms of paganism in matters of dreams and visions to the detriment of the Word of God?*".

Before continuing, I would like to address, a big thank you to *Father Silvio Gaston Moreno*, for his exceptional work, it saves me about ten pages, where I should have proved the links between pagan teachings, from the *Macrobe vintage*, concerning dreams and visions and Catholic doctrine...

*Certainly, the Pope will be proud of him... in any case, he has all my gratitude... More seriously !*

More seriously, I would like to come back to a point that *Father Silvio Gaston Moreno* presents in his thesis and which I did not mention before, but which deserves our attention. Here is what he declares: "**[...] One cannot explain the dreams and visions that we have in this century through biblical prophetic symbols.[...]**"

*[Text written by: Père (catholique) Silvio Gaston Moreno, publié le 1<sup>er</sup> juillet 2015 on the blog: [www.blogcathedraletunis.com](http://www.blogcathedraletunis.com) (translated into English from the original text)].*

He therefore specifies that dreams and visions cannot be explained by biblical prophetic symbols. The Catholic prelates of all centuries, not having the capacity to interpret dreams and visions, have presented them as not being interpretable through biblical prophetic symbols, therefore through the Bible.

In my book to be published entitled "*Inquisitiô (volume 2), support for the seminar on the theme: better living one's dreams and visions, version with color images*" in the chapter "*Dreams and visions are revelations from God to men*", I show you the contrary, the Catholic teachings in this matter are therefore erroneous !



It is because of this type of doctrine that Christendom, and the rest of the world, has come to stop trying to interpret dreams according to the bases laid down in the Bible.

Worse, the science that studies dreams was banned, those who practised it were declared heretics and presented as sorcerers.

Their end was to burn at the infamous pyre. As already announced, we will see that later. To understand how the Catholic Church came to take a shortcut between dreams and visions and the devil, we must return to what Macrobe wrote.

We saw which Macrobe associated the world of dreams and visions with divination. For him, it was either useless or had divinatory power.

This doctrine found a favourable echo in Catholic dogma because it was based on the same foundations as those already established by *St. Jerome* in the *Vulgate Bible*.

Both doctrines presented dreams and visions as part of divination.

All of this was the open door for Gregory the Great to give the devil the paternity of certain dreams. Especially nightmares.

But we have already seen that the devil does not have this capacity – even though divination is his domain – he does not have the power to present things to come, before they come true.

Although it was instituted in the early days of the Catholic Church and has no biblical basis, this doctrine has not aged a single wrinkle in its dogma. To continue, keep in mind that what is presented here stems from the ancient pagan beliefs of de Macrobe that "*dreams* (« *rêves* »)" have no value.

Yet it is these foundations that the Catholic Church in this century, as in those of the past, is laying in its teaching on dreams and visions.

Otherwise, it should be noted that one of the most recurrent teachings of *Macrobius*, which *Gregory the Great* readapted "*to his own liking* ", is that dreams are not meant to present us with things to come. For him, they are crazy images with no prophetic foundation that come from our brains.

This is why the Catholic Church, especially *Gregory the Great*, presents dreams as being uninteresting and null and void.

Moreover, it was *Macrobe* who first drew a distinction between "dream (« *songe* »)" and dreams, so that for him "dream (« *songe* »)" were meant to reveal the future to us, while dreams were unfounded. From this doctrinal basis of *Macrobius* came out the Catholic teachings that separate the dreams and visions that God gives to his people, and therefore to the saints, from those that he gives to the rest of humanity.

He thus declares that the dreams of the saints are of God, while those of "*Mr. Everybody*" have no *raison d'être* and are therefore useless. In so doing, although these doctrines seem at first glance to make sense, they are not taken from the Word of God, but from a pagan doctrine. In this book, I have already presented to you how the Catholic Church used to appropriate pagan habits and customs.

It must be said that in the realm of dreams and visions, the same is true. Yet, It is these teachings that dominate to this day the faith of the greatest number of people in this field.

To continue, I would say that the doctrinal foundations that Saint Jerome had sown and which established an amalgam between dreaming and divination, as well as the doctrine of *Gregory the Great* presenting certain dreams as coming from the devil, found continuity many centuries later in the writings of another Catholic prelate.

It is in the work of the man whom the Catholic Church calls St Thomas Aquinas, who lived from 1225 to 1274, that we find them most strikingly. Here is what he had to declare in this regard:

**"It seems that divination by the "dreams (« *songes* »)" is not unlawful. because it is not unlawful to take advantage from a divine teaching. Now it is in "dream (« *songe* »)" that God instructs men. On read, in fact, in Job (33, 15):**

**"By a "dream (« *songe* »)", in the vision of the night, when sleep overwhelms men and they sleep on their beds, then God opens their ears, and by his teaching instructs them of its law.**

**"To employ divination by "dreams (« *songes* »)" is therefore not unlawful. This genre of divination is used precisely by those who explain "dreams (« *songes* »)". Now, one read in Scripture that holy men practiced it.**

Joseph explained the "dreams (« songs »)" of the cupbearer and the great panetier of Pharaoh, and that of Pharaoh himself (Gn 41:15); And Daniel, the "dream (« song »)" of the king of Babylon (Dan 2, 26).

One can therefore use this genre of divination. On ne peut raisonnablement nier un fait d'expérience commune.

But everyone can see that, the "dreams (« songs »)" have a relative meaning for the future. It is therefore pointless to deny their divinatory efficacy, and tho one can rightly pay attention to them. In the opposite direction, Deuteronomy prescribes (18:10) "Let no one among you observe "dreams (« songs »)". "

*Answer: Divination that rests on a false opinion is superstitious and illicit, we have said. This is why we must seek what is true in the the forecast (prediction) that we can derive from "dreams (« songs »)".*

*These are sometimes the cause of future events, for example when the mind, preoccupied with what it has seen in a "dream (« song »)", is made to do or avoid such a thing.*

*But it also happens that they are the sign of future events, a same cause accounting for the dream and the event. Such is the reason for most of the premonitions received in "dream (« song »)".*

*We must therefore examine what is the cause of "dreams (« songs »)", and whether this cause can at the same time produce the future events or know them.*

You should therefore know that "dreams (« songs »)" can depend on two kinds of causes, internal and external. The internal causes are themselves either within and outside.

– 1° One is psychic: The imagination represents in sleep what has stopped his thinking and his affections during waking.

Such a cause cannot have of influence on posterior events, with which this genre of "dream (« rêve »)" has only a purely accidental report. If they do meet, is by hazard.

– 2° The inner source of the "dream (« rêve »)" is bodily. For the internal dispositions of the body produce movements of the imagination in connection with them; The man in whom cold moods abound "dream (« rêve »)" whether it is in water or snow.

*This is why doctors say that one must give attention to the dreams of the sick to diagnose his inner condition. As for the external causes, we also find there a double division, founded on the distinction between of bodily and of spiritual.*

– 1° *The cause is bodily inasmuch as the imagination of the sleeper is impressed by the ambient air or by the influence of celestial bodies.*

*Thus the imaginations which appear to him in sleep are in harmony with the arrangement of the heavenly bodies.*

– 2° **The spiritual cause is sometimes God who, through the ministry of angels, makes certain revelations to men in their "dreams (« songes »)", according to this text in Numbers (12, 6) [...] But other times it's the demons that are at work.**

**They make images appear in sleep thanks to which they reveal certain facts to come, to those who have of the defended pacts with them. It must therefore be concluded that if one employs the "dreams (« songes »)" to know the future insofar as they come from a divine revelation or that they depend on an internal or external natural cause, provided that long as we don't go beyond of the limits where its influence extends, such a divination will not be illicit.**

*But if the divinatory "dream (« songe »)" is caused by a diabolical revelation, following an express pact with the demons invoked to this end, or an unspoken pact, because this divination extends beyond the limits to which it can claim, this divination will be illicit and superstitious. [...]"*

*[Extract of: Somme théologique de saint Thomas d'Aquin. Question 95 – La divination, article 6. La divination par les songes (translated into English from the original text)].*

In this talk by *Saint Thomas Aquinas*, what struck me above all was the omnipresence of *Saint Jerome's* teachings. What follows is the most striking basis for this:

**"[...] Deuteronomy prescribes (18:10) "Let no one among you observe "dreams (« songes »)". [...]"**

Here we find one of the texts that *Saint Jerome* falsified.

The very term of divination that *Saint Thomas Aquinas* uses to present dreams comes from the teachings that his illustrious predecessor left behind and which we have already studied.

While reading his presentation, my feeling was that this text falsified by Saint Jerome must have given Saint Thomas Aquinas a hard time !

To understand it, we must carefully follow the thread of this text that we have just read. Its first part presents questions posed by a third person to Saint Thomas Aquinas, concerning "*dream (« songe »*)". .

These questions are supported by biblical texts which demonstrate that dreams and visions are of God.

Not being able to challenge, Bible in hand, what is presented to him, Saint Thomas Aquinas is obliged to begin his answer by legitimizing the fact that dreams were teachings from the Lord and that as such, they were not illegal.

He goes on to give an example from the Bible, **Numbers (12, 6)**, tending to show that some dreams and visions come from the Lord.

He recognises that they have the capacity to reveal the future and that they are effective in doing so and that is why they can be given attention. When I read what he wrote, I thought:

*"Well, he's hunting on my land". And then, wham... the teachings of Saint Jerome and Gregory the Great broke the mood.*

Unable to contradict the bases that the Word of God established and that he came from just developed with regard to the reality of the prophetic messages that dreams carry and which come true in their time, *Saint Thomas Aquinas* will engage in another land, that of *Gregory the Great*.

He will present "*dream (« songe »*)" as being images that the brain had already accumulated and which reappear; moreover, he presents them as being due to internal disturbances of the body (*moods*). In his thesis he also says that others are due to the influence of the stars on the body. All these dreams have, according to him, no *raison d'être*.

In addition, he presents two other groups of dreams which, for him, have the capacity to reveal the future, one coming from God and the other from the devil.

Here he reinforces the teachings that *Gregory the Great* established in this matter.

This is how the Catholic Church established the doctrine that the devil gives dreams, which led most people to distrust their dreams. On the basis of these foundations, other Catholic anti-dream teachings emerged, the aim always being to debase them.

Thus, in order to further fuel the psychosis linked to dreams, Catholic prelates taught that dreams were the basis upon which *murders were born, the need for revenge, anger, as well as all that 'there is evil in man.*

Here is what we can read about this : **"Such are ordinarily the "dreams (« songes »)" which carry to the obscenity, anger, to the revenge, at despair, at murder, or to some other evil"** [*Excerpt from: l'abbé Thiers; traité des superstitions selon l'Écriture Sainte XVII (translated into English from the original text)*].

This Catholic doctrine, presents evil deeds, despair and any kind of evil that men could commit as having as its root *"dreams (« songes »)"*. This doctrinal basis has allowed evil to dominate men because it has helped prevent men from understanding where their bad impulses really originate.

In order to understand the nonsense of this Catholic teaching we must go to the Bible which presents us with the true source from which all these evil things originated. this tells us :

*"But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other;*

*That ye may not do the things that ye would. [...]* **Now the works of the flesh are manifest, which are these:**

**Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like [...]"** [*Galatians 5 verses 16-17, 19-21, American Standard Version Bible (ASV)*].

Let's complete with this text: '

*'Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?*

**But the things which proceed out of the mouth come forth out of the heart; and they defile the man.**

**For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:**

*These are the things which defile the man; but to eat with unwashen hands defileth not the man". [Matthew 15 verses 17-20, American Standard Version Bible (ASV)].*

Let's finish with this last text : *"And remember, when someone wants to do wrong it is never God who is tempting him, for God never wants to do wrong and never tempts anyone else to do it.*

**Temptation is the pull of man's own evil thoughts and wishes. These evil thoughts lead to evil actions and afterwards to the death penalty from God". [James 1 verses 13-15, Living Bible (TLB)].**

Here's how I would summarize these three texts for you :

*The bad feelings and unhealthy desires of men are called the fruits of the flesh. They are first cultivated in the heart (spirit) in the form of covetousness, which eventually comes to life and gives birth to evil deeds, therefore sin.*

The Catholic Church having presented immoral acts as coming from *"dreams (« songes »)"*, men have not sought to uproot the true bases from which their evil actions come to life, which are the fruits of the flesh that the heart bears (*the mind*).

Where it would have been necessary for men to watch over their thoughts and submit them to God so that He might give them victory – through the Holy Spirit, for those who walk under his aegis do not practice the fruits of the flesh – over their passions, the Catholic prelates set up rites designed to preserve the people from these dreams.

These foundations, once added to the doctrinal teachings already instituted by *St. Jerome, Gregory the Great* and *St. Thomas Aquinas*, sounded the death knell for the desacralization of dreams and visions.

It is important to note that the teachings established by these three Catholic prelates, are to this day the basis of the beliefs of the Catholic Church and by extension of the greatest number.

This is what we discover on the *blog of Father Silvio Gaston Moreno* that I have already introduced to you.

These various doctrines have no biblical reason to be, and I demonstrate it to you in my book to be published entitled *‘Inquisitiō (volume 2), support for the seminar on the theme: better living one's dreams and visions), version with color images’*.

Otherwise, in this study that we have just done, one of the bases that has challenged me the most is the teachings of *Saint Thomas Aquinas* concerning dreams and visions.

Reading him, my feeling was that when you are motivated, you can succeed in cutting a hair in four. Nevertheless, even when you want to stifle the truth, light always comes out.

Willy-nilly, he has come to recognize that God speaks through dreams and visions, and that they present things to come and that the elements seen through them is reliable.

In doing so, this is what I would remember from these writings !

Because even a broken watch can occasionally give the right time. Apart from that, once you have read the additional chapters that I have just presented to you, you will see that the other anti-dream elements that he puts forward have no *raison d'être*.

To conclude, I urge you to stop letting the little horn – who is we saw the symbol of the Catholic Church –, him, the servant of the devil, turn you away from the messages that the Lord gives you in dreams and visions. His aim is to weaken us so that you will not be able to understand the directives that the Lord gives us by these means.

From now on you have to consider the light of the prophecy which is formed by our dreams and visions !



### **10.3 The work of desacralization of dreams and visions fomented by the "holy" knight felon**

This section continues my study of one of the men who most harmed the gospel and the people of God, I started to present these works to you in the first volume of this book.

All the tortures, the sufferings as well as the myriads of martyrs that the inquisition, the armed wing of the Catholic Church, generated among the faithful people of God, who rejected Catholic dogma, come from this iniquitous being, more particularly from these writings.

In gratitude for these psychopathic works, the Catholic Church beatified him and named him "*Saint Augustine*."

We have already been able to survey history and see how its imprint has been predominant for centuries in Catholic dogma. His writings are one of the most imposing foundations of this religion.

He established, at the cost of countless martyrs, many anti-biblical doctrines in order to ensure the continuity of the Catholic work.

We shall now see that it was he who also spearheaded the desacralisation of dreams and visions.

Although it was *Saint Jerome* and *Gregory the Great* who established the foundations of Catholic dogma in matters of desacralization of the world of dreams and visions, the backbone of the Catholic faith in this matter was developed by *saint Augustine*.

Through his pen, he established rules for dreams and visions, which made it possible that anyone who sought to break them was considered to be working in the occult.

The end result was torture and burning at the stake! We will see, again here, how the master thinker of the Catholic Church worked through his writings as the worst of serial killers.

We will first present to you the nothingness on which the beliefs of *saint Augustine* were built, then we will come to the damage that these writings have done, leading a large number of innocent people to be tortured and killed.

To do this let's start with this:

"Visions that take place during the eve, as with frenzied people and the other men affected with any species of madness that disturbs the senses, are no different from visions of sleep.

Indeed, these speak alone as if they were dealing with people present, they address the word as well to the absent people as to the present people, dead or alive whom they see in imagination.

However, the living do not know that they appear to these foolish, nor that they are chat with them. And in reality they are not near them, and they do not chat with them; It is the troubled senses of these men that procure them these imaginary visions.

Well ! it is the same of dead. *Those who have left this life seem present to people so predisposed, while in reality they are absent and they are completely unaware if anyone sees them in imagination.*

There is another phenomenon similar to this: It is that which occurs in some people whom the life of the senses abandons at given moments, even more completely than during sleep, and who then experience similar visions. They too see the images of the dead and the living appear.

However, when they come to themselves, and when they tell that they have seen such and such a dead person, one believe that they really found each other with them. *Those who listen to them do not notice that they have also seen images of living people, absent, and who know nothing about it. There was in the municipality of Tullinus, near Hippo, a poor curial named Courma;*

He was a peasant of the simplest and who could hardly have made a decemvir (Magistrate). Having become ill he fell in syncope and seemed dead during several days. One would have entombed him as though deprived of life, without a sa light breath so weak that one could hardly seize him by approaching the hand to his nostrils. He did not stirred any limb, take no food; No matter how much they pricked him, neither his eyes nor any of the senses of his body were affected. However, he had of visions similar those one experiences in sleeping;

And after several days, having come out of this state, he began to relate them. And first at the moment he opened his eyes, he began to say: That one go straight away to Courma the blacksmith, see what is happening there.

One run there and we find this other Courma dead at the very moment when the first one had regained his senses, and who had in a way just resuscitated. Then he taught the attentive assistance that the other had been ordered to appear at moment he himself had been dismissed, and that he had heard it said in this place from which he was returning:

It is not Courma the curial, but Courma the blacksmith that one ordered been ordered to be brought in this stays of the dead. In his vision, similar to a "dream (« songe »)", he also saw the dead treated following to the diversity of their merits, and he recognized several whom he had known alive. Was it really dead he was seeing? I might believe it if he had not also seen in this sort of "dream (« songe »)" several people who are still living, namely, several clerics from his country and their priest;

He heard at the same place this one tell him to come to Hippo to be baptized by me; Which was done, he added. *In this same vision where he later on saw the dead, he had therefore also seen a priest, clerics, and myself who are certainly not dead. Now, why should one not believe that he has seen the dead who are absent like us, and without their knowledge as he has seen us without our knowledge;* And consequently, that he did not see the dead themselves, but their images, as he also saw images of places. Indeed, he still saw the field where that priest was with the clerics, and Hippo where he thought he was baptized by me.

Now he was certainly not present in those places when he saw himself there. For he did not know what was happening there at that time; And he would have known that, no doubt, if he had really been there. What one see in this state is therefore not the real presence of things as they are in themselves, but as a shadow and a pictorial representation of objects. Finally, after many other visions, this man related that he had been introduced into paradise, and he was told at the time one sent him back to his owns:

*Go be baptized, if you want to be one day in this stays of the blessed. Then, as we warned to be baptized by me, he replied that the thing was done. But the one who spoke to him replied Go and be baptized in reality; because you only saw yourself baptized in "dream (« songe »)" [...] [Extrait de texte de saint Augustin, chapitre XII. Visions des frénétiques; Vision de Courma le Curial (translated into English from the original text)].*

In this historical text, we see that the image that saint Augustine had of visions and *visions of sleep (therefore dreams)* was very particular.

To him, they had the same value as hallucinations that crazy people have. I am giving you a picture so that you can fully understand his convictions on the matter:

*Imaginez une personne qui a consommé une drogue et qui vie dès lors totalement dans un monde parallèle, voit des démons, ou des scènes de vie qui, pour elle, sont réelles, en sorte, qu'elle gesticule et crie, car elle se voit en train d'être dévorée par une bête immonde.*

*She sees these images clearly and fully experiences this reality, which is only due to the hallucinogenic effects of the drug. Whereas those who consider her in this state do not see the images which appear to her and which are only real for her. I have seen this type of demonstration.*

*A few years ago, in Martinique, I saw a young man, who had lost his mind, walking along an imaginary line while gesticulating in order to protect himself against animals that only he saw! The kind of images described above are just a reflection of a diseased brain.*

*Saint Augustine* presents dreams and visions as being of the same nature, without any value and cannot come from God. He presents them as images that come from an absence of lucidity.

This therefore implies that while we sleep, since we are not lucid, our brain becomes alienated like that of a madman or a person who is drugged. The repercussions are that we hallucinate so that, according to him, the images we see in our dreams and visions have no value and do not come to us from God.

To develop his thesis, he presents the story of *Courma* who was a poor and very simple peasant, who had visions similar to a dream – so he had a dream –, this happened while he was in syncope and passed for dead. *Saint Augustine* rejects this dream that *Courma* had and assimilates these images to those that a madman would have had during "*a trip*" (*moment of madness*).

He emphasizes, because of the impossibility of coexistence between the dead and the living, on the futility of this dream; these images were therefore of no value to him.

His thesis and the rejection of *Courma's* dream, while it came true in accordance with what he had announced demonstrate that *saint Augustine* had no knowledge of the biblical art which allows dreams to be interpreted and visions.

To understand it, I bring you now in a study which will prove, these errors in the matter. To do this we will consider a first point of importance, notice in this text – which is an account of *saint Augustine himself* – the state in which *Courma* was:

*"We almost buried him, believing him to be dead. It did not react when pricked, so it remained inert for several days".*

The state of syncope *Courma* was in is presented by *St. Augustine* as a traumatic state that prevents those who are so from receiving coherent images through dreams.

According to him, this state is more akin to madness and the type of dreams that those in this state receive are neurotic images, coming from a mind disconnected from reality.

This type of condition is however presented in the Bible as being the basis of certain visions. Here is what we can read about it:

*"I was in the city of Joppa praying; and in a trance I saw a vision of an object coming down from heaven, like a huge sheet being lowered by the four corners; and [it descended until] it came right down to me" [Acts 11 verse 5, Amplified Bible (AMP)].*

Let's complete with this: *"You've forced me to talk this way, and I do it against my better judgment. But now that we're at it, I may as well bring up the matter of visions and revelations that God gave me. For instance, I know a man who, fourteen years ago, was seized by Christ and swept in ecstasy to the heights of heaven.*

*I really don't know if this took place in the body or out of it; only God knows. I also know that this man was hijacked into paradise — again, whether in or out of the body, I don't know;*

*God knows. There he heard the unspeakable spoken, but was forbidden to tell what he heard". [2 Corinthians 1-4 verses, The Message Bible (MSG)].*

Let's finish with this last text: **"I was in the Spirit [rapt in His power] on the Lord's Day, and I heard behind me a great voice like the calling of a war trumpet, Saying, I am the Alpha and the Omega, the First and the Last. Write promptly what you see (your vision) in a book [...]" [Revelation 1 verses 10-11, Amplified Bible, Classic Edition (AMPC)].**

In these texts we discover people who are delighted in spirit where was in ecstasy. These states represent people who while being alive, no longer have control over their bodies or their minds.

During this period they make a journey in the spirit which takes them to a spiritual place, the objective being that the Lord gives them instructions in pictures (*he sees scenes of life, things to come scroll before them*). This dimension where these people were in these biblical texts is the same type of state where *Courma* was.

The second point we will consider is here:

*"And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?"*

**When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously [...]"**

*[Deuteronomy 18 verses 21-22, King James Bible].*

Here we therefore understand that it is when the dream or vision comes true that we can say God has spoken to the person concerned.

Armed with these basics, which we have just reviewed, it is interesting to note that in his account, *saint Augustine* states that no one knew that Courma's namesake was dead.

And yet, the one who was in a coma had announced the thing when he woke up, which was verified and certified by witnesses.

What *Courma* saw during the time he was "*as if dead*" having come true, as we learn from the verses we have just seen, we can say that God spoke through this man.

The fact that *Courma* saw, while in a state of syncope, events that came to pass afterwards is therefore a proof that God had spoken to him. Yet *St. Augustine* refutes these facts and presents this event as worthless images.

*So the analysis of saint Augustine is wrong on this point!*

We also see that he uses the fact that Courma saw in his dream both people who lived at that time who were alongside others who were already dead, to demonstrate that this dream was nothing more than images of alienation from the dreamer's mind and therefore had nothing prophetic about it.

To understand the nonsense of these statements, we must not forget that non-standard symbols – such as those linked, among others, to death – which are seen in dreams and in vision should not be considered literally, but like riddles and parables.

This is among others the case of the prophecies that God gives to his prophets to announce, he gives it to them in dreams and in vision and these messages are presented as being riddles and parables [Numbers 12 verses 6 to 8], [Hosea 12 verse 11].

The only one who did not receive them in this form is Moses to whom God spoke clearly, therefore without riddle or parable.

What is true for the prophets is also true for the rest of humanity, it is what we discover in [Job 33 verses 14-18] where it is specified that it is also in dreams and visions that the Lord speaks to us.

Further, in [Judges 7 verses 9, 13-15] we see that in riddle form the Lord presents, through a dream of one of his enemies, his victory to Gideon. Dreams and visions as parables have the same foundations that Jesus Christ left us.

The fact that in this type of divine revelation, people who are already dead can be seen moving and collaborating with the living is normal. This is the case in [Luke 16 verses 19 to 31], which presents the dead as being able to go to the living.

Here, the dead man who was a rich but iniquitous man asks Abraham to send Lazarus to his family to warn them so that they do not end up like him.

We understand that this account is only a parable that Jesus Christ gives in order to present by this image a completely different reality.

To learn more about this parable, I invite you to read the chapter entitled "*The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter*".

In the prophetic language of which dreams and visions are a part, we can therefore find the dead who dialogue with the living.

So, by arguing that *Courma's* dream had no value because he had seen the dead cohabiting with the living, *saint Augustine* thereby declared that he had interpreted this dream as having to occur literally, and not according to the prophetic symbols that were in this dream.

This fact alone disqualifies him as an interpreter of dreams and visions. It is true that *saint Augustine* himself recognized himself as unfit in this matter.



By reading the following text, we can realize his ineptitude in the interpretation of dreams and visions:

**“How are these visions made in the human mind?**

**[...] Are they born there with him, or do they all show themselves there formed, by virtue of a communication with the angels who reveal to men their thoughts, and who discover to them the images that the knowledge of the future creates in their spirit in the same way that angels see our thoughts in spirit? [...]**

**Finally, what is going on in our mind so that we Sometimes, see images appear there which hide a mysterious meaning, without knowing if they contain a meaning;**

**Sometimes, symbols where we suspect an idea, without being able to disentangle it;**

*Sometimes, finally, visions where the light is so bright, that the one can both perceive the images by the mind and understand them by reason? These are as many very difficult questions to resolve:*

**Had one resolved them, one should still go to great lengths to explain them clearly"**

*[Text of Saint Augustine, taken from: le paradis et le troisième ciel; livre XII chapitre XXII. Des visions comme causes occasionnelles de prédictions faites au hasard, ou par un instinct secret. Comment se produisent elles? (translated into English from the original text)].*

One of the bases that *saint Augustine* presents in trying to understand how visions arise in human beings, according to him, is the ability of angels to give us visions that present the future.

He specifies that it is the fact of being communication with the angels that the latter reveal their thoughts to us and communicate to us images presenting the future.

*Wowar!!!!... how beautiful this thought of saint Augustine is... to be connected to the angels... to the point of having the ability to know the future... I come out of what I've just read dreamy... allo the sky, I wish a connection with an angel...*

*For the Wi-Fi connection the code my brain is the... Ha!-là là... this saint Augustine... I tell myself that he would have made a good scriptwriter for a science fiction film...*

More seriously, we must always keep our eyes on Christ, therefore on the word of God so as not to err.

So Bible in hand I would tell you that what saint Augustine presents here is nonsense, because only God knows the future, the angels, however powerful they are, do not have this capacity, so how can they reveal the future to human beings?

This provides information: *"Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and enquired carefully, enquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.*

*It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look". [1 Peter 1 verses 10-12, English Standard Version Anglicised Bible (ESVUK)].*

In this text we are primarily presented with prophets who prophesy, their purpose was to fathom the revelations that the Spirit of God makes. This work, which the prophets carried, is the Gospel, which, although proclaimed by men, was done under the influence of the Holy Spirit. Yes !

It is specified that it is the Spirit of God who revealed to the prophets the events to come, and not the angels, on the contrary we are told that the latter are eager to know these things, therefore to have this prophetic knowledge that the Holy Spirit reveals to the prophets.

We therefore understand that angels do not know the future and therefore do not have the possibility of giving such revelations, which in the context of prophecy this fact, we have already seen in dreams and visions.

If the angels desire to understand the plans of God established in prophecy, therefore in dreams and visions, it implies that they do not have the management of this type of revelation that God gives.

Angels are channels that God uses to bring divine messages to men. The area of prophecy is the hunt to keep the Holy Spirit, it is the only one empowered, for God the Father and in the name of Jesus Christ to present to human beings things to come through dreams or vision.

You will be able to deepen this reality by reading my book entitled *"Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part"* in the chapter *"The reality of the false prophet who is at the service of the apocalyptic beast, servant of the demon"*.

Dreams and visions are messages that the Lord sends to mankind to present them with things to come [Job 33 verses 14-18].

What is presented here is of importance, because dreams and visions being messages intended to present the future, God alone is able to give them, because only the divine trinity is omniscient.

In [Isaiah 44 verses 6-7], [Isaiah 41 verses 21-28], the Lord declares that he who has the power to foretell things to come – hence to give dreams and visions presenting realities called to come realize – and that these foretold things come true is a *"god"*.

In doing so he challenges the universe to predict in advance what is going to happen.

None, *neither men, nor angels, nor demons (who are fallen angels)* not have the capacity to present things to come, and that it can be carried out in accordance with their prediction, God alone has this capacity. Dreams and visions being messages that the Spirit of God gives to men, Satan cannot have this power.

If so, it would make him a *"god"* and prove that he knows the future. Which is absurd, because in the Holy Scriptures, we discover that this is not the case otherwise he would not have urged the Jewish people to have Jesus crucified, knowing that it was by this act that he was crushed, him the demon.

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

The devil not having the capacity to know the future cannot be the guarantor of dreams and visions. The fact that the Catholic Church lends him such power is blasphemous, because it makes him a "god".

In addition, by understanding who Satan and the demons are, we understand that they cannot give dreams and visions since the primary function of this type of image is to present things to come. We must never lose sight of the fact that the devil is nothing other than an angel who had the madness of grandeur and wanted to be God.

In his felony and helped by a third of the angels he fomented an astral coup d'etat, destined to dethrone the Almighty, to do this he was the instigator of a celestial war, but these angels and he were not the strongest, and they were banished from heaven and lost their angel dignity.

From then on they became enemies of God and his people and bear the name of demon. I have provided you with a complete study on this subject in my other book which I have just presented to you in the *volume III* of this book in the chapter entitled "*The purpose of the plan of salvation through God's grace that was enacted by the crucifixion of Jesus Christ*".

Thus, the devil, although fallen, is an angel, and as such he does not master and does not know the future.

In addition, it is important to understand that those who attribute to the devil the ability to give men dreams and/or visions are committing sin against the Holy Spirit, for he ascribes to Satan a power that only belongs to the Spirit of God alone [*Mark 3 verses 20-30*], for he alone has the capacity to give them to men.

For more information on the work of the Holy Spirit in this area, I invite you to read the *volume III* of this book in the chapter entitled "*The modalities of the sealing of the two peoples (that of God and that of the beast)*".

In the visible and invisible universe, apart from the father, the son and the Holy Spirit who are God and are eternal, no creature has the capacity to know the future, for all that lives was created by them, and this also applies to men, angels or fallen angels (*demons*).

To continue, we have also seen that saint Augustine presents the visions that we receive as images that our mind generates and which have a mysterious meaning that we cannot disentangle (*explain*).

He presents other visions as images that we perceive and that we can interpret by our reason. What he exposes here has no biblical validity, for we have already seen that visions and dreams are things which are foreign to men.

It is the Lord who gives them to us by his Holy Spirit. In doing so, we should not seek to interpret them with our intelligence, but according to the prophetic bases already established in the Bible.

It should also be noted that *saint Augustine* recognizes that it was difficult for him to interpret visions, therefore by extension dreams which are of the same nature.

Yet these writings are one that the Catholic Church uses to demonstrate that certain dreams or visions are not of God.

This is what he taught: **"How can unpropre spirits guess the images imprinted in our mind? [...] However, we have irrefutable proof that demons have revealed the thoughts of certain people [...] I also knew perfectly a man, agitated of a true frenzy, who had predicted the death of a woman:**

**He did not give this event for a prophecy, but as an accomplished fact and he seemed to remember it. Whenever we spoke to him about it he would say:**

**She is dead, I saw her buried; The convoy followed such direction. However, she was still in good health at this moment;**

**A few days later she died suddenly, and her convoy passed through where this man had predicted [...]**

*After some days the same crisis reappeared. In all where almost all of his visions he claimed to see two men, one old, the other still a child: They were the ones who told him or showed him everything he told us he had seen or heard [...]*

*He had this vision on Easter Day, after having been sheltered for the whole of Lent from the attacks which had previously given him barely three days' respite.*

*He had seen these two men at the start of Lent who had promised him that for forty days he would not feel the slightest pain. Later they indicated to him a surgical operation, which effectively delivered him for a long time from his sufferings.*

**The pain having returned and with it the same visions, he received from them a new advice which was to throw himself into the sea up to his waist and stay there for some time**

**They assured him that henceforth, safe from all suffering, he would only be hampered by the flow of the viscous humor:**

**What took place"** [*Text of Saint Augustine, taken from: le Paradis et le troisième ciel; livre XII chapitre XVII. D'où vient que les images, empreintes dans l'esprit sont connues des démons. De quelques visions surprenantes (translated into English from the original text)*].

In this text, *saint Augustine* makes a distinction again between the visions which come from God, when they concern the good ones, therefore consecrated men and those which emanate from the devil when it comes to other men.

Here we discover how he describes the ability of the devil to give visions to men. Certainly, by starting to read this text, in the light of what we have already studied, you have already seen its antibiblical character, but for the form let us note several points.

The first is manifest in his account of the man who has visions. He talks about one of them which shows the details of the death of a woman. This vision turned out to be true, because everything this man had seen came true.

Then it is presented the fact that this man saw in vision the bases of his healing, which was to be at first for a short period and then for a long time.

The end result is that things happened as in his vision. From these facts, *saint Augustine* draws the conclusion that it was the demon who inspired these visions in this man.

For him, the visions he had seen were the fruit of his thoughts.

What he says is biblical nonsense, for the very fact that the visions came true demonstrates that they were of God.

In doing so, it appears that *saint Augustine* did not have a correct conception of visions.

Worse, he deifies the demon here by giving him the power to know the future and by extension he despises the Holy Spirit by granting the devil a capacity that only the Spirit of God possesses.

Thus, by his words Saint-Augustine committed, here the sin against the Holy Spirit, which is never forgivable.

So be careful that you too do not take charge of such a sin by proclaiming the adulterating doctrines of this iniquitous man. Let us continue our study of these iniquitous doctrines.

To do this let's read this: *"Sometimes it happens to people who keep watch that, without being neither sick nor agitated by furious movements, they receive by a secret impulse certain thoughts which constitute a kind of divination, that is to say that they prophesy without their knowledge [...]"*

**How are these visions do they form in the human mind? [...]"**  
*[Text of Saint Augustine, taken from: le Paradis et le troisième ciel; Livre XII Chapitre XXII. Des visions comme causes occasionnelles de prédictions faites au hasard, ou par un instinct secret. Comment se produisent elles? (translated into English from the original text)].*

Let us complete with this other portion of his writings: **"According to some philosophers, the soul naturally possesses the gift of the divination [...]"**

An indisputable point is that the images perceived by the spirit in waking, sleep, illness, are not always a sign, while in true rapture it would be strange if these images weren't signs.

It is therefore not surprising that the possessed sometimes tell the truth about things which do not appear to the eyes of those present; The demon unites so intimately with the possessed, I don't know how, that the actor and the patient seem to be one and the same mind.

When it is a good spirit which causes the transport and the rapture of the soul, to communicate a vision to it, the images are then signs and these signs hide useful knowledge:

*We cannot doubt it, since it is is a gift from God.*

But it is very difficult to distinguish where the vision comes from, when the evil spirit gently exerts its influence, and that, delighting the spirit without tormenting the body, it says what it can, sometimes he tells truth, gives useful revelations and transforms himself into an angel of light, in order to take advantage of the confidence he has attracted by revealing the true goods to lead to his false goods.

To discern these kinds of vision, we have, *I believe, only one resource, it is this gift of "discerning spirits" that the Apostle lists among the gifts of God II Cor, XI, 14. - 2. I Cor. XII, 10"*

*[Text of Saint Augustine, taken from: le Paradis et le troisième ciel; livre XII chapitre XIII. L'Âme possède-t-elle une faculté de divination? (translated into English from the original text)].*

In the first text, saint Augustine compares visions as being a kind of divination, which one receives through uncontrolled thoughts.

For him, these types of manifestations are prophecies that we receive without our knowledge. It is important to identify here two of the elements he cites to support his thesis:

*The first is divination and the second is prophecy.*

It is important to understand that there could be no unity between these two elements, for divination is the prerogative of the devil, while prophecy is the domain that only the Lord manages.

These two things cannot therefore coexist. I bring you the proofs in my chapter entitled *"The biblical reality of the state of non-being in which the dead are and the various anti-biblical doctrines that have been instituted in this matter"*.

This continues to demonstrate to us the anti-biblical nature of the teachings that *saint Augustine* established in the matter of dreams and visions.



Apart from that in this text, he presents the human soul as naturally possessing the gift of divination.

In doing so, for him, the human being in this way receives visions that may come from God or the devil.

For lack of space, I will not begin a study here in order to demonstrate the nonsense of this theory, especially since we have just seen that the devil does not have the capacity to give dreams.

In the second text, we also discover that saint Augustine presents a certain vision, as coming from a good spirit because it is the fruit of a gift from God, therefore as coming from the Holy Spirit.

These types of visions are signs for him that hide useful knowledge.

Then he highlights the visions that the devil as an angel of light gives and which for him can be true revelation, the term revelation in this context can only mean prophecy, because it is visions of which he is here made mention.

Thus, saint Augustine declares that the devil has the power to give prophecies in visions and that these last are profitable, therefore that it is carried out.

He specifies that the visions coming from God and this one coming from the devil are so perfect, that few human beings can differentiate them, because he specifies that only those having the gift "*to discern the spirits*" have this capacity.

*Hmm... do I still need to dismantle this thesis... no I do not think so, because I have already done it before.*

In addition in this second text *saint Augustine* repeats again and makes an amalgamation between visions and divination.

He even goes further, because he presents these types of visions as gifts from God. Which implies that the Lord adheres to divination!

In doing so, this doctrine is an abomination, for it presents the works of God and that of the devil as being in one unit.

In addition, we have already seen that *Gregory the Great* lent the demon the ability to give dreams, *saint Augustine* continued in this outline by presenting certain visions as coming from the demon.

Here is what we can read about it: **"It is not difficult in fact to recognize Satan when he comes to giving advice and inspirations contrary to either to morality or to dogma: Many people then distinguish his traps [...]"**

*Many people then distinguish his traps [...]* **However, sensitive visions, like spiritual vision, are for the good a means of edification and for the wicked a source of illusions.**

*As for rational vision, it is never an illusion [...]* *The eyes cannot but, when they see an object quite similar to another, without being able to distinguish the phantom from reality [...]*

*Reason, on the contrary, seeks the idea or the useful lesson that vision can offer [...]* *It remains in doubt, so as not to be drawn into some fatal error by dangerous temerity [...]*

**When therefore the devil deceives us with sensitive visions, the eyes can be fooled without danger, provided that we neither deviate nor the truths of the faith [...]**

**Likewise again, when it made illusion the soul by offering it, in a spiritual vision, an image so resembling reality that it is taken for reality itself, the soul runs no other danger than of itself 'give up to his treacherous innuendos'"**

*[Text of saint Augustine taken from: le Paradis et le troisième ciel; livre XII chapitre XIV. La vision rationnelle n'est jamais un leurre. L'illusion dans les deux autres n'est pas toujours dangereuse (translated into English from the original text)].*

On the strength of the writings of *saint Augustine*, the Catholic Church insidiously laid the groundwork for the desacralization of dreams and visions.

In addition, giving birth, generation after generation, in the hearts of men, the phobia of the world of dreams.

The repercussions of this work of desacralization of dreams and visions, which he weaved, were perennial by the Catholic Church which knew how to orchestrate things so well that *"good Catholics"* had come to pray that God preserve them from their dreams.

Here is an example of a prayer that goes in this direction: *"Before the day ends, God the creator of the universe, together we ask you that your love watchfulness and keep us.*

**That far from us pass the "dreams (« songs »)" and the phantasms of the night. Keep our bodies from the Enemy, so that they are not defiled"** [Taken from: *Complies du dimanche XXe siècle (translated into English from the original text)*].

In my opinion, *saint Augustine* was the spearhead of the desecration of dreams and visions. It is largely on this basis that anti-dream laws were instituted.

Here is an excerpt from an edict that presented this reality: **"All the books and writings which deal of divination by earth, water, air, fire, of interpretation of "dream (« rêve »)" de palmistry, de necromancy, or in which it is question of spells, of the manufacture of poisons, of augurs, auspices, magic formulas, are absolutely condemned.**

**The bishops, however will diligently watch to it that one no books, of treatises or indexes of judicial astrology are read or possessed which, regarding to future successes, possible misfortunes, or of these actions which depend on the human will, dare to assert that something determined will arrive"**

[Taken from: *La dépendance du concile œcuménique catholique par rapport au pape, édité vers 1515 (translated into English from the original text)*].

All books about dreams have been condemned and assimilated to books of divination and witchcraft.

Thus laws were created to repress all those who attached themselves to their dreams, and the books that allowed them to be interpreted were banned.

It is on the strength of these doctrinal bases instituted by the Catholic Church, that the States, of which France is a part, were able to decree that those who interpreted dreams did work that was assimilated to the works of witches and that they practiced an occult science.

Thus, all those who interpreted dreams were considered wizards and witches, which made them heretics. As such, they were doubly reprehensible. Here is what we can read about it:

*"Helped, more than any before him, to identify popular magic as a form of heresy, thus joining a civil crime to a religious one and inciting the laymen courts to repression.*

**On the other hand, never before had it been said so clearly that the diabolical sect is essentially made up of women"**

*[Taken from: La Grande Répression de la sorcellerie, la peur en Occident XIV/XVIII<sup>e</sup> siècles, de Jean Delumeau (translated into English from the original text)].*

Dreams and visions having been relegated to the rank of the occult and being regarded as part of popular magic and as witchcraft, all who indulged in them were accused of being heretics and fell under the jurisdiction of the courts. Here is what was put in place:

*"[...] To the ecclesiastical courts of accusatory procedure and administered by the bishops, the Church assistant, in the thirteenth century, the inquisition which gives the judge the initiative of the prosecution and thus hardens the tone against the heretics who have on the increase since the eleventh century.*

**More and more marginalized by the populations and pursued by the Church, healers and wizards are also entrusted to the inquisition. In 1326, Pope John XXII wrote a bull that equates wizards with heretics. [...]"**

*[Taken from: Pfister, Ulrich; Utz Tremp, Kathrin: "Sorcellerie", in: Dictionnaire historique de la Suisse (DHS), version du 16.10.2014, traduit de l'allemand. Online:*

*<https://hls-dhs-dss.ch/fr/articles/011450/2014-10-16/>, consulté le 11.06.2021 (translated into English from the original text)].*

From the moment when dreams and visions were presented as part of divination and that they were stigmatized as being witchcraft, therefore of the occult, the inquisitorial courts, on the strength of the new laws, repressed everything "abuse".

All who were recognized as wizards or witches were tortured and tried, and the end of most was death.

Here is what we can read about it: **"This article deals with the persecutions which supervene from the 15th to the 18th century, which affected men and women suspected of magical practices or of heresy (Heretics).**

*[...] Les procès commencent à se multiplier et à s'étendre géographiquement au Xve s., pour culminer entre la fin du XVIe et le milieu du XVIIe s. avant de disparaître en grande partie dès le début du XVIIIe s.*

**[...] In addition, they were suspected of heresy and, concretely, of belonging to a diabolical sect. [...]**

**According to a rough estimate, there were some 110,000 witchcraft for trials in Western Europe [...]**

**The regions most affected were the Pays de Vaud (approx.**

*1700 convictions from 1580 to 1655) and the Grisons (at least 1000 trials in all) [...]*

*The complaint generally came from the population and its priority statement was the evil spell.*

**By means of a inquisitorial procedure, the courts did not seek only to obtain an admission of the evil spell. [...]**

**The use of torture was systematic.**

*[...] For a long time, a single credible testimony on the evil spell was sufficient to establish the body of the offense.*

**[...] The chance of escaping forced avowals and being acquitted, or at least only banished, was probably less than 50% generally speaking, or even inferior than 25% in many places.**

*Only a part of the condemned were sent to the stake – an infamous sentence which meant exclusion from society – beheading with the sword was also widespread. [...]*

**The connection between witchcraft and heresy is the effect of a confessional orthodoxy which often sought certainties in the demonization of unofficial forms of piety in the 16th and 17th centuries. [...]"**

*[Taken from: Pfister, Ulrich; Utz Tresp, Kathrin: "Sorcellerie", in: Dictionnaire historique de la Suisse (DHS), version du 16.10.2014, traduit de l'allemand. Online:*

*<https://hls-dhs-dss.ch/fr/articles/011450/2014-10-16/>, consulté le 11.06.2021 (translated into English from the original text)].*

This text is rich in teaching and opens a window on what was happening in the yore.

Let us note several points which marked me. The first is the one presenting the basis which established what witchcraft was.

Here those who had magical practices – we have seen that dreams and visions as well as popular magic have been anglobated in the field of divination – were referred to as witches.

All those who did not adhere to the form of Catholic piety were presented as bizarre and as being heretics and by extension wizards and witches. To be judged as such, it was enough that a "good" soul could denounce you.

Once accused, torture was the basis *Siné qua none* leading to judgment, during which between 50 and 75% of the accused were sentenced to death, either by being burned at the stake, or by decapitation with a sword.

This is enormous because the author says that he has had 110,000 trials for witchcraft, which represents, in my opinion, at least 50,000 deaths for this reason in Europe.

To understand the abomination that these killings were, we must refer to the most famous of this type of Catholic martyrs was **Jeanne d'Arc** who perished burned alive in *Rouen on May 30, 1431*.

The charge was heresy, manifested by acts of witchcraft related to visions. Here is what we can read about it:

**"The trial of Jeanne d'Arc opened on January 9, 1431 before an assembly of religious and theologians. [...] On February 19, 1431, the ministry of the inquisition was invoked.**

*[...] On February 21, the sitting opened in the royal chapel of the castle of Rouen where Jeanne was summoned to appear.*

*His swearing in poses a problem for his judges.*

**Jeanne states that the revelations that come to her from her visions are reserved only that his king *and that she will therefore not be able to answer questions that concern them:***

**"... But as for the revelations which come to me from God, I have never said or revealed anything to anyone, except to Charles my king..." [...]**

**Above all, Jeanne did not want to give up her men's clothes or refute her visions. These "strangeness" will serve to seat the accusation of heresy and witchcraft *constantly in the minds of the theologians, as can be seen in their questions [...].***

*Finally, on March 27 and 28, the indictments were read by Master Thomas de Courcelles who requires that :*

**"Said Jeanne be declared and pronounced witch and spell, diviner (...) heretic (...) schismatic (...) she be punished and corrected". [...]**

**In the April 12 deliberation (44th meeting), based on these articles, Jeanne visions are described as "fictions of human invention proceeding from the evil spirit".**

**Jeanne is also presented as a heretic and a schismatic, accused of blasphemies and "superstitious divinations".**

**In conclusion, "(...) the the defendant must be abandoned to the secular arm to atone for her crime (...)". [...]**

**Jeanne died at the stake on May 30, 1431. [...]**

**"Until her last hour, as always, Jeanne affirmed and maintained that her voices were from God...". [...]**

*Jeanne who, still very young, died without having denied nor her celestial visions [...]* [Taken from: <http://www.justice.gouv.fr/histoire-et-patrimoine-10050/proces-historiques-10411/le-proces-de-jeanne-darc-24376.html> (translated into English from the original text)].

Here we find some very interesting information. The first was that it is an inquisitorial tribunal, therefore inquisitors, therefore the Catholic Church, which condemned and burnt *Jeanne d'Arc*.

Her sentence was due to the visions she had, because as *Jeanne d'Arc* did not want to give up these visions or the men's clothes she wore, she was cataloged as practicing oddities.

These two bases allowed these judges to declare that she was, among others, a heretic, a diviner, a witch etc. they also presented her as a practitioner of superstitious divinations.

These visions were cataloged by the Catholic prelates who intervened in his trial, as being images which the devil inspired in her and which came from her brain and not from the Lord.

This is how to silence *Jeanne d'Arc*, to make these prophecies disappear, the Catholic Church burns her, but to this day the revelations that God had given her continue to proclaim her innocence and the divine mission for which the Lord had consecrated her. To understand it, let's discover this text:

*"[...] Jeanne was thirteen, and had already received Communion. One summer day, around noon, she heard a voice from near the church. It was the voice of the Archangel Saint Michael.*

*The angel told her of the great pity which reigned at the kingdom of France, and he announced to her that she would deliver the Dauphin from all his enemies and lead him to be crowned in Reims. [...]*

*The king, modestly dressed, stood in the midst of 300 knights; Jeanne went straight to him.*

**"God give you a good life, gentle prince. — I am not the king, and, pointing him to a richly costumed lord: here is the king. —**



**In my God! Gentle prince, it is you who are the one and not somebody else.**

**And tell you the King of Heavens through me that you will be sacred and crowned in Reims, and that you will be lieutenant of the King of Heavens, who is King of France ". And she revealed to him a secret known only to him. [...]**

*"Jeanne is leaving," said Bishop Pie, "and Orleans (under siege for eight months) salutes and carries in triumph the one who comes in the name of the Lord.*

*What the most experienced and intrepid warriors could not do in seven months, seven days, what am I saying!*

*Three days of combat were enough for Jeanne to accomplish it. Inspired heroine, she prophesies victory, and victory cannot deny her ".*

**[...] "Jeanne no longer fights. She flies from triumph to triumph. Make way, make way for the dolphin, that led by the angel of victory!**

**Reims, open your doors, pontiff of the Lord, pour out the holy oil and place the crown on the forehead of the lieutenant of Jesus Christ. [...]**

**"I will only last a year and not much longer," the Maid would often say; You have to try to employ me well this year". –**

*Alas! this beautiful month of May, which had seen her victorious at Orleans, reappeared only to see her captive at Compiègne (May 24, 1430) and sold to the English. [...]*

**"I know very well that the English will kill me because they believe they can take over France after my death; But were they a hundred thousand more, they will not have the kingdom...**

**Before seven years old, the English will abandon up a greater pledge than they made in front of Orléans (Paris, retaken in 1436...".**

*[...] Jeanne, in the midst of the flames, comforted by her visions, still speaks: "Saint Michael!*

*Saint Michel! No, my voices did not deceive me, my mission was from God. Jesus! Jesus!" [Taken from:*

*<http://www.infobretagne.com/jeanne-darc-vie.htm> (translated into English from the original text)].*

Before coming to *Jeanne d'Arc* and the reality of these visions, we must not lose sight of what we have discovered in [*Deuteronomy 18 verses 21-22*], and which states that when a person says he has of the Lord's revelations it is when the events she presents come true that God can be said to have spoken to her.

Let us return now to *Jeanne d'Arc*, this text presents three prophecies that she received in vision and which were fulfilled.

The first she received it from the Spirit of God at the age of thirteen when she saw that the dauphin (*eldest son of the reigning king of France*) would become king.

Thanks to her he ascended the throne. Before that, so that he would agree to follow this very young girl, God gave *Jeanne d'Arc*, revelations concerning the future king.

This revelation was intimate and coming from a complete stranger, certainly must have made a strong impression on him. She also prophesied that she had a year and a bit to live, on and that's what happened.

The third prophecy is the one where she presented the defeat of England over France and the loss of a priceless thing, which is what happened, the English were defeated and they lost Paris.

The faith that *Jeanne d'Arc* had in the revelations that the Lord gave her in her visions were even more manifest at the time of her death or until the end she recognized that he had not deceived her.

Here, we are therefore well aware of the nothingness of the Catholic dogma which burned a faithful servant of the Lord.

In order to realize the ignominy practiced by the Catholic Church by burning *Jeanne d'Arc*, we must consider what this religion says about her in this century. This tells us:

**"On May 16, 2020 we will celebrate the centenary of the canonization of Jeanne d'Arc, secondary patron saint of France. She was canonized by Pope Benedict XV on May 16, 1920.**

**[...]Saint Jeanne d'Arc was born in 1412. She was a young peasant girl who, despite her young age, struggled to defend France against the invaders. Misunderstood because of her way of being and living the faith, she died at the stake".**

*[Text taken from the site: <https://eglise.catholique.fr/approfondir-sa-foi/temoigner/figures-desaintete/annee-jobannique> (translated into English from the original text)].*

Here is highlighted the faith of *Jeanne d'Arc*, for which she is canonized and therefore recognized as a saint.

The story of *Jeanne d'Arc* presents to us the Catholic paradox wanting both butter and money for butter, because on the one hand it is for having had revelations from the Lord in visions that she was burned by the 'Catholic Church, on the other hand, centuries later she is canonized holy by this religion.

Reading these lines I have a smile from ear to ear! How can the Catholic Church be hypocritical! Yes, because it is because of these visions that Joan of Arc was burnt by this religion.

She was previously recognized as a heretic and witch, for not having wanted to deny these visions, which she claimed to come from the Lord, and I have just demonstrated to you that this was the case.

She kept up to the flames the intimate conviction that the Lord had spoken to her in this way. The faith that she had that God spoke to her in visions was so great that she preferred to burn rather than deny the Lord by recognizing that these visions were not of him.

How then to canonize a woman recognized as a witch. Thus, by recognizing her as a saint, Catholicism therefore confirms that the visions she had were of the Lord and not of the devil.

In addition, the great victories she achieved were largely based on directions the Lord gave her through these means.

This fact demonstrates that the Catholic thesis, based on the writings of Macrobius, that dreams and visions cannot be understood is invalid, because we have seen that the ward of the nation, the title given to *Jeanne d'Arc*, she understood them.

By canonizing Joan of Arc, Catholic dogma recognizes by the same that God speaks to the common people in dreams and visions, because *Jeanne d'Arc* was illiterate and was not part of the Catholic elite.

Here is what we learn about it: "*Jeanne was born in Domrémy (diocese of Saint-Dié), in the year 1412. She was the fourth of the five children of Jacques d'Arc, and Isabelle Romée, humble laborers of good life and of good renown. [...]*

**But Jeanne could neither read nor write".** [Taken from: <http://www.infobretagne.com/jeanne-darc-vie.htm>, (translated into English from the original text)].

Also let us not forget, it is because of these visions that this religion burned her. Thus, having wanted to appropriate the virtues of *Jeanne d'Arc*, centuries after her martyrdom, the Catholic Church itself torpedoed its thesis presenting the common people as unable to receive dreams and visions from the Lord.

In order to continue, let us return to *saint Augustine*.

In my book entitled "*Inquisitiô (The three angels' message), volume III. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Prophetic part*" in the chapter "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*", I have presented to you the texts where he advocated that in order to convert those who were rebellious to the Catholic dogma, they should be tortured and killed for the recalcitrant.

These teachings called for zero tolerance towards those who rejected Catholic dogma and demanded that heretics be ruthlessly eradicated. From these bases, was born the boundless cruelty which was that of the inquisitors towards the heretics.

So that from the creation of the Inquisition and for centuries afterwards, all those who had a faith different from the Catholic faith, or who dared to write or speak doctrines contrary to what this dogma advocated, fell under the jurisdiction of the inquisitors.

All those who believed only in the word of God and rejected the errors of Catholic dogma were considered heretics and were despoiled, tortured and killed. These doctrines that the aforementioned “*Saint*” *Augustine* decreed were the foundations of the laws which, during centuries, made it possible to burn all those who believed that God spoke to them in dream or in vision. The number of innocent people who perished burnt by the inquisitors just because they had another faith, cry of the earth against the Catholic Church.

The basis of selection leading to the stake was simple:

*You have a dream and you are a man that the Catholic Church has consecrated, so he is of God. If, on the other hand, you are from the people and you have a dream, it is a sign that it is from the demon, which implies that you are possessed, so to destroy the demon that is in you, we make you to burn on the filthy pyre, after having undergone many tortures.*

Thus the fatal blow was dealt to the sanctification of dreams and visions, and they were recognized as being generally of satanic essence and of the domain of the dark. Before continuing, let me take a *break*.

I am aware that if I had lived during this time, from my writings which denounce the errors of this religion, together with those which speak of how to interpret the dreams and the visions, I would have been recognized as being doubly heretical.

All my possessions, *house, mean of transport, bank account, etc.* would be seized in order to become the property of the Catholic Church. My final fate would have been a serenade of blows received from the executioner and the finality would be to dance with the flames in the moonlight. A terrible thought crossed my mind.

I'm going to share it with you, to do this, I invite you to step back in time, not with a time machine, but by thought:

*Imagine yourself being burned at the stake because of the Bible you have in your home, after having watched from your cell as your whole family was burned for the same thing.*

*"Thank you Lord for giving birth to me in this century! If it had been during the dark centuries of the Inquisition, my family and I wouldn't have stood a chance, for in our home we have nearly seven Bibles in at least five different versions.*

*There, a thought also comes to me: Considering the speech I give in this book, if it was during the time of the Inquisition, I think that a special machine would be made for me in order to make me pay for my insolence, and my boldness to have dared to present the misdeeds of the fathers of the Catholic Church.*

*Besides, a single day at the stake would not be enough, because the example should be made!*

I am writing these last lines to you, with a heavy heart, for I am an interpreter of dreams and visions and it is still very difficult for me to conceive that there was a time when those who worked like me were declared as being witches or wizards.

It is truly saddening to think that many innocent people perished at the stake simply because they sought to understand their dreams, and all because of the doctrines of *saint Augustine*.

*This book is a memorial for all these martyrs.*

After this particularly *freaking* interlude, I invite you to continue our study. We must never forget that in order to achieve its ends, throughout the centuries, the Catholic Church has made sure to silence all its opponents, by delivering them to the infamous stake.

For centuries, it was not good to have dreams and visions and believe that God was speaking to you through them.

So that, following the atrocities perpetuated by the inquisitors for centuries, against those who believed that God spoke to them in their dreams and in their visions, the people ended up abdicating.

As a result, when the Inquisition was subsequently abolished, the total indoctrination in certain things, such as the interpretation of dreams and visions, did remain.

When the reformation took hold, and the Protestant religions were born, many who defied the authority of papal Rome and studied the Bible, did so from the Vulgate version which was the most common, the other versions of the Bible having gone through the fire.

This is why, insidiously, many Catholic teachings could continue to be observed.

When *Martin Luther* wrote his Bible, and the reform was perpetuated, the great reformers had so much to do in order to allow the pure Word of God to take its place, that they could not reform all the antibiblical doctrines that the Church Catholic had instituted.

It is thus that insidiously that many Catholic teachings, including that which desecrated dreams and visions, could continue to be observed between others by the Protestants.

In doing so, the Catholic doctrine aimed at desecrating dreams, which was born under *Saint Jerome*, has found its continuity for centuries.

The great wandering of God's people, which was to last for centuries, regarding the foundations of dreams and visions, began because of these erroneous foundations.

It should be noted that the Protestant reform forced the Catholic prelates *to change their long guns*.

The knowledge of the Word of God having, from this period, spread over the surface of the Earth, not being able to attribute all dreams to the devil, with time, the Catholic Church has perfected its anti-dream doctrine and visions and highlighted other causes that she believed led to them.

We discovered this in the section entitled "*Rationale for the desacralization of dreams and visions*".

This is how these Catholic anti-dreams and visions doctrines were able to endure into this century and have become the basis of faith for the greatest number and even for Protestants!

## 11 What degree of holiness does it take in order to receive dreams and/or visions from the Lord?

To begin this chapter, I would tell you that we live in a century where the majority of those who have dreams or visions do not see them as coming from the Lord. The main reason for this state of affairs is what Catholic dogma has established in the matter.

Indeed, for the latter, only holy men – a least those that this religion has decreed as such – are able to receive dreams and visions from the Almighty. Further, this religion declares that the dreams or visions of ordinary people are insignificant and do not come from God.

The repercussion is that, as few Men feel pure enough to claim to receive revelations from the Lord, the greater number have come to reject their dreams and visions as not being divine messages.

This doctrine remains, unfortunately, the basis of faith of a great majority, and that, for Catholics as well as for Protestants.

Here is the type of texts that give rise to such a belief:

**"This third species of vision, the highest of all, clear both from all perception of the senses and from all conception of bodies by the imagination, may be the third heaven of which the Apostle speaks: It is there that one see God in his clarity, vision which demands a pure heart [...]**

*It is not that vision to which the senses or the imagination contribute and which shows us God as in a mirror, through enigmas;*

**It is a vision which shows it to us face to face and, as it is written of Moses, mouth to mouth, I mean, in its essence, to a degree that the weakness of a human intelligence can understand which cannot be adequate at the divine intelligence [...]**



*A vision to which we are strangers during we travel under the weight of this mortal and corruptible flesh, and as we live the life of the righteous, in faith, without having a clear view" [Extract from a text by St. Augustine: Le Paradis et le troisième ciel;*

*Livre XII, chapitre XXVIII. Le troisième ciel et le paradis dont parle l'Apôtre peuvent s'entendre de cette troisième espèce de vision. (translated into English from the original text)].*

Let's complete with this text that we have already had to consider: **"[...] However, sensitive visions, like spiritual vision, are for the good a means of edification [...]"** [Extract from: *Texte de saint Augustin, le Paradis et le troisième ciel; livre XII chapitre XIV. La vision rationnelle n'est jamais un leurre. L'illusion dans les deux autres n'est pas toujours dangereuse (translated into English from the original text)].*

Before analyzing these texts, Bible in hand, let's make a point:

*Have you noticed their origin? Well, "said Saint" Augustine! In this book, and especially in its first volume, we have already had to consider a multitude of his writings which, as we have seen, contravene the Word of God. No wonder these new allegations come from the pen of this Catholic prelate. Nonetheless, those who have been with me since the first volume of this book – in this journey and this epic battle that the Lord gives me to lead, by the Holy Spirit – know that together we are going to bring down, like a house of cards, Bible in hand, this new thesis of this iniquitous man.*

Now this little reminder has been taken, we can continue.

Thus, *st. Augustine* distinguishes the visions received by pure hearts (*those who live the life of the righteous*) – these were generally Catholic prelates – from those of the rest of the world. Humanity. According to him, consecration and purity were the *sine qua non* bases for receiving divine visions.

Therefore, if we adopt this doctrine, we can conclude that a defiled or bruised being cannot receive revelation from the Lord.

It is important to emphasize that this thesis defended by saint Augustine was also by Gregory the Great.

Let's reread this excerpt which presents his philosophy in this area: "**[...] Dreams come from many worries [...]** **Now holy men enter in illusions and see revelations in vision [...]**" [*Extract of: Gregory Magnus liber Dialog IV; chapitre 48 (translated into English from the original text)*].

This Catholic doctrine is in perfect contradiction with what we discover in this text: "**Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord.**

*And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;*

**And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.**

*But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:*

**And here he hath authority from the chief priests to bind all that call upon thy name. 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 show him how many things he must suffer for my name's sake". [Acts 9 verses 10-16, American Standard Version Bible (ASV)].*

First of all, it is important to understand Ananias' reaction when God asks him to go to Saul (*Paul*). He got scared and asked the Lord if he was sure what he was asking of him.

And, I understand it, because in the text of [*Acts 26 verses 1-11*], Paul acknowledges having persecuted Christians to death.

If we stick to the outline of what *st Augustine* preached, then the vision Saul had could not have come from the Lord, because he was not pure enough to receive it.

Yet we know that it was God who gave it to him. What is true for visions is also true for dreams.

Would the Lord speak only to those who have a high degree of sanctification in this matter? Does the Word of God say? To understand it, let's take a specific case, which we find in this text:

*"While Pilate was sitting there on the judge's seat [a special seat for speeches or judicial pronouncements], his wife sent this message to him:*

**"Don't do anything to [or Have nothing to do with] that man, because he is innocent [righteous]."**

**Today I had a dream about him, and it troubled me very much [caused me great pain/anguish]."** [*Matthew 27 verse 19, Expanded Bible (EXB)*].

We discover here, with amazement, a most unexpected ally of Jesus, in the person of his judge's wife. Pilate's wife received revelations from the Lord in which Christ was presented as righteous.

The dream presenting these facts was so intense that she said she suffered from it. As a result, she, the heathen, is filled with the conviction that her husband should do nothing against Jesus Christ, he, the righteous.

Remember, the Roman people for the most part lived without reverencing the true God, he, the Eternal, and was the persecutor of Christians, yet the Lord spoke to this woman in a dream.

Consider another case, where the Lord speaks to one of the enemies and persecutors of His people. Here is what happened:

*"And it came to pass the same night, that Jehovah said unto him, Arise, get thee down into the camp; For I have delivered it into thy hand. [...]"*

**And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, Behold, I dreamed a dream;**

And, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside down, so that the tent lay flat.

And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel:

Into his hand God hath delivered Midian, and all the host.

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise; for Jehovah hath delivered into your hand the host of Midian". [*Judges 7 verses 9, 13-15, American Standard Version Bible (ASV)*].

Here we have the case of a man who was the enemy of the people of God and by extension of the Lord, to whom the Lord gives a dream. As we read the rest of this account, we see that the victory the Lord presented in this dream came true.

So it was to a pagan that God presented the plans for victory that he would give to Gideon and his allies. Another biblical dream is just as striking. Here's what's going on: "Abraham [...] he said to people about Sarah his wife, "She is my sister" [12:10–20; 26:1–11].

Abimelech king of Gerar heard this, so he sent some servants to take her. But one night God spoke to Abimelech in a dream and said, "You will die. The woman you took is married."

But Abimelech had not gone near Sarah, so he said, "Lord, would you destroy [kill; slay] an innocent nation? Abraham himself told [Did he not tell...?] me, 'This woman is my sister,' and she also said [did she not also say...?], 'He is my brother.'

*I am innocent and did not know I was doing anything wrong [did this with a pure conscience/blameless heart and innocent hands]."* Then God said to Abimelech in the dream, "Yes, I know you did not realize what you were doing [this with a pure conscience/ blameless heart].

So I did not allow you to sin [restrained you from sinning] against me and touch her.

**Give Abraham [the man] his wife back. He is a prophet [one who interceded for others].**

**He will pray for you, and you will not die. But if you do not give Sarah back, you and all your family [who belong to you] will surely die."** [*Genesis 20 verses 1-7, Expanded Bible (EXB)*].

How beautiful the dearest Sara must have been, for the sight of her made admirers lose their heads. So much so that her husband, fearing for his life, was embarrassed by her beauty and asked her to introduce him as her brother.

*Poor little husband, I sympathize! In such a case, we could smile and be ironic about this poor "bugger" who was condemned to live daily with a dream creature, but the rest of the story proves the merits of Abraham's fears.*

Here we live an epic scene, worthy of swashbuckling movies, where a frozen lover decides to kidnap for love the beauty who capsizes his heart. Usually, in this type of film production, it is the husband or the suitor who comes, in order to deliver the beauty, here it is God himself who takes matters in hand.

He spoke in a dream to Abimelech so that he would restore Sarah to her husband so that he would not be struck. What is happening here is most instructive, for here is a heathen receiving instructions from the Lord and it is in a dream that it is happening.

We therefore realize that the very *raison d'être* of dreams and visions consisting in diverting the wicked from his evil way, before the "*avenging sword*" falls on him and which we find in [*Job 33 verses 14 to 18*], is a reality to which all humanity is subject.

So we see that pagans who did not revere the Lord received dreams from him.

Among them, we can also cite the king of Babylon who lived during the time of the prophet Daniel [*Daniel 2*], [*Daniel 4*], or the reigning pharaoh during the period when Joseph [*Genesis 41 verses 1-32*].

Dreams and visions are therefore given by the Lord to whomever he wills. In doing so, you understand that this doctrine advocated by *st Augustine* and *Gregory the Great* is Only nothingness.

However, their teachings in the matter keep the greatest number away from their dreams and their visions, because who in this century can boast of being pure (*consecrated or anointed*)?

The Lord not having changed, he still continues to give dreams and visions to all, without any degree of consecration being required.

Know that the Lord speaks to you through your dreams, but you do not pay attention to them [*Job 33 verses 14-18*].

We have just brought to light yet another adulterated and unfounded biblical doctrine of saint Augustine.

The two volumes of this book present many more. We are going to continue this epic aimed at "*slaying the dragon*", here represented by the doctrines of demon that saint Augustine bequeathed to Christendom. Yes, I say demon doctrines, the word is not too strong!

You will realize it. Indeed, diverting the biblical bases for the sole purpose of distilling the lie to suggest that holiness is the sine qua non condition for receiving dreams from God is a devil's turn and all this supported by the Catholic Church.

My words may seem excessive to you, but when you know the repercussions of such teachings, you understand them better.

The Bible verses cited have helped to dismantle the connection between dreams and visions and the need to be holy. There we find that God speaks to everyone in dreams and visions, even to pagans.

The work fomented by the Catholic Church is most insidious and it is under the inspiration of the devil that this religion has acted.

It is important to keep in mind that dreams and visions are the basis of prophecy [*Numbers 12 verses 6-8*], and that the latter is the light which serves to guide God's people until they return in glory of our Lord Jesus Christ, he the morning star [*2 Peter 1 verse 19-21*], [*Revelation 22 verses 16*].

Moreover, it must be understood that the devil's objective is to seduce as many people as possible, even the Lord's elect, if he has the opportunity [Matthew 24 verse 24], so he has made plans to remove this powerful light that is prophecy (*hence dreams and visions*), in the hands of the people of God.

To do this, through this Catholic doctrine presenting dreams and visions as being accessible only to sanctified people, the devil plays with our human feelings by presenting to us our unworthiness in the face of the omnipotence of God.

As no one can be righteous before the Lord, because we are all born in sin [Psalms 51 verse 7], [Romans 3 verses 9-18], the devil therefore uses this reality to divert us from these divine messages that are our dreams and our visions.

It is by understanding how we obtain holiness that we become aware of the gift that the Lord gives us in Jesus Christ. This gift is salvation, but through it we also become fit to receive new revelations from the Lord through his Holy Spirit, in dreams and in visions.

To deepen this reality, I invite you to read *volume III* of this book in the chapter entitled "*The reality of the false prophet who is at the service of the apocalyptic beast, servant of the demon*".

We will now, Bible in hand, do a study on the reality of the saints so that you, by the grace of God, will be clear on this subject. But first we are going to take an interest in this denomination given to these Catholic prelates, that of saint. To better describe this situation to you, here is the image that comes to mind:

*Before presenting it to you, I share with you the fruit of my reflection: In my opinion, there are some of the most astonishing paradoxes. Among them is the combining of the clean and the dirty, or holiness and iniquity!*

*So if something is clean, it cannot be dirty at the same time. Take a classic from advertising campaigns, that of two white T-shirts each dipped in a different laundry bath.*

*Then, they are shown to you side by side and passed under a UV lamp to detect bacteria and residual stains. One T-shirt is spotless and pure, while the other is stained and "teeming" with bacteria. So we understand that the latter cannot be called a clean T-shirt; the same is true of holiness. A holy thing or person cannot be both holy and iniquitous.*

Here is what the Holy Book tells us about it: **"But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh;**

**For these are contrary the one to the other; that ye may not do the things that ye would".** [*Galatians 5 verses 16-17, American Standard Version Bible (ASV)*].

*Here we find the paradox of holiness.*

We cannot walk by the Spirit of God while walking according to the fruits of the flesh, therefore in total opposition to his word. Well, this notion of paradox which is between good and evil, the antinomy which exists between iniquity and holiness, the Catholic Church knew how to transcend them by combining these things.

We have a concrete example in the person of saint Augustine, whom this religion has canonised, thus making him a saint, whereas when we look at everything he did and said, this is not at all the image he gives. This man, I could classify him among the serial Killers. So, nothing to do with this qualifier of saint which is attributed to him.

My words are not false allegations, I bring you the proofs in the first volume of this book in chapter entitled "*The bloodthirsty legislative legacy*", as well as in *volume III* of this book in the chapter entitled "*The indivisible unity of the works of the ten-horned and seven-headed leopard and the little horn*".

Where then can holiness hide in a being as bloodthirsty as saint Augustine?



He was certainly a religious man but by no means a holy man, therefore sanctified. The difference between these two terms is fundamental in order to "*weigh*" the works of those who claim to be servants of God. Now let's see what the Bible says about it and what it means to these two qualifiers "*holy*" and "*servant of God*".

Let's start by finding out what makes us holy. Before, let's take a little break to focus on the image that the "*world*" (*those living far from the Gospel*) has of saints.

To do this, I would tell you that, my feeling is that of all the Catholic doctrines, the one that qualifies the saints is the one that marks the most, because it calls for what is nobler in us and highest within us people of God.

As we are not without sin, and that weaknesses are often felt here and there in our actions and thoughts, we come to say to ourselves that to be holy one needs a degree of consecration which is only given to one. certain elite.

Also, as we read the exploits of the prophets of biblical times who were called by God in a very focused election, we realize the flaw that separates them from us. How can we compare to the holiness of Elijah, who enjoyed such close proximity to the Lord that he was lifted up to heaven beside him on a chariot of fire... [2 Kings 2 verse 11].

*For us 'mere' humans, this is simply incredible.*

Or, how can we think that we can be as holy as the apostle Paul, he the great hero of the faith?! He leaves us as the fruit of his sanctification, his writings which form the major part of the New Testament. How could we humanely compare to him?

In view of the foregoing, this feeling of inferiority combined with the disinformation orchestrated by the Catholic Church, over the centuries, has led to the misunderstanding of the reality of the saints as established in the Bible.

In doing so, the Catholic Church has to its credit a monopoly in this matter. It is enough, in fact, to consider our calendars, which are full of holy beings, at least recognised as such by this religion, which continues to canonise them according to their own criteria.

One example is the event for the canonization of the late *Popes John XXIII* and *John Paul II* which took place on *April 27, 2014* in St. Peter's Square in the Vatican, celebrated by *Pope Francis*.

At the time, the media have solemnly broadcast these canonizations, which made it a global event.

But, considering the above, are you now aware that this custom of the Catholic Church to *decree as saints (after their death)* those whom they recognise as deserving, according to their own criteria, is not a practice that emanates from the Word of God?

I develop this state of affairs in the chapter entitled *"Examples of pagan rites from Roman times that the little horn has used for his benefit"*, which I invite you to read. Conversely, from what Catholic dogma teaches, to understand who the saints are, how they acquire this qualifier, we are going to go to the Bible, the only point of reference worthy of confidence.

Now let's find out how to become a saint, according to what Scripture teaches us. To do this, let us return to the case of the great prophet Elijah. He is for me one of the holiest persons that the Bible counts, for, as we have seen, he ascended to heaven on a chariot of fire drawn by horses of fire, in so doing, he is one of the holiest men that the earth has ever borne.

Nevertheless although he was a holy man, was he a superman, or an indestructible titan? To understand this we need to read this: *"King Ahab told Jezebel everything that Elijah did and how Elijah had killed all the prophets of Baal with a sword.*

**So Jezebel sent a messenger to Elijah and said, "I swear that by this time tomorrow, you will be just as dead as those prophets. If I don't succeed, may the gods do the same or worse to me." When Elijah heard this, he was afraid.**

**So he ran away to save his life. He took his servant with him, and they went to Beersheba in Judah. Then Elijah left his servant in Beersheba and walked for a whole day into the desert. Then he sat down under a bush and asked to die. He said, "I have had enough, Lord! Take my life. I am no better than my ancestors."**

**Then Elijah lay down under the bush and went to sleep. [...]"**  
*[1 Kings 19 verses 1-5, Easy-to-Read Version Bible (ERV)].*

In this text the image we have of Elijah is far from being that of an invincible hero. We find him in burn-out, he knows seated and awaited his death. The root cause was that he had had to fight for years against the iniquity into which Ahab and his wife Jezebel had plunged the people of Israel.

He had to call among others the drought on the earth, nevertheless after three years and six months he ended up having the victory, and made killed all the prophets of Baal and Astarte who served Jezebel [*1 Kings 18*].

With this victory he prayed that the rain might fall, and the Lord answered him. I put myself in his shoes, and I imagine the feeling of well-being he must have felt from then on, because the burden he had to carry all these years was finally unloaded from his shoulders.

Unfortunately for him it was without counting on the bloodthirsty Queen Jezebel, who decreed his death.

Following this we find the great hero in burnout. Yet, considering the works of Elijah one would think that he was a titan and had inordinate power, for he brought down fire from heaven and also caused it not to rain for six and a half years etc., so how to explain this empty passage.

It is true that from a human point of view, Elijah performed titanic works, nevertheless, he was like you and me, a being born in sin and having feelings which could be positive or negative.

Here is what the word of God tells us about him: **"Elijah was a man with a nature like ours [with the same physical, mental, and spiritual limitations and shortcomings], and he prayed intensely for it not to rain, and it did not rain on the earth for three years and six months.**

*Then he prayed again, and the sky gave rain and the land produced its crops [as usual]". [James 5 verses 17-18, Amplified Bible (AMP)].*

In this text it is precise, that Elijah was a man of the same nature as us, in doing so, he was neither more holy nor more powerful than you and me, which allowed him to work so extraordinary is the Spirit of God. He is the one who gives gifts to men [*1 Corinthians 12 verses 1-11*].

It is important to never lose sight of the fact that *Elijah, Abraham, David, Daniel etc.* as well as all the great heroes and heroines of the Bible were all like each, of us sinners, for we are all born sinners [*Psalms 51 verse 7*], [*Romans 3 verses 9-18*].

Except Jesus, no man in this world, biblically speaking, is born without sin, so besides Christ no human being has intrinsically holiness in him. In doing so, no human being can make another saint, for we only give what we have. Thus, the Pope being, a mortal like you and me, he cannot, as a sinful being, give holiness to another human being.

To make saints one must be the source of holiness, Jesus Christ, as the son of man – He is God but took on human flesh in Mary – is the only one empowered to make saints out of mortal, sinful human beings, for He is holiness magnified.

In the following text, we find the criteria allowing a human being to become a saint: "*When Jesus had spoken these things, He raised His eyes to heaven [in prayer] and said [...] Sanctify them in the truth [set them apart for Your purposes, make them holy]; Your word is truth. Just as You commissioned and sent Me into the world, I also have commissioned and sent them (believers) into the world.*

**For their sake I sanctify Myself [to do Your will], so that they also may be sanctified [set apart, dedicated, made holy] in [Your] truth. "I do not pray for these alone [it is not for their sake only that I make this request], but also for [all] those who [will ever] believe and trust in Me through their message" [John 17 verses 1, 17-20, Amplified Bible (AMP)].**

In the word of God the saint is a symbol representing all those who have made a covenant with Jesus Christ.

What makes them holy is the sanctification they inherit from Jesus. Thus, Christ being the source of holiness, all who ally with him are one with him [*Hebrews 3 verse 14*] and receive this holiness.

What sanctifies, therefore makes holy, is the word of God who is none other than Jesus Christ himself [*John 1 verses 1-3, 9-11, 14*].

As we spend time studying the gospel, which is Jesus himself, we are transformed by the Holy Spirit into his (*Christ's*) image that we contemplate [*2 Corinthians 3 verses 17-18*].

The saints in Jesus Christ are those who have made a covenant with him and who keep the Word of God every day. The Holy Scriptures, thus kept, purify them. Here is the work they do in us: **"Already ye are clean because of the word which I have spoken unto you"**. [*John 15 verse 3, American Standard Version Bible (ASV)*].

After reading the above you might think that the sanctification we get in Jesus comes from the fact that he is God, but although as God he is a holy being, here is what allows him to communicate his sanctification to us:

*"But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.*

For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, *I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise"*. [*Hébreux 2 versets 9-12, American Standard Version Bible (ASV)*].

Let's complete with this: **"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

*From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:*

*For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more"*. [*Hebrews 10 verses 10-17, King James Bible*].

It was necessary for Jesus to become the sacrificial lamb and to die on that foul cross, and then to rise again in order to become worthy to redeem us. By this act he leads to perfection those who make a covenant with him and they thereby acquire his sanctification and thus become saints in him. This sanctification which is thus received in Jesus Christ is received once and for all.

What then allows them to those who become saints in Jesus to market in renewal of life and not to knowingly practice sin, it is the law of God which is written in their hearts, therefore in their minds.

By being thus united to Jesus, we are therefore part of the holy people of God. This text tells us: **"Ye also, as living stones, are built up [d]a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.**

**[...] But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession [...]" [1 Peter 2 verses 5 and 9, American Standard Version Bible (ASV)].**

By making a covenant with Christ, we integrate his body and become in him, a participant in his holy Priesthood.

We become part of his people of priesthood for the Lord and are now part of the Holy Nation of God. By uniting with Jesus Christ we become a holy abode where the Spirit of God comes to live. This tells us: **"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 16-17, American Standard Version Bible (ASV)].***

Biblically speaking, the saint is any human being who makes a covenant with Jesus, and walks according to the work that God assigns to him. He reflects by his life the glory of God in Christ.

This is what the Word of God says about this means that men have to become saints: **"[...] In Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love:**

**having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will [...]**

*In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace [...] in whom ye also, having heard the word of the truth, the gospel of your salvation, — in whom, having also believed, ye were sealed with the Holy Spirit of promise" [Ephesians 1 verses 3-5, 7, 13, American Standard Version Bible (ASV)].*

We find here that those who are sanctified become so in Jesus, but it is the Holy Spirit who seals them.

To become one with Jesus and thereby inherit the holiness which is in him, we must be baptized and receive the Holy Spirit who is the only one able to unite us to Jesus Christ [Acts 2 verses 38-39], [Romans 8 verses 15-17], [1 Corinthians 6 verse 19-20], [2 Corinthians 1 verses 21-22], [Ephesians 4 verse 30].

The Holy Spirit will also through the word of God quicken those who are sanctified and empower them to no longer walk by the flesh but will enable them to walk by the Spirit. Here is what the Holy Book teaches us about this: **"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].

Let us add this other most relevant text to our study: **"But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh."**

*For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would". [Galatians 5 verses 16-17, American Standard Version Bible (ASV)].*

Thanks to the Holy Spirit living in them, the Lord calls his people to be holy, sanctified at all times. Here is what the Gospel says about it: **"For God hath not called us unto uncleanness, but unto holiness"**. [1 Thessalonians 4 verse 7, King James Bible].

Let's finish with this: **"Now the God of peace himself sanctify you wholly: and your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus Christ"**. [1 Thessalonians 5 verse 23, Darby Translation Bible (DARBY)].

The goal of the holiness that we acquire in Jesus Christ is that we may on this earth led, by the Spirit of God, a life of purity and this either until our death or until Christ returns. Once the process of sanctification in Christ has begun, the aspirations of the heart change, tastes change, habits change, etc.

This tells us about it: **"But even more than that, I consider everything to be a loss because of what is worth far more: Knowing Christ Jesus, my Lord.**

**For his sake, I have lost all things and consider them rubbish, so that I may gain Christ and be found in him, not having a righteousness of my own, which comes from the law, but that which comes through faith in Christ, the righteousness that comes from God by faith.**

*I do this so that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, in the hope that in some way I may arrive at the resurrection from the dead.*

**Not that I have already obtained this or have already reached the goal, but I press on to take hold of that for which Christ Jesus also took hold of me. Brothers, I do not consider myself to have taken hold of it yet, but there is one thing I do:**

**Forgetting the things that are behind and straining toward the things that are ahead, I press on toward the goal, for the prize of the upward call of God in Christ Jesus. Therefore, let all of us who are mature continue to think this way.**

**And if you think differently about anything, God will reveal this to you too. Only let us think the same thing and walk in line with what we already have attained".** [*Philippians 3 verses 8-16, Evangelical Heritage Version Bible (EHV)*].

To continue, I would say that in the Bible, the title of saint is not given only to an elite of God's people, but to all those who have made a covenant with Christ. We see this in the following text, which presents the Corinthian Christians as saints:

**"Paul called to be an apostle of Jesus [...] Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints [...]"** [*1 Corinthians 1 verses 1-2, King James Bible*].



In the following text, we see that in Christ the people of God are called to be holy, and this even though they came from the Gentiles:

*"Through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ, To all God's beloved in Rome, who are called to be saints [...]" [Romans 1 verses 5-7, New Revised Standard Version, Anglicised (NRSVA)].*

This text is particularly explicit the saints do not constitute an elite who would be part of the people of God, but represent all its members including all the pagans who have converted to Jesus.

It is therefore vital that we never lose sight of the fact that the Bible teaches us that the source of sanctification comes from Jesus Christ – and Jesus Christ only – and that it is reserved for those who choose to make a covenant with him and remain faithful to him.

To you who have not yet made a covenant with Jesus Christ by the bonds of a baptism that is in conformity with the Word of God, know that God intends you to be sanctified, therefore to be a saint in Jesus.

Otherwise, to you who have made a covenant with Jesus, know that you are sanctified in him, therefore you are a saint. Yes, as surprising as it may seem, given the *"negative"* anchorage that has been ours! Thus the term holy, does not represent people, who are supposed to be outside the norm, like those whom the Catholic Church has canonized.

Know that it is not by having your name in the calendar, that you will be able to earn your stripes of saint, but it is by having made a covenant with Jesus by the bonds of a baptism in all points conforming to what the Lord established and walking as Christ walked.

To us his people, let us be holy as Jesus is holy, and let us walk as he walked, rejecting the doctrines of men who transgress the word of God. Know, you who are not yet united with Christ, that the Lord longs to save you, he wants you to become a saint in Jesus Christ.

To do this, here is what it asks you: **"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)].

We have discovered, through biblical verses, what qualifies a holy person, let us now consider this text which explains how one can be religious, without being sanctified: *"Then Jesus said to the crowds and to his followers [disciples], "The teachers of the law [scribes] and the Pharisees have the authority to interpret what the law of Moses says [sit in Moses' seat/chair].*

So you should obey [do; practice] and follow [keep; observe] whatever they tell you, but their lives are not good examples for you to follow [do not follow their actions].

They tell you to do things, but they themselves don't do them [For they say but do not do]. They make strict rules [tie up heavy loads/burdens that are hard to carry] and try to force people to obey them [put them on people's shoulders], but they are unwilling to help those who struggle under the weight of their rules [lift a finger to move them;

Move them with their finger]. "They do good things so that other people will see them. *They enlarge the little boxes holding Scriptures that they wear [their phylacteries;*

*Leather cases worn on the left arm and forehead to literally fulfill Deut. 6:8; 11:18], and they make their special prayer clothes very long [lengthen their tassels; Jewish males were to wear tassels on the four corners of their garment; Num. 15:38; Deut. 22:12].*

*Those Pharisees and teachers of the law love to have the most important seats [places of greatest honor] at feasts [banquets] and [the best seats] in the synagogues.*

*They love people to greet them with respect in the marketplaces, and they love to have people call them 'Teacher [Rabbi].' [...]*

How terrible for [Woe to] you, teachers of the law [scribes] and Pharisees. You are hypocrites. You take away [devour] widows' houses, and you say long prayers so that people will notice you [as a pretense]. So you will have a worse punishment [condemnation].

“How terrible for [Woe to] you, teachers of the law [scribes] and Pharisees! You are hypocrites! You travel across land and sea to find one person who will change to your ways [make one convert/proseltye]. When you find that person [make that convert], you make him more fit for hell than [twice the son of hell/Gehenna that; 5:22] you are.

[...] “How terrible for [Woe to] you, teachers of the law [scribes] and Pharisees!

You are hypocrites! You give to God one-tenth of [pay tithe on] everything you have — even your mint, dill, and cumin.

But you don't obey [ignore; neglect] the really important teachings [weightier matters] of the law — justice, mercy, and being loyal [faith; faithfulness].

These are the things you should do, as well as [without neglecting] those other things". [Matthew 23 verses 1-7, 14-15, 23, Expanded Bible (EXB)].

First of all, did you notice what was the first step of Jesus before taking out the rod to beat the Pharisees and the specialists of the law (*the scribes*)? He begins by giving them the honour due to them as teachers of the word of God.

He invites the people to walk according to the doctrinal basis, inherited from Moses, that these men were teaching, but urges them not to work as they do. Throughout this chapter, Jesus has presented religious acts practiced by the Pharisees, to be seen by the public when they were devoid of all love for the Lord or their neighbors.

So that there is no ambiguity, it must be emphasised that Jesus presents religious acts, such as tithing, as important, but not at the expense of *justice, goodness and faithfulness* – therefore *fidelity* to the Lord and to his Word.

Under the guise of religion, these men worked like the worst thieves, *they robbed the most vulnerable, here widows*, while giving the world the image of holiness. All those who transgress the word of God by practicing such iniquitous works become children of the devil.

In view of the above, it is clear that over the centuries, the Catholic Church has subscribed to this pattern by despoiling, torturing and killing a multitude of martyrs. Why ?

Their faults judged unforgivable were to reject Catholic dogma, having as only basis of faith that the word of God.

To discover it or rediscover it, I invite you to read the chapter "*The bloodthirsty legislative legacy*" as well as *volume III* of this book to chapters "*The indivisible unity of the deeds of the ten-horned and seven-headed leopard and the little horn*". The behavior of these spiritual teachers, guarantors of the Word of God being all the more reprehensible as they knew perfectly well what they had to do.

Indeed, they did not apply divine principles to their lives, they traveled the earth to make disciples to whom they learned to act, not according to the Holy Scriptures, but according to the adulterated precepts of their religion.

To work on a daily basis, the Pharisees and the scribes, being the keepers of the law of God and of his Word, they put in place precepts, which allowed them legally to transgress the divine Word [*Mark 7 verses 5-13*].

Observing cults that are in opposition to the word of God makes us a religious person. The objective being to sublimate at all costs the dogma of a religion in order to shine through it, to the detriment of the Teachings of the Lord.

The Pharisees were past masters in this art of appearing, but behind the displayed facade, by transgressing the Word of God, they had become children of the devil, in whom the Spirit of God could not live, for it is only given 'to those who are faithful to the Lord [*John 8 verses 44*], [*Acts 5 verses 32*].

Thus all those who abandon the Gospel in order to substitute for it the doctrines of their religion certainly become religious persons, but cannot be sanctified children of God, saints in the biblical sense, in whom the Spirit of God lives. Now that these foundations have been laid, let us turn our attention to the sanctification given to Catholic prelates.

As we have seen, for this religion only the saints, the good, the just – qualifiers given according to the goodwill of the Catholic Church to those who are part of her servants – are supposed to be able to receive revelations from the Lord in dreams and visions.

What then is the basis of their consecration? To do this, we must look at these selection criteria which allow access to “*sacred*” functions among Catholics. This tells us:

**"Seminarians must be penetrated by the mystery of the Church, especially brought to light by this Council, in such a way that they are bound by a humble and filial love to the Vicar of Christ, and that, having become priests, they adhere to their bishop as faithful co-operators [...]."**

**May they learn to wholeheartedly take part in the life of the Church, according to the word of saint Augustine:**

**"It is to the extent that one loves the Church that one possesses the Holy Spirit".** [Extract from: Concile du Vatican 2, qui s'est tenu entre du 11 octobre 1962 au 8 décembre 1965 et fut présidé par le pape Jean XXIII. Chapitre Optatam Totius Ecclesiae Renovationem, Partie IV, de l'approfondissement de la formation spirituelle (translated into English from the original text)].

This text teaches us that, in order to be able to work, future priests should be penetrated with the mystery of the Church. To understand the term “*mystery*” used here, we must refer to what Catholic dogma says about it. In order to do so, let us read the following:

**“Glorious Mysteries: The 5 glorious mysteries of the rosary with the Jerusalem Bible are to be recited on Wednesday and Sunday, and correspond to the Resurrection of Christ, His Ascension, Pentecost, the Assumption and the Coronation of Mary [...].”**

**Fourth Glorious Mystery: “The Assumption of Mary”, Fifth Glorious Mystery: “The Coronation of Mary”**

[From the site: "Tiré du site: <http://site-catholique.fr>. Partie: Les 5 Mystères Glorieux du Chapelet avec la Bible de Jérusalem" (translated into English from the original text)].

So these teachings are the mysteries of the Catholic Church and in this text we are presented with those attached to the rosary.

It should be noted that the veneration shown to an object, in this case the rosary, is forbidden by God. To discover the iniquitous precepts regarding the adoration of objects, which the Catholic Church has instituted, see the chapter entitled "*Examples of pagan rites from Roman times that the little horn has used for his benefit*".

This text presents this type of Catholic worship as consisting, among other things, of the mystery of Mary's Assumption and the mystery of her coronation. These two things have no Biblical basis. I bring you the evidence in the first volume of this book in chapter entitled "*An icon deified in spite of herself!*".

Following this point, let us now return to the text which presented the precepts for the election of new Catholic priests.

Note also that it is not to Jesus that the future priests must be linked, but to Christ's vicar, and therefore to the Pope. This fact leads them to become beings without spiritual power!

To understand this let us read this: **"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. [...] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more 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 bringeth forth much fruit:*

*For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; And men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples". [John 15 verses 1-2, 4-8, King James Bible].*

Every servant of God who wants to bear fruit for the Lord must be united, not with the Pope, but with Christ. Jesus is the vine and we his servants are the branches, so we need to remain anchored in him in order to work for the Lord. The pope being a human being, has no possibility of giving his subordinates the divine life they need to work.

Thus all of the Catholic prelates not being linked to Christ, but to the Pope, who is a mortal human being and who therefore does not have life in him, find themselves under the dominance of the devil [1 *John 5 verses 18-19*].

This portion of the *Vatican Council 2 text* also quotes the words of “*Saint*” Augustine, always him, presenting love for the Church as being the only way to fully receive the Holy Spirit. Let us reframe things. There is a concern with this beautiful tirade, because it is not the love brought to the Church that allows us to have the fullness of the Holy Spirit, but rather that brought to Jesus Christ.

This is what God’s Word has to say about this: **"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth [...]"** [*John 14 verses 15-17, King James Bible*].

Regarding Catholic doctrines, I would tell you: *"Chase away the natural and it will come back at a gallop!"*.

In the end, nothing has changed! As in the past, in *Vatican Council 2*, the Catholic Church is striving to attribute to itself the virtues that belong only to Jesus. Thus, this *modus operandi* used to determine the prelates, generally dedicated to sanctification, is totally anti-biblical.

Now, this point made, we will continue by staying in the same vein and denouncing other transgressions of the word of God by Saint Augustine, bequeathed to Catholic dogma. To illustrate this, I would tell you that often we live in a system without taking into account the reality that governs it. In doing so, the repercussions are usually dire.

A few years ago, I had the painful experience: I live on land where termites have always ruled. Having forgotten this reality, I built with my hands a beautiful piece of furniture, a workstation for hairdresser, I also assembled board by board a door for the entrance to the toilets.

It was all for my hair salon. These works, carried out with a lot of love, were the fruit of my hard work and made me proud. Days, weeks and months passed and my accomplishments remained beautiful and stable, or so I thought, but their lifespan did not exceed the year mark.

What happened?

Well, reality caught up with me:

*One day while I was cleaning the furniture – when I did this work I varnished the wood, without treating it against termites – I noticed a black mark.*

So I took a cloth soaked in soap to clean the furniture, what was my surprise to see my finger penetrate the wood. Had I become a superhero, having somehow acquired superhuman strength?

I would have preferred! But no! The reality of the termite-infested terrain where my hair salon is located had just caught up with me, as a colony of these little wood-eaters had, in the shadows, done its work.

By the time I realized it, it was already too late. But whose fault was it, were these little gluttons the first culprits? Of course not!

They just followed their instincts. It was indeed my fault, my very big fault because I knew that they existed, but I acted with laxity, lightness and I had to pay a high price, the loss of my piece of furniture that I still cry, it was so beautiful!

This story, which probably made you smile, was intended to show you that when safeguards, which are known to be important, are not put in place or are removed, the repercussions are bound to be felt. These will always be disastrous and often beyond our initial estimate.

I want to introduce here the celibacy of priests and nuns that the Catholic Church has instituted for centuries and which continues. Above all, it should be noted that the one who perpetuated these bases, is none other than Saint-Augustine.

*He again, you might say!*

He was not its instigator, but the spearhead of the Catholic doctrine which obliges priests to celibacy.

Here is an excerpt from his doctrine on the matter:

**“Saint Augustine, bishop of Hippo since 396, not only knew the general obligation of continence of the higher clergy, but he had participated, by fully approving them, in the councils of Carthage where it had been specified on several occasions that this obligation went back to the Apostles and to a constant tradition of the past.**



*In his treatise De coniugiis adulterinis, he declares that even previously married men, if they have been called unexpectedly and therefore, somehow, against their will, to join the higher clergy and have been ordained, are bound to continence, thus becoming an example for lay people living separated from their wives and exposed, therefore, to the temptation of adultery”*

*[De officiis ministrorum II, 22, Cse 41, 409 et Pl 40, 486. tiré de Alfons Maria Cardinal Sticklerle Célibat des clercs ; Histoire de son évolution et fondements théologiques. Traduit de l'allemand par Simone Wallon et Joël Pottier Édition Pierre Téqui, Paris 1998 (translated into English from the original text)].*

Thus, all those who intended for the priesthood, had to take a vow of chastity and that, not only for the celibates, but the married men being also subjected to the same “regime”.

It was Saint Augustine who carried this doctrine – by having himself set an example to follow – and made it ratified.

As I read this text, I tell myself how easy it is to get the word of God to say what you want.

Here, it is specified that the celibacy of priests went back to the apostles, which implied that in order to serve God, it was incumbent on being celibate or getting rid of one's wife.

All this is a doctrine of man that has no divine foundation, for in reality here is what the word of God declares about it:

**"We have the right to bring a believing wife with us when we travel, don't we? The other apostles and the Lord's brothers and Peter all do this". [1 Corinthians 9 verse 5, Easy-to-Read Version (ERV)].**

In this text we realize that the apostles were not all celibate and that those who were married had not abandoned their wives who accompanied them in their ministry. What we have just read shows us the nonsense of the doctrine of *Saint Augustine* presenting the apostles as having been celibate.

The celibacy of priests therefore has no biblical foundation. *Saint Augustine* was not the only one to advocate this doctrine on the celibacy of bishops, priests, deacons, etc.

We find others in Catholic dogma. The basis of these doctrines was also anchored in the fact that compulsory continence for those who wanted to take the robe of "*holiness*" was a teaching of the apostles.

In addition, it was also decreed that those who before consecrating themselves priest or deacon were married, should separate from their wives. Here is what we can read about it: "*So that chastity may be kept by the Levites and priests. Bishop Epigonius says this:*

**"As in the previous council, continence and chastity were spoken of, the three degrees – that is, the bishop, the priest, and the deacon – bound by reason of their ordination to a certain duty of chastity, will have to receive a fuller teaching regarding the manner of keeping purity."***(Whereupon) Bishop Genetlius says:*

**"As we said above, it is appropriate that the holy bishops and priests of God, as well as the Levites or all those who are in the service of the divine sacraments, observe continence in all, in order to be able to obtain what they implore the Lord in all simplicity, so that we too may keep what the Apostles taught and what an ancient custom has preserved "**

*Unanimously, the bishops then declared:*

**"We all agree on the fact that bishop, priest and deacon, keepers of chastity, must themselves abstain from the commerce of their wives so that in everything, and by all who serve the altar, chastity be observed"**

*[Concilia Africae a. 345-525 (éd. par C. Munier in Corpus Christianorum, Séries Latina 149, Turnhout 1974), 13. Tiré de : Alfons Maria Cardinal Sticklerle, Célibat des Clercs ;*

*Histoire de son évolution et fondements théologiques Traduit de l'allemand par Simone Wallon et Joël Pottier Édition Pierre Téqui, Paris 1998 (translated into English from the original text)].*

Let us complete with this text: **"The law of continence is the same for ministers of the altar (deacons) as it is for bishops and priests. When they were still lay people or readers, they could be allowed to marry and father children.**

**But as soon as they reached the degrees named above, what they once had been allowed to do ceased to be.**

**In order that from marriage according to the flesh thus arise a spiritual marriage, it is necessary not that they repudiate their wives, but that they have them as not having any, so that conjugal love is kept but that it ceases in at the same time the use of marriage"**

[Jaffé, *op. Cit.* 544. PL 54, 1199 tiré de *Alfons Maria Cardinal Sticklerle Célibat des clercs Histoire de son évolution et fondements théologiques. Traduit de l'allemand par Simone Wallon et Joël Pottier. Édition Pierre Téqui, Paris 1998 (translated into English from the original text)*].

The purpose of this imposed chastity was to remain in a greater "holiness". Here is how Catholic dogma in this century presents the holiness that the servants of God must put on:

**"The holiness of the Church is maintained especially by the counsels, in many forms, which the Lord, in the Gospel, proposed for the observation of his disciples.**

**Among these counsels, in first place, is the precious gift of grace given by the Father to some (cf. Mt 19:11; 1 Cor 7:7) to dedicate themselves to God alone more easily without sharing their hearts, in virginity or celibacy (cf. 1 Cor 7:32-34).**

*This perfect continence because of the reign of God has always been the object of a special honor on the part of the Church, as a sign and stimulus of charity and as a particular source of spiritual fruitfulness in the world". [Concile du Vatican 2 (...) Chapitre V : La vocation universelle à la sainteté dans l'Église, Partie 42. Voies et moyens de la sainteté (translated into English from the original text)]*.

To support the thesis of compulsory celibacy of those who choose to serve the Lord, reference is made to two biblical texts [Matthew 19 verses 11] and [1 Corinthian 7 verses 7, 32-34], but they are nevertheless incomplete and thus lead to confusion. Let us get down to dissecting them in order to have a clear vision of what the word of God asks of us in matters of celibacy. Let's start with this one:

**"Some Pharisees came in order to test him. They asked, "Is it lawful for a man to divorce his wife for any reason?"**

He answered, **“Haven’t you read that from the beginning their Maker ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will be one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, man must not separate.”** *They asked him, “Then why did Moses command a man to give her a certificate of divorce and send her away?”*

*Jesus said to them, “Because of your hard hearts, Moses permitted you to divorce your wives, but it was not that way from the beginning. I tell you that whoever divorces his wife, except on the grounds of her sexual immorality, and marries another woman is committing adultery.” His disciples said to him, “If this is the relationship of a man with his wife, it is better not to marry.”*

*But he said to them, “Not everyone can accept this saying, but only those to whom it has been given. For example, there are eunuchs who were born that way, and others who were castrated by people, and others who decided to remain unmarried because of the kingdom of heaven. The one who is able to accept this should accept it.”* [Matthew 19 verses 3-12, *Evangelical Heritage Version (EHV) Bible*].

First of all, while reading this text have you found a passage where the Lord calls priests, bishops and nuns to have a life of celibacy and chastity? Concerning me, the answer is negative! Here Jesus Christ reaffirms the bases of divine marriage, he presents the inseparable unity which reads the spouses among themselves.

It also reaffirms love as the bond of marriage. The disciples, being disturbed by what they had just heard, and who gave the wife a place she had not until then – because their tradition allowed a husband to divorce at his pleasure – found this new base disadvantageous for man.

So that no one would be confused by what he was saying, Jesus presented another alternative which was to live in chastity. However at no time in this text, the Lord calls here, all those who want to serve him to take vows of chastity. It is an individual choice that everyone can take in their soul and conscience. The second text that the Catholic Church uses to support its argument is in line with what I have just presented, however, it should not be taken out of context.

To understand it, let's read it now: **"Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband.**

Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife.

Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. *But this I say by way of concession, not of commandment. Yet I would that all men were even as I myself.*

*Howbeit each man hath his own gift from God, one after this manner, and another after that. But I say to the unmarried and to widows, It is good for them if they abide even as I.*

**But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, ye a not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest say I, not the Lord:**

*If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother:*

*Else were your children unclean; But now are they holy. Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace.*

*For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? [...]* **But I would have you to be free from cares.**

**He that is unmarried is careful for the things of the Lord, how he may please the Lord:**

**But he that is married is careful for the things of the world, how he may please his wife, and is divided. So also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit:**

**But she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. *But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will;***

*He sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin daughter, shall do well. So then both he that giveth his own virgin daughter in marriage doeth well;*

*And he that giveth her not in marriage shall do better. **A wife is bound for so long time as her husband liveth; But if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgment: and I think that I also have the Spirit of God".** [1 Corinthians 7 verses 1-16, 32-40, American Standard Version Bible (ASV)].*

This text is rich in lessons, but it should above all not be interpreted through the prism of men and to serve their own interests.

Here we understand how dangerous it is for a man, whether he is a priest or not, to remain in sexual abstinence by not marrying, unless of course he has received the gift for it. This text is a safeguard that God has given so that we are not dominated by sexual impulses which would make us lose our steadfastness and lead us to practice unspeakable things. The Lord who created us knows how we operate.

God has never opposed the marriage of his children. Only those who, like Paul, received the gift of celibacy, have the capacity to take the vow of chastity. Moreover, it is mentioned here of something which is not of the Man but which comes to him from the Spirit of God, only qualified to manage the spiritual gifts.

Apart from this particular context, the order which comes to us from the Lord is as follows: "[...] *Let each man have his own wife, and let each woman have her own husband*".

However, the Lord does not look down on those who, by personal choice, prefer to remain celibate. However, we understand that if these people cannot respect this choice because they lack continence and cannot manage their sexual lack, the Lord asks them to marry.

This reality is a safeguard, so that the desire which burns in us cannot lead us to deviate from our sanctification.

So that there is no sexual immorality, God asks that marriage be honored by all and that sexuality be active within couples so as not to give access to the devil because of sexual abstinence. In doing so, sexuality is not an act of solitary pleasure, because the body of the spouses does not belong to them but is the property of their spouse.

So that the conjugal duty is a divine order, according to the plans that God has established. Those who enter into spiritual warfare, and who must be in fasting and/or prayer, are of course exempt. However, this spiritual retreat or consecration should not last indefinitely.

In the Bible, the maximum time a fast lasted was *40 days*. In my opinion, it would be wise, as a husband, not to go beyond these *40 days*. However, it is my opinion which only serves as advice.

In this text, special emphasis is placed on the end of this moment of consecration, where the spouses must meet sexually, lest the demon tempt them because of their sexual lack. By reading this biblical text we understand in these lines that two choices present themselves before the people of God, marriage or the gift of celibacy.

Paul had this kind of gift, which enabled him to travel far and wide to preach the gospel. In this text, in spite of the two possibilities open to us, we see that the voluntary choice of celibacy is the only option that the Catholic Church has chosen and that is why she has instituted the celibacy of her servants. In reality, we cannot really speak of a voluntary choice of celibacy since it is imposed. And yet we know that the Lord does not oblige any human being to be celibate!

Paul made it clear that his vow of abstinence is a special gift he received from God and that not all men are like him. In doing so, he calls on all those who do not have this gift to have a spouse.

It is in fact said that the fact of remaining in sexual abstinence, against one's will (*when the wife or the husband does not do his marital duty without his spouse being informed and consenting*) or without having the gift of celibacy, can open a breach to the demon.

The obligation instituted by the Catholic Church by forcing its *priests, bishops* and *nuns* to take the vow of chastity is a transgression of the Word of God. The reason that is generally given to justify that celibacy is preferable to marriage to better serve God is that the spouses consecrate themselves to each other, relegating the Lord to the background. This reality is generally observed when the two spouses do not both have the same vision of the work of God or the same flame that burns in them for the Lord.

On the other hand, when both are dedicated to the service of the Lord, this is not the case, for in [*Acts 18 verses 2, 24-26*] we are introduced to Aquila and Priscilla, his wife, who are presented as carrying out a joint ministry for the Lord, intended to win souls for him and to train new servants.

One of the most beautiful of the fruits they bore was Apollos who was one of the great heroes of the Gospel. He won a large number of people to the Lord, time and so that part of the people of God who were in Corinth claimed to be from him [*1 Corinthian 3 verses 1-9*].

Thus being married is not in itself a handicap to serve the Lord, as the Catholic Church would like to suggest. In the text of [*1 Corinthians 7 verses 1-16, 32-40*], when it is said that spouses seek above all to please each other before pleasing the Lord, there was no specific mention here of those who are consecrated servants of the Lord. Concerning them, this is what the Holy Book established:

**"This is a true saying: If a man desire the office of bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt at teaching; not given to wine, not violent, not greedy for filthy lucre, but patient, not a brawler, not covetous;**

**One who ruleth well his own house, having his children in subjection with all dignity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)**

*He must not be a novice in the faith, lest being lifted up with pride, he fall into the condemnation of the devil.*



*Moreover he must have a good reputation with those who are outsiders, lest he fall into reproach and the snare of the devil.*

*Likewise must the deacons be serious, not doubletongued, not given to much wine, not greedy for filthy lucre, holding the mystery of the faith with a pure conscience. **And let these also first be proved;***

*Then, being found blameless, let them make use of the office of a deacon. So also must their wives be serious, not slanderers, sober, faithful in all things. **Let each deacon be the husband of one wife, ruling his children and his own house well.***

*For those who have ministered the office of deacon well purchase for themselves a good standing and great boldness in the faith, which is in Christ Jesus". [1 Timothy 3 verses 1-13, 21st Century King James Version Bible (KJ21)].*

As you can see, the Lord demands that his consecrated servants be married. He even specifies that whoever wants to be a bishop or a deacon should be married and have children.

The testimony of a family showing that the father brought up his children in the fear of God, must be one of the criteria by which the Church will be able to assess whether he who wishes to become a bishop or a deacon will be able to lead the Church of God.

There is therefore no incompatibility between these two roles. It is even specified that if these consecrated men do not know how to keep their house, and therefore bring a good education to their children, they will not know how to manage the people of God.

Marriage therefore appears here as the sine qua non for holding a position of responsibility in the work of God. Coming back to the Catholic rule of celibacy for priests, I would tell you that it is easy to establish doctrines based on feelings or a priori rather than on the Holy Scriptures. Thus, although the sexual abstinence of priests is not biblical Saint Augustine and other Catholic prelates instituted it.

Their writings have become the backbone of the Catholic Church and are for Catholics "*word of the gospel*", *um, Sorry... Catholic dogma*. Thus, *St. Augustine* was one of the spearheads that allowed the doctrine of priestly celibacy to survive to this day within Catholicism. This tells us:

**"[...] Let religious, therefore, concerned about fidelity to their profession, believe in the words of the Lord and, trusting in God's help, let them not presume on their strength and practice mortification and control of the senses. [...]**

**In this way, they will not be moved by false theories which present perfect continence as impossible or harmful to human blooming ; And, as if by a spiritual instinct, they will reject anything that can endanger chastity. [...]"** [*Concile du Vatican 2, (...) Chapitre Perfectae Caritate, Partie 12. la chasteté (translated into English from the original text)*].

Here we find a completely bewildering Catholic doctrine. Yes ! because instead of marrying as the Lord asks in order to be in a perfect union with his wife, where the sexual needs are mutually met, what is recommended is celibacy and scourging! *Ouch... ouch... These suggested practices seem particularly violent to me.*

This way of perverting the word of God is demonic. Usually that's the way the devil acts. God says one thing and he (*the devil*) establishes a counterfeit of this word. God is love and asks us to cultivate this love within the family and the couple. But the devil said to him "*remain celibate and flog yourself*". What a contrast!

For my part, I choose the way of the Lord, and good luck and good flogging to those who do not want to follow what God asks.

To continue I would tell you that what God expects from *priests, bishops, monks etc.*, is manifest in the life of *Martin Luther*.

*The latter*, a Catholic priest at the start, observed all the rules inherent in this dogma, including that which obliges priests to celibacy.

When he could study the Bible on his own, he realized that the Catholic Church had instituted by its own doing, and in opposition to the word of God, the celibacy of priests.

Having rejected Catholic dogma, he married a former nun and they had children together. I wish all these priests and nuns etc. sincere who believe they are serving the Lord, by taking a vow of celibacy, to be able, like *Martin Luther*, to take a wife or husband and have children, for it is God's will for them.

Moreover, this Catholic doctrine which arrogates to itself this prerogative to institute the celibacy of priests, in opposition to what the Bible declares, is proving very dangerous.

The story of sexual behavior, often deviant, is proof of this. Since human beings were not created to live alone, this forced celibacy of priests can only engender frustrations which lead to these unspeakable acts. As it was with the termites of the little story, when we alter the safeguards, the repercussions are always felt and in a terrible way. S

o, when the Catholic Church came to force adult men to abstain from sex, the repercussions are that the devil used this weakness and lit a fire in them that they could not contain. This forced incontinence of priests has engendered many abominations.

Many cases of pedophilia having as victims of young children (*girls or boys*), targeting Catholic priests or bishops have erupted in the four corners of the world. For many, these are fatalities, but for me, these are only the repercussions of the Word of God that the Catholic Church has transgressed, by forbidding priests to marry!

When we leave the gospel behind to establish our own doctrines in its place, the repercussions are always tragic.

I want to end this part with a demonstration. We have seen that celibacy, in other words, sexual abstinence is presented in Catholic dogma as the highest degree of holiness a man can have.

Holiness being, as we have seen, the link which links the believer to Jesus, who is the divine verb made flesh, the Catholic prelates and ministers, in view of what their texts display, appear to be linked not to Christ but to Pope and Catholic dogma, so they would have no holiness in them.

Thus, if I continue my demonstration by considering the Catholic doctrinal basis, no Catholic prelate or minister would be eligible to receive dreams from the Lord. Understand, that I am only presenting the Catholic thesis here, to demonstrate its nonsense to you.

However, I am not making any value judgment in deciding that no Catholic, whether *bishop, priest, nun* or *Pope* is holy enough to receive dreams or visions from the Lord.

And this, especially since I have demonstrated, Bible in hand, that even the worst pagans or even the enemies of the Lord and his people can receive it.

## 12 The unexpected pupils of the “holy” felon knight

**T**he objective of this chapter is to introduce you to the unexpected pupils of Saint Augustine, who contributed and continue to contribute to perpetuating these teachings.

Nevertheless, before that, it seems judicious to me to discover another doctrine of Saint Augustine on dreams of a sexual nature, which is presented in concert by his emulators, and which has become the basis of belief for the majority of people.

Here is what he advocated: **“One wonders sometimes if the will intervenes, in a “dream (« songe »)” where obscene images come to assail you outside even of your habits.**

**It happens, indeed, that after having thought of obscenities the day before, not to indulge in them, but to fulfil a serious duty, one sees them reappear in sleep, take shape in the imagination, and even exercise a shameful empire on the organs.**

*Thus at this moment I am obliged to think of these details in order to speak of them.*

**Now, if the impurities which I had to think of in order to express them, produce the same effects in “dream (« songe »)” as they do on a waking man *who indulges in them, it is obvious that an act which would be criminal in the waking state is no longer criminal in a “dream (« songe »)”*. [...]**

**Now, if the image one has made comes to be reproduced in “dream (« songe »)” with such liveliness that one can no longer distinguish between appearance and reality, the senses are necessarily agitated [...].**

**Chaste people know how, during the waking, to put a brake on these disorders, over which they are powerless during their sleep, by this only that the phantom which reproduces reality and makes the same impression, is beyond their power”**

*[Text of Saint Augustine, taken from: Le Paradis et le troisième ciel; livre XII, chapitre XV. Des songes impurs qu'ils peuvent être innocents (translated into English from the original text)].*

First of all, it is important to note that this text is from the pen of *Saint Augustine*. Among other things, he presents his perplexity in the face of dreams of a sexual nature that he has had.

In addition, he defends his virtue there which was undermined by these dreams and he gives plans so that those who have this type of dream can remedy them.

For him, dreams of a sexual nature were reproductions of things one had seen before.

**Example:** *You watched a pornographic movie, then you go to sleep. What you have seen will, according to him, materialize in a dream. So that this type of dream is for him only the fruit of the images generated by your brain.*

It also presents the thoughts of a sexual nature that one has as having the capacity to turn into dreams.

According to *Saint Augustine*, this type of sexual images that the brain will have stored will be so vivid that it will turn into a dream.

The dreamer will experience it with the intensity of a real sexual act. The repercussions will be a nocturnal ejaculation. His advice, therefore, is to protect his mind from such images.

However, when I read his account, my feeling was that the “*holy*” *man* himself was not able to do it.

This philosophy becomes slavery, especially in this century when sex is sold and exported in all its forms. It has taken over commercials, TV shows and even more movies.

Hollywood filmography has trained most people to think that a good film is only for its purpose if it contains scenes of a sexual nature.

The Bible itself presents us with very explicit writings when it comes to sexuality. We will see it. If what this *St. Augustine* thesis presents is reality, the wise advice I would give you so that you do not have a dream of a sexual nature will be:

*“Go live in a cave like a hermit or on a desert island!”*

Generally dreams and visions of a sexual nature, where we see ourselves having sex with a stranger, are automatically cataloged as messages from the devil.

However, this is not the case! because this type of dreams or visions also come from the Lord. we see it.

When receiving this type of image, generally the amazement and shame felt can be traumatic, especially when one is a religious man.

Fortunately, for you, I am leaving now to show you that this type of dream, just like the others, comes to us from the Lord and are enigmas not to be interpreted literally.

It should be noted that the following study is taken from my book entitled *“Nise (The World of Dreams Unveiled)”* in the chapter *“The prophetic reality of dreams and visions of a sexual nature”*.

To begin with, I would tell you that modesty being one of the bases of decorum, the world of sexuality is generally put aside in good society. A friend of mine told me about a mishap she had in this matter. I'll tell it to you.

Rest assured, we will not enter the realm of porn, so you can read on without burning this page. *I'm teasing you...*

*As she was driving in the car with her six year old daughter, who is very resourceful, the little angel asked her the 'question':*

*"Say, Mom, how do we make babies?"*

*Hmm... A little moment of amazement from the surprised, beaten woman. Not hearing his mum, the cherub increased:*

*"Mum, did you hear me? HOW ARE BABIES MADE?"*

*Having had the material time to breathe, she told him the STORY!*

*Yes you know! That of cabbages and roses... But how great was his surprise when, with a sullen expression which meant "Mum, you speak to me of cabbage and rose, but you take me for a pear", his daughter began to tell him in the detail of childbirth and the secrets of the conception of human beings.*

*She knew that day that dads put a little seed in of the Mums' wombs... My friend came out of there pale, confused, and with new knowledge that her tutor had just brought to her.*

Talking about sexuality is generally an embarrassment, it is more when you have had a dream of a sexual nature.

Usually, we hide this type of dream, lest speaking about it, our interlocutors may consider us a perverted person.

Because of all this protocol that accompanies the sexual thing, dreams or visions of this type have unfortunately found their explanation in the thesis of *Sigmund Freud*.

What makes the heyday of many therapists, who receive people who believe they are neurotic because of dreams they have had.

Furthermore, I concede that it can be difficult to attribute a dream of a sexual nature to the Lord.

The reason for this is that we see the Lord as a pure being, which is the case. *Conversely*, sexuality is assimilated by the greatest number to something dirty.

*This image of sexuality is reductive!*

It is true that for God certain things in sexuality are reprehensible, we can find out in [*Leviticus 18*] and [*Romans 1 verses 26-32*].

Apart from what is expressly forbidden, sexuality is a healthy and holy thing, for it is the Lord Himself who established it [*Genesis 1 verses 27-28*] and this, even before sin enters into the world.

Without sexuality two human beings cannot become one. We find this biblical reality in [*1 Corinthian 6 verses 15-16*], where we learn that a man who sleeps with a prostitute becomes one with her. So what makes the link that leads to the fusion of two beings in one is sexuality.

Thus, he is also the link allowing the spouses to become one. In [*1 Corinthians 7 verses 2-5*] sexuality is presented as one of the weapons that the Lord gives to the married couple in order to achieve certain victories over the demon.

This image of sexual harmony, as the basis of unity, is used in the Bible to present a textual reality, but also a prophetic reality.

In [*Isaiah 62 verses 1-5*] the prophetic image of Zion and Jerusalem is used to present the flourishing future that awaits God's people.

Here the symbol of the union between a man and his bride – more precisely that of a young man to his young virgin bride – symbolizes the intimate union which binds the Lord to his people.

Sexuality is certainly a taboo for many of us, but these biblical texts prove that it is not so for our God. If there is still any doubt, the following biblical text will undoubtedly remove it, read:

*"I sleep, but my heart [mind] is awake [was alert]. I hear [The sound of] my lover knocking. "Open to me, my sister [4:9;*

*He desires physical intimacy], my darling, my dove, my perfect [flawless] one. My head is wet with [full of] dew, and my hair with the dampness [drizzle] of the night."*

*I have taken off my garment [clothes] and don't want to put it on [should I get dressed...?] again. I have washed my feet and don't want to get [should I get...?] them dirty again.*

*My lover put his hand through the opening [hole], and I felt excited inside [aroused; warmed]'. I got up to open the door for my lover.*

*Myrrh was dripping from my hands and liquid myrrh [4:14] was flowing from my fingers, onto the handles of the lock". [*Song of Songs 5 verses 2-4, Expanded Bible '(EXB)*].*

Before developing what this text presents, I would tell you that although here sexuality is presented in a prophetic way, when I discovered these verses for the first time, I was very surprised at their content. Also, when you read these verses in a study Bible version like this one, you come away feeling like you've read an erotic text.

It is presented to us here, a man excited and whose sex secretes seminal fluid – presented here as the "*wet with full of dew*" or in other biblical versions one finds "*drops of the night*" – who would like to have a sexual relation with his beloved, but who does not reach her.

*We discover that the beauty is also in all these states...!*



We are told that she has liquid myrrh flowing from her fingers, which suggests that she went to sleep without washing her hands, but in this text we are given the verse [4:14] therefore [Song of Songs 4 verses 14], to explain what it really was.

Nevertheless I invite you to read this text from verses [12-14] and we discover that this young woman is presented as being a sealed garden, therefore a virgin.

This myrrh is part of the plantings in this garden, and as the text has already told us that this young woman was aroused, what flowed from her hands were vaginal secretions.

*Yes, this is a biblical text!*

This text therefore shows us that, the images of the intimacy of the couple are part of the prophetic language, thus sexuality has a real part in the prophecy which presents it to prefigure something else.

To continue I would tell you that in order to properly define a prophetic text it is often necessary to consider it in various versions.

To discover an important fact of this text that we have just seen, it is necessary to read an extract in this other version:

**"I was asleep, but my heart was awake. A voice [in my dream]! My beloved was knocking: 'Open to me, my sister, my darling, my dove, my perfect one!**

*For my head is drenched with the [heavy night] dew; My hair [is covered] with the dampness of the night." [Song of Songs 5 verses 2-4, Amplified Bible (AMP)].*

Before developing what we find here, I would like to draw your attention to the first version of this text that we have considered and especially this sentence:

*"I sleep, but my·heart [mind]·is awake [was alert] [...]"*

The feeling one gets when reading this is that this young woman was sleeping, waiting for her Prince Charming to arrive, and when he did, she woke up.

It is the new version that allows us to understand that, in fact, it was in a dream that she lived this most fiery adventure.

What we have just seen shows us that when we have a dream of a sexual nature, where all our senses are in turmoil and when we wake up, our sheets have kept the memory, these images do not come from our brain or of the devil but of God.

In what we have just seen, this dream was more of the erotic type, which leaves our imagination free to detect scenes, but we are now going to study another text which is much more explicit to it because it presents sexuality in a raw and unfiltered way.

Before presenting it to you, I must first of all clarify certain points:

*In this text that we are going to see, there is no mention of the terms dream or visions. We will therefore first have to draw a parallel between this biblical text and them. All the more so since at the beginning of this text it is specified that what was presented was a Word that the Lord addressed to Ezekiel.*

We will therefore first discover another text by this prophet which presents what the Word he received from the Lord really is. To do this, we will consider this text:

**"Then the word of the Lord came to me, saying, "Son of man, what is this proverb that you have in the land of Israel, saying, "The days are long and every vision fails?"**

**Therefore tell them, "Thus says the Lord God, "I will put an end to this proverb, and they will no longer use it as a proverb in Israel." But say to them, "The days draw near as well as the fulfillment of every vision.**

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

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

**Again the word of the Lord came to me, saying, “Son of man, behold, the house of Israel is saying, ‘The vision that Ezekiel sees is for many years from now, and he prophesies of the times that are far off.’**

*Therefore say to them, ‘Thus says the Lord God, “None of My words will be delayed any longer. Whatever word I speak will be fulfilled completely,”” says the Lord God’.* [Ezekiel 12 verses 21-28, *Amplified Bible (AMP)*].

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

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

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

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

Thus, when in these writings he says that God spoke to him and that he presents in images what he has received, it is among other things in vision that he has them.

This reality is corroborated by the text of [Numbers 12 verses 6-8], which teaches us that it is in a dream or in a vision that the Lord speaks to these prophets.

Now this point acted on we can return to the said text which presents words that this prophet received from God and which contains images of the most telling of sexualitie.

To do this let's read this: **"The Lord's word came to me: Human one, there were two women, daughters of one woman.**

**When they were girls in Egypt, they began to prostitute themselves by allowing their young and nubile breasts to be touched and fondled.**

*The older sister was named Oholah, and the younger sister was named Oholibah. They became mine and gave birth to sons and daughters. Now Oholah is Samaria, and Oholibah is Jerusalem.*

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

**She lusted after their male consorts, whose sexual organs were like those of donkeys, and whose ejaculation was like that of horses.**

*She relived the wicked days of her youth, when the Egyptians touched and fondled her young and nubile breasts". [Ezekiel 23 verses 1-4, 19-21, Common English Bible (CEB)].*

As you can see this text although being biblical is hot as embers; the terms used here are not encrypted, but are most explicit. We discover there the image of two sisters at the moeuses of the most depraved.

These women are presented as of debauched because they covet their lovers and end up prostituting themselves to them.

She was most sensual, because during these moments, their breasts are pressed and caressed.

In addition, from being a virgin, they have become hard-core prostitutes, because they have of the most virile lovers.

The text presents these men as being endowed with sex like those of donkeys (*therefore of disproportionate length*) and they have ejaculations as powerful as those of horses.

Let us remember, again, it is in dreams and visions that the Lord speaks to these prophets, thus what the prophet Ezekiel saw was therefore like a pornographic film, since he saw these young women frolic, with men with disproportionate sexes.

He sees even their enjoyment, which is most abundant.

Returning to *St. Augustine*, if we are to accept his thesis, what Ezekiel saw in vision was of a sexual nature and he should have suppressed these images and made sure that he did not receive them again.

Armed with all that we have just studied, we understand that the thesis of *Saint Augustine*, contravenes what the word of God has established, because we know that what this prophet at sight came from the Lord.

In doing so, just as those images of a sexual nature that Ezekiel received were of the Lord, so too are those that you and I receive.

If the Lord uses dreams and visions of a sexual nature which are loaded with such strong symbols, it is so that we are marked, not by these images – for they are only enigmatic symbols that present quite other things – but by their reality.

In order to understand what literally presents these prophetic symbols, one of the most disturbing that Ezekiel received, I invite you to read the rest of his account:

*"For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery;*

*And they have also caused their sons, whom they bare unto me, to pass through the fire unto them to be devoured.*

**Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.**

**For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of my house".** [*Ezekiel 23 verses 37-39, American Standard Version Bible (ASV)*].

Here the Lord presents the infidelities of his people (*we have seen it, more precisely those of Samaria and Jerusalem*).

They had come to the point of first sacrificing their children to the *pagan "gods"*, and then following their unspeakable acts they came into the house of God, as if nothing were wrong, while their hands were still covered with the blood of their children, thereby profaning the sanctuary of the Almighty.

They also profaned the holy Sabbath of the Lord.

So that these images of the lustful antics of his two sisters had in fact nothing to do with sexuality!

This chapter of the book of Ezekiel is most interesting with regard to the dreams and the visions of a sexual nature that we can have, because it plays down this type of image which is received and which can be most salacious.

Let's continue, in order to better understand this text we have studied so far, I invite you to read this other portion:

**"But she never gave up her promiscuities with the Egyptians, who had slept with her in her girlhood and fondled her nubile breasts, and who continued to seduce her. [...]**

*"Therefore, O Oholibab, thus says the Lord God, 'Behold, I will stir up your lovers (allies) against you, from whom you turned away in disgust, and I will bring them against you from every side:*

**The Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them, desirable young men, governors and officials all of them, princes, officers and men of renown, all of them riding on horses.**

*[...] Thus I will put an end to your lewdness and your prostitution brought from the land of Egypt, so that you will not lift up your eyes to them or remember Egypt [with longing] anymore.'*

**[...] They will deal with you in hatred, take all your property, and leave you naked and bare. And the nakedness of your depravity will be uncovered, both your lewdness and your obscene practices. These things will be done to you because you have prostituted yourself with the [Gentile] nations, because you have defiled yourself with their idols.**

**[...] Therefore, thus says the Lord God, 'Because you have forgotten Me and cast Me behind your back, therefore bear now [the consequences of] your lewdness and prostitution.'"**

*Moreover, the Lord said to me, "Son of man, will you judge Oholah (Samaria, capital of Israel) and Oholibab (Jerusalem, capital of Judah)?"*

*Then inform them of their atrocities [the detestable and vile things they do]. [...]*

**Thus your lewdness will be repaid to you, and you will suffer the penalty for your [sinful] idolatry; and you will know [without any doubt] that I am the Lord God.**” [Ezekiel 23 verses 8, 22-23, 27, 29-30, 35-36, 49, *Amplified Bible (AMP)*].

Here the sin of God's people consists, literally, in having abandoned the Lord and these precepts in order to unite with other nations – presented among others as Egypt and Babylon – and to have practiced their doctrines, going so far as to practice idolatry.

In what we have just seen, the *raison d'être* of symbols of a sexual nature therefore represents the union that was made, among other things, in a spiritual way between the people of God and these nations.

As Samaria and Jerusalem came to sacrifice their children to the “gods” of these pagan peoples and worship their idols, so it means that they have agreed to practice their precepts. The symbol that represents this reality is that of ejaculation.

To understand what this symbol represents, we need to consider another related word, that of seed.

To do this consider this: *“Now Judah took a wife for Er his firstborn; her name was Tamar. But Er, Judah’s firstborn, was evil in the sight of the Lord, and the Lord killed him [in judgment].*

*Then Judah told Onan, “Go in to your brother’s widow, and perform your duty as a brother-in-law [under the levirate marriage custom]; [be her husband and] raise children for [the name of] your brother.” Onan knew that the child (heir) would not be his [but his dead brother’s];*

**So whenever he lay with his brother’s widow, he spilled his seed on the ground [to prevent conception], so that he would not give a child to his brother”.** [Genesis 38 verses 6-9, *Amplified Bible (AMP)*].

Here we discover a story presenting an unhappy sexual act where the man drops his sperm, his semen, to the ground, so as not to give birth to a child who would not be for him.

This child was to be part of the descendants of her late brother. The conception of a human being through a seed that gives birth is also one that is used to present spiritual birth [*1 Corinthians 4 verse 15*], [*James 1 verses 17-18*], [*Matthew 13 verses 11, 19 and 23*].

By doing, the sum of these three texts we understand that the word of God has the capacity to give life to a new being as it would be the case for a baby which would be born.

The Gospel is presented here as being a seed which can therefore be a seed or a sperm, both being intended to give life.

The teachings that are brought by a teacher to a student who ends up adhering to these precepts, are therefore the symbol of the seed that he brings to him.

Thus, Ezekiel's portrayal of the lovers of his two sisters as having abundant ejaculations symbolises the fact that these peoples – to whom Samaria and Jerusalem had united – were very prolific in their doctrines and traditions.

Thus, the symbolism of the sexual relationship between his two perverse sisters and their powerful lovers represents the adhesions of the Samaria and Jerusalem to the precepts and doctrines of these pagan peoples.

Also, the fact that her two sisters' lovers had sexes that were as long as a donkey's, represents their power.

This reality is literally materialized by the fact that this biblical text presents to us those with whom the Samaria and Jerusalem were united as being above *all governors, of princes, of officers, of men of renown etc.* therefore men of power.

As you can see, the fact of having a dream or a vision of a sexual nature is given to us by the Lord, the objective is to present us in an enigmatic way certain realities.



It is important to understand that this type of unusual symbols we see in our dreams where our visions are not to be interpreted literally, but according to the prophetic framework that the Lord established in the Bible.

**Example:** *imagine that a Christian wife has a dream or a vision where she sees herself having sex with a man other than her husband. In addition, she sees that her lover has a sex as long as that of an ass, and that he ejaculates abundantly in her. It will be the symbol that this man will teach it and that he is endowed with great spiritual power, and that he is very prolific in the knowledge that God gives him.*

*If, on the other hand, she sees that he has an insignificant sex, and that his enjoyment is less, this will be the sign that this person whom she will be brought to meet, has little spiritual power and is limited in his knowledges.*

*If, on the other hand, she sees this man who would like to sodomize her, it will be the symbol of a person who, while being a spiritual teacher, is unfaithful to the Lord and practices things that God has forbidden. What allows me to say this comes from the fact that sodomy and homosexuality are forbidden by the Lord :*

*[Leviticus 18 verse 22], [Genesis 19 verses 1-9, 12-13, 23-25], [Romans 1 verses 22-27, 32], [1 Corinthians 6 verses 9-10, New Living Translation Bible (NLT)].*

In this century, the Lord gives and will still give this type of dreams or visions and the raison d'être of the symbols will always be prophetic, and must be interpreted according to this basis.

Here we have been conducting this study with the backbone of the prophetic symbols of a sexual nature that the prophet Ezekiel received from the Lord and which presented the scabrous frolics of these two sisters and their lovers with extraordinary sexes.

However, before doing so, it seems to me that it would be wise to discover another doctrine of *St. Augustine* on dreams of a sexual nature, which is presented in concert by his emulators, and which has become the basis of belief for the majority of people.

Here is what he advocated: **"It will suffice for me now to establish the indisputable principle that there is in ourselves an all-spiritual faculty where images are formed.**

*Multiple causes preside over their formation. A body makes an impression on our organs; Immediately its image is painted in the mind and preserved by memory. We think of bodies already known and whose resemblance had previously been engraved in the mind;*

*We see them under a completely spiritual aspect. There are bodies which we do not know, without however doubting their existence;*

*We see a more or less exact image of them according to our fancy; We still conceive, as we please, of beings which do not exist or whose existence is uncertain [...]* **Sleep brings about "dreams (« songs »)" which are sometimes insignificant, sometimes hide a truth.**

**A disturbance in the organs sometimes renders the traces which sensibility follows internally, all confused:**

**Then the mind so mixes appearances with realities that it has great difficulty or even becomes powerless to distinguish between them, and that the images are sometimes insignificant and sometimes true to the truth.**

**When illness or suffering becomes violent enough to close the inner channels through which the soul transmitted its activity, in order to receive impressions from outside, the mind separates itself from the senses more profoundly than in sleep:**

**Then images are formed or appear which may or may not have any meaning. Other times, without the help of any physical cause"** [*Text of Saint Augustine, taken from: Le Paradis et le troisième ciel; livre XII, chapitre XXIII. La faculté spirituelle où se forment les images sous l'influence de causes multiples est en nous (translated into English from the original text)*].

Here, *Saint Augustine* presents dreams as coming from our capacity to form spiritual images in ourselves.

These images are, according to him, stored in our mind. For him, they are at the appointed time transformed by the body into a dream.

We are also told that it is under the influence of an organic disorder that this type of dream takes place.

Now, this base to be laid, I am going to present to you a doctrine which takes up the doctrinal base of *Saint Augustine* found in these two texts that we have already considered in this part.

The doctrine that follows is the result of the work of a man who will leave a most illustrious name and a work which will model men in this area over several generations.

He is the father of psychoanalysis and his name is Sigmund Freud.

In his book "*Die Traumdeutung (The Interpretation of Dreams)*", which appeared in 1900, he wrote a thesis in which he argued that dreams were diverted means of surreptitiously realising latent desires dating back to childhood.

Furthermore, he presents them as images that our brain has stored in our subconscious mind since childhood. For him, our dreams come from life's frustrations, sexual repression and our inhibitions.

Formulated in this way, they would therefore only be the result of fantasies repressed since childhood – particularly during puberty, a period that is conducive to the invasion of a young mind by sexual images.

This thesis presents this sexual repression as beginning to emerge in adolescence, then gradually filling our mind to finally materialize in images that our brain represses during the night.

Here is an excerpt from it: "[...] *It is different, however, if the repressed unconscious desire receives an organic reinforcement that can put its transference thoughts in service [...]*".

**A defensive struggle then ensues, to the extent that the pieces reinforce the opposite of repressed thoughts (counter-investment), and the end result is that the transfer thoughts (the carriers of the unconscious desire) break through in some form of compromise through symptoms... [...]**

*The theory of psychoneuroses asserts with absolute certainty that it cannot be desire-sexual impulses of infantile life, which have undergone repression (conversion effect) during the period of childhood development, which are capable of renewal to later periods of development...*

It is only by the introduction of these sexual forces that the gaps still evident in the theory of repression can be filled...

However, our views may change about the interpretation of psychic censorship or the correctness and abnormality elaboration of the content of the "dream (« rêve »)".

*It remains certain that these processes are active in the "dream (« rêve »)", the formation, and that in essence they reveal the closest analogy with the processes observed in the formation of hysterical symptoms.*

Now, the "dream (« rêve »)" is not a pathological phenomenon, it does not imply a disturbance of our psychic equilibrium, and it does not leave behind it a weakening of our efficiency or capacities.

The objection that no conclusions can be drawn about the "dreams (« rêves »)" of healthy people from my own "dreams (« rêves »)" and those of my neurotic patients can be dismissed without further comment...

The two psychic systems, the boundary between them, the censorship, the inhibition and superimposition of one activity by the other, the relations at the same time, to consciousness, or all that can be done of these concepts on a more correct interpretation of real relations, all belong to the normal structure of our psychic instrument, and the "dream (« rêve »)" shows us the one of the paths leading to the knowledge of this structure.

*If one want to be satisfied with a minimum of perfectly assured additions, to our knowledge, we will say that the "dream (« rêve »)" gives proof that the suppressed material continues to exist even in the normal person and remains capable of the psychic activity.*

The "dream (« rêve »)" are one of the manifestations of this deleted material;

Theoretically, this is true in all cases, and in actual experience it has been found to be true in at least a large number of cases, which happens to display more clearly the most striking characteristics of the "dream (« rêve »)" of life.

The deleted psychic material, which in the waking state has been prevented from expression and cut off from internal perception by the mutual neutralisation of contradictory attitudes, finds the ways and means, under the influence of compromise-formations, of itself on the consciousness prevented, during the night"

[Text taken from: *La science des rêves (3ème édition), VII. La psychologie des processus du rêve, E. Les processus primaires et secondaires. Répression; De Sigmund Freud (1900) (translated into English from the original text)*].

Here, Freud presents the mechanism that, according to him, manages dreams in Man.

As I pointed out, according to his theory, men accumulate sexual frustrations from childhood and throughout their lives, which eventually become unconscious pain, which sits in their subconscious.

Thereby, the brain is supposed to register, throughout our days, and this, since we were born, our frustrations, especially those which are sexual.

These things are supposed to materialize in images, which will turn into a database (*unconscious memories*) that our brain represses in our consciousness.

On the other hand in our subconscious these images find a space of freedom and storage.

Subsequently, after a while, these accumulated images seek to come out, by all means, like a cry of anguish, which has been suppressed for a long time and which finally manages to be heard.

**Example:** *Imagine a person being tortured but gagged.*

*As a result, no audible sound is heard during his ordeal and, unexpectedly, the gag gives way, while the man's foot is cut without anesthesia. Imagine the power with which this cry of suffering and terror will come out.*

This is what is supposed to happen according to this thesis which affirms that, for the sake of peace and quiet, our brain ends up finding, through dreams, a way out in order to evacuate, like a geyser, all this too full of frustrations and inhibitions.

These frustrations being of a sexual nature, the repercussions will be, according to this thesis, dreams of the same type!

In this century, *Sigmund Freud's* thesis is, in my opinion, the most recognised in the field of dreams.

As a result, the teachings he instituted have *not taken a single wrinkle* since the 1900s.

One of the things that came to my attention when I read this text by *Sigmund Freud* is that we find the same ideological bases as those advocated by *Saint Augustine* and which we have already studied in these two texts seen above.

*Freud's* thesis presents dreams as coming from inner suffering or bodily influences, he also presents them as being able to be under the influence of sexual drive are the same bases that *Saint Augustine* established.

Likewise, *Freud's* thesis presenting dreams as arising from neuroses or moods had also been established by *Saint Augustine*.

I present this reality to you in the chapter "*The work of desacralization of dreams and visions fomented by the "holy" knight felon*". Before continuing I would tell you that we will not develop in this chapter on these various theses of *Freud* and *Saint Augustine* because I have already written at length on these subject.

To discover it, I invite you to read my book to be published entitled "*Inquisitiô (volume 2), support for the seminar on the theme: better living one's dreams and visions, version with color images*" to the chapters "*Are dreams and visions reminiscences of accumulated images?*", "*Are the subjects of our dreams and visions based on our occupations?*".

Otherwise, I would tell you that the realities that we have just studied in this part already demonstrate the erroneous nature of *Sigmund Freud's* theory which presents dreams of a sexual nature as being repressed impulses.

He rejects them as the Lord uses them to guide his people. Which of the two doctrines do you choose to follow that of the Lord or that of the “*alpha psy*”?

To continue, I would say to you that it is important to note that this text by *Freud* that we have just considered is from 1896 and his book “*Die Traumdeutung (The Science of Dreams)*” was published in 1900.

*Since his teachings and those of Saint Augustine are the same, I therefore wonder who plagiarized whom? Hmmm...*

*For once we must do justice to Saint Augustine, he is innocent of this work of plagiarism, because time, what am I saying the centuries is playing in his favor.*

*Yes, because Freud lived from 1856 to 1939, while Saint Augustine himself lived from 354 to 430.*

*It is therefore clear that this thesis presented by Sigmund Freud is not his, but that he does not does that extrapolate that of Saint Augustine.*

Otherwise, Freud having taken up the precepts of *Saint Augustine* to establish his thesis, the latter therefore has no *raison d'être* either.

In doing so, the system that this man has established which is intended to interpret dreams is a big scam and as such can only lead to even more neurosis in those who have dreams and view them on this basis doctrinal, which is that of psychologists and other psychiatrists.

It must be recognized that *Freud's* work was resounding, he did much more damage to the sanctification of dreams than did centuries of inquisitorial pyres burning those who sought to interpret them.

The finality is that while the pyres of the Inquisition have been dissolved and no one perishes any more because of the fact that they believe that God speaks through their dreams, the greatest number have established their convictions in the matter on the Freudian thesis.

Thus, because of Sigmund Freud's influence throughout the centuries, people have been led to turn away from their dreams and to this day they continue to distrust them.

We have just discovered the first unexpected pupil of *Saint Augustine* in matters of dreams, but I would tell you that Freud being a pagan, that he can follow in the footsteps of this iniquitous man does not shock me more than that.

On the other hand, this text presents us with one of his most unexpected students:

**"[...] Five Ways to Chase Sexual Dreams:**

**So here are my five succinct suggestions arising from these few Bible observations:**

**1 – Pray seriously to be delivered from these dreams, and gather some brothers around you to join you in a sincere prayer.**

*2 – Read the scriptures for five or ten minutes just before sleeping: a passage on the work of God and its value as Philippians 3.8 or Colossians 1.15-18 or Hebrews 1. 1-3.*

*Soak your mind in speaking just before you fall asleep.*

**3 – Purge your movie and TV habits of all sexually stimulating content, not just porn, but the world's sexuality. This concerns to all TV shows and movies.**

*Excuse me, but you don't need it. For two thousand years, Christians did not feed their minds with movies every night.*

*It won't help you if you are stirred by movies supposedly aimed at 13 and over that contain stimulating sex scenes.*

**4 – maybe take an exam of your sleep.**

**I did it, and so did my wife, to see if there were any physical irregularities.**

**5 – When all is said and done, trust you the promises of Psalm 25. 15 and say them with confidence: I constantly turn my eyes to the Eternal, for he will liberate my feet from the trap".**

*[From the site: <https://www.reveniralevangile.com/comment-reagir-aux-reves-sexuels-jobn-piper> (translated into English from the original text)].*



First of all, so that there is no part taken, I will not yet present the author of this text to you, the objective is that you can concentrate on this thesis and not on its author.

To continue, I would say to you, that by reading this thesis, without passing through the sieve of the word of God, one has the feeling that its author draws its substance from the Holy Scriptures because it supports its statements of biblical verses.

However, on closer inspection we find the same anti-biblical bases as what Saint Augustine established. Here, the author portrays dreams of a sexual nature as harmful things that are like traps to get rid of.

He also presents them as being able to come from physical or image irregularities that our brain has accumulated, among other things through films that convey sensual or pornographic images.

He further affirms that we can fight this type of dream and work so that we no longer have them by prayer alone or supported by those of the brothers - therefore by extension also of sisters - in Christ.

In the end, he recommends, in order to stop having dreams of a sexual nature, to no longer watch sensual or pornographic films.

They further advise that we nourish ourselves with Holy Scripture, especially before going to sleep. He also calls to claim the promises of the Lord in order to have deliverance.

Aside from these basics, he advises taking a sleep quality exam to see if our dreams are not influenced by physical irregularities.

It should be noted that this base is the one recommended by phycologists, who, let us remember, works according to the doctrinal bases of Freud who is the father of psychoanalysis.

On the strength of the study we have already made on dreams and visions of a sexual nature, you realize the nothingness of this doctrine.

Since these types of revelations are encrypted messages from the Lord, although they can be traumatic, humans have no power to decide not to receive them. Since dreams of a sexual nature are divine messages, they are not therefore the fruits of physical dysfunction.

So when you have them, what you need is neither a health exam, nor an interview with a psychologist, but your Bible to decipher them.

To learn how to master them, I invite you to read my book to be published entitled *“Inquisitiô (volume 2), support for the seminar on the theme: better living one's dreams and visions), version with color images”*.

Now these bases acted, I am going to present to you our new guest who presents us with this thesis allowing according to him to fight the dreams of a sexual nature. To do this let's read this:

*“John Stephen Piper (born January 11, 1946 in Chattanooga, in the Tennessee) is a Reform Baptist pastor, a author, and a theologian.*

*He served as a senior pastor at Bethlehem Baptist Church in Minneapolis, in the Minnesota for thirty-three years.*

*He heads the evangelical organization “Desiring God”, whose name comes from his book “Desiring God:*

*Meditations of a Christian Hedonist (1986)”. [Taken from: <https://www.reveniralevangile.com/comment-reagir-aux-reves-sexuels-john-piper> (translated into English from the original text)].*

What I have just presented to you is most interesting, because the author of this thesis *Mr. John Stephen Piper* – who is also called on this website *John Piper* – is not just anyone, because he is a theologian, therefore a man who has mastery of the Holy Scriptures.

Also, he's a Reformed Baptist pastor, so in this case he's a leader of the Evangelical Church which is a Protestant religion.

However, although through *Martin LUTHER*, there was a split between the Catholic Church and the Protestants, this evangelical pastor here takes up the torch of the writings of *Saint Agustin*.

It is also stated that *Mr. John Stephen Piper* has served as Senior Pastor for thirty-three years, so that for more than three decades this man has been proselytizing for *St. Augustine*. In his thesis this pastor presents a mixture between truth and error. In so doing, as to the points based on the word of God and it alone, I agree with him.

One of the teaching bases that he presents and with which I am in adequacy is that where he calls to pray, especially with our loved ones, to obtain help from the Lord. So too is the importance of spending quality time each day studying the Bible.

I am also of the opinion that we should preserve our spirits by not looking at things that do not edify and take us away from the Lord.

It is the same for what we listen to. In addition, I also like to claim promises from the Lord. I have just presented the points in the pastor's thesis which for me is of divine essence.

Let us now discover the anti-biblical precept, therefore the doctrine of the demon that it distils.

All these things that we have just seen, although good in themselves, must not be put in place in order to preserve us from receiving dreams, of a sexual nature, because we have seen that they come also from the Lord.

To do so is blasphemous because it presents the revelations that God gives us through dreams or visions of a sexual nature as being from the occult world. The occult being the universe of the demon, the Lord cannot therefore work in this way.

This type of dream, as we have seen, is nothing more than enigma which must be interpreted as such.

So that what we see in this type of dream is not a literal reality but a parable, so that an ear (*cereal*) or a cow are symbols that each represent a cow [*Genesis 41 verses 26-27*].

It is important to note that by taking up Catholic teachings as a Protestant, the Evangelical Church is fulfilling an apocalyptic prophecy. It is the same for the Seventh-day Adventist Church.

I present this reality to you in my book entitled *"Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God's law and prophecy. Historical part"* in the chapter *"Fallacious doctrines of the major falsifiers"*.

## 12.1 State decree against dreams and visions

To begin this chapter, I would tell you that I believe that History is a power for the truth. *For me, she is a powerful light!* Historical texts that are arrested and corroborated in fact are a treasure trove that teaches us about the character of a person or thing. Our very lives are directly linked to our history as well as that of society.

We are not always aware of it, but laws that men established centuries ago can continue to oppress us in this century.

Understanding their origins allows us to better apprehend the non-being of these archaic and medieval laws. We have already seen that the laws which the Catholic Church instituted at the cost of the blood of a multitude of martyrs continue, in this century, to oppress in a discriminatory way those who, like me, observe the Sabbath and not the day of adoration of the sun "*god*", the Sundays.

All this, while I live in France in a republic and the French are supposed to no longer be subject to religious laws, but unfortunately, this is not the case. With regard to dreams and visions, France also observed long after the birth of the Republic of laws based on the teachings that the Catholic Church instituted in the matter.

To understand this, we are going to take a leap in history, taking into account anti-dream laws. To illustrate my point, I bring you below, seven extracts from these articles of law:

The first: **"Will be punished with the fine provided for 3rd class contraventions [...]: Folks who make a profession of guessing and prognosticate, or of explaining dreams"**

*[Art. R. 34-7° French Napoleonic Penal Code of 1810 (translated into English from the original text)].*

The second: **"The penalty applicable to contraventions of the 3rd class is a fine of 600 F to 1300 F inclusive"**

*[Art. R. 25-3° French Napoleonic Penal Code of the year 1810 (translated into English from the original text)].*

The third: **"Will be punished with a fine of 1,300 fr. at 1,800 fr. The folks who make a profession of guessing, prognosticate, or explaining dreams"** *[Art. 479. French Law of April 28, 1832. Paragraph 7 (translated into English from the original text)].*

The fourth: **"Shall be punished by imprisonment for can go up to five days: The diviners, or interpreters of dreams"** *[Art. 480. French Law of April 28, 1832. Paragraph 4 (translated into English from the original text)].*

The fifth: **"Will also be seized and confiscated: The instruments, utensils and costumes serving, or intended, for the exercise of the profession of diviner, of prognosticator or interpreter of dreams"** *[Art. 481. French law of April 28, 1832. Paragraph 2 (translated into English from the original text)].*

The sixth: **"The following will also be seized and confiscated:**

**[...] The instruments, utensils and costumes serving or intended for the exercise of the profession of diviner, prognosticator or interpreter of dreams"**

*[Art. R. 36-2° of the French Penal Code dated January 18, 1835 promulgated by the Criminal Chamber of the Court of Cassation (translated into English from the original text)].*

And finally, the seventh: **"A sentence of imprisonment for eight days may be pronounced in the event of a repeat offense against all the persons mentioned in article 479"**

*[Art. 482 French (ordinance of October 4, 1945) (translated into English from the original text)].*

The first important point to note in these different pieces of legislation is that the profession of diviner and that of dream interpreter merge and are punished on an equal footing.

It therefore emerges that dreams were outlawed and that those who interpreted them were punished, in the same way as soothsayers.

We therefore find here the bases that the Catholic Church had, centuries before that, established under the pen of *saint Jerome* and which were taken up by *saint Augustine* in these writings which were ratified in laws. Fines and legal measures were decreed against those who broke the law, making the profession of dream interpreter.

Practicing this trade was considered a crime, those who violated this ban on interpreting dreams risked a fine ranging from 600 to 1300 *francs*. We further find that there are laws that have decreed that instruments, utensils and costumes that were used by those in the trades such as dream interpreters may be confiscated.

As the laws evolved, we find, among other things, that there was a period when those whose job it was to interpret dreams could be imprisoned, as if they were criminals. Note that most of these laws were established at the end of the French Revolution, so at a time when everything that came from Catholic dogma was supposed to have been redacted from the Republic.

However, it is clear that the same repressive anti-dream laws that the Catholic Church had established that remained. Anti-dream laws succeeded these, which were taken up and brought up to date not so long ago by the *French National Assembly*.

Yes, on *August 26, 1991*, she reaffirmed the validity of the decree of the *French Napoleonic Penal Code R. 34-7°*, which prohibited the occupation of guessing and predicting or explaining dreams. Here is what we can read about it:

**"Mr. Richard Cazenave draws the attention of M. master of the interior to the proliferation of publications intended to promote the occult sciences.**

**This phenomenon, apart from any moral or religious bias, in fact represents a real danger for individuals attracted by such practices. It is also denounced by a growing number of doctors, psychologists and psychiatrists.**

**But the growing success of these publications, like that experienced by "clairvoyants" and other "mediums", also reflects a deep social malaise that deserves our attention. In addition, these practices often serve as the basis for questionable business practices where real crooks abuse the gullibility of their customers.**

*He therefore asks her to inform him about the rules aimed at protecting individuals who are victims of such practices, but also to assess the appropriateness of a broad information campaign on the dangers linked to the development of occultism. It is now up to the public authorities to control this phenomenon. Reply.*

*In the current state of law, there is no specific regulation of the professions of clairvoyance and other occult activities. This very particular field appears, in fact, difficult to apprehend in law.*

*From a scientific point of view, one can validly wonder about the validity of rat – honey criteria determining the "serious" candidates for the exercise of such professions and the simple crooks. It would also be delicate to generally prohibit the exercise of these activities.*

**Beyond these considerations, article 405 of the penal code represses swindling, that is to say the use of false qualities or fraudulent maneuvers to persuade of the existence of a power or a credit imaginary and article R. 34-7 of the same code punishes "people who make a profession of guessing and forecasting or explaining "dreams (« songes »)".**

*It is therefore open to any person to seize the judicial authority in order to arouse the application of the criminal law "*

*[Extract of: Questions écrites remises à la présidence de l'Assemblée Nationale Français et réponses des ministres; 26 août 1991 Assemblée Nationale; Ésoférisme (réglementation) 44794 juillet 1991 (translated into English from the original text)].*

Here we find that dream interpretation is considered to be part of the occult and esoteric sciences. Those working in the dream world are presented as being worse than clairvoyants and mediums, because this text presents the latter as difficult to be punished, while those whose job is to interpret dreams are legally punishable.

Isn't this all very distressing?! The laws of men change, as they please, what God has established. Dreams and visions, I remind you, are divine messages given to us by the Lord, thus their interpreters are accepted by the Lord, as long as they interpret them according to the biblical framework.

Conversely, clairvoyance, and all that is of the occult is prohibited by God and those who have the profession of seer and medium etc. are in abominations before the Lord [*Deuteronomy 18 verses 9-14*].

*In reality, it is precisely those who have the profession of clairvoyant and medium who could at that time legally work, because their professions are, according to this text, difficult to apprehend in law!*

So in a not so distant time, you could set up a clairvoyance firm, but not a workshop for the profession of dream interpreter.

It is important to note that in this text, it is supposed to be put aside any religious bias, yet these lines took again the bases of an old decree, which, him, did not hide from working for "*the most great glory of God*". Here is what had been decreed:

***"The execution of the ordinances of the kings, our predecessors, against those who claim to be soothsayers, magicians and enchanters having been neglected for a very long time and this looseness having drawn into the kingdom several of these impostors, it would have happened that, under the pretext of horoscopes and divinations and by means of prestige, operations, alleged magic and other similar illusions, which these kinds of people are custom to using, they would have surprised various ignorant or gullible people who had imperceptibly engaged with them [...]***

*These seducers would have taken to this criminal extremity of adding evil spell and poison to impiety and sacrilege, to obtain the effect of the promises of the so-called seducers and for the fulfillment of their wicked predictions.*

**These practices having come to our knowledge, we would have employed all the possible care to put a stop to them to them and to stop, by suitable means, the progress of these detestable abominations.**

*[...] The experience of the past has taught us how dangerous it is to suffer the slightest abuses that lead to crimes of this quality. [...]*



***They have become public crimes, not wanting moreover to omit anything of what may be of the greatest glory of God and of the security of our subjects, we have deemed it necessary to renew the old ordinances and to take more, in adding new precautions, both with regard to all those who use evil spells and poisons, and to those who, under the vain profession of diviners, magicians, sorcerers or other similar names, condemned by divine and human laws [...]"***

*[Extract of: Introduction de l'édit Français du Roi Louis XIV décrété à Versailles au mois de juillet 1682, et enregistré au Parlement le 31 août 1682 (translated into English from the original text)].*

As you can see, here is presented the urgency to repress those who work in the occult and it is to glorify the Lord that this edict was promulgated. Although this text does not speak about dreams, it is these same bases which were presented in the text seen above.

In doing so, until then, on *August 26, 1991*, France continued to be under the yoke of laws that originated in decrees intended to glorify the all-powerful Catholic Church.

This text, which this monarch had established, had as its sole purpose to satisfy the Catholic Church, because that is how things were at that time. This is what I present to you in my book entitled *"Inquisitiô (The three angels' message) volume I, What has advenu of the holiness of the Word of God ?"*.

It was not until *July 22, 1992* that the *French penal code* was reformed and that the articles of law such as *Decree R. 34-7°* were repealed, legalizing the work of those who interpret dreams and who work in the field of science occult, especially that of divination.

Thus, it is because of these legal bases that for centuries the profession of dream interpreter has been in *the oubliettes*.

These laws were not without consequences for Christendom, for the role among the people of God of one who has the capacity (*the gift*) to interpret dreams is vital and irreplaceable.

This we understand, because having a dream or a vision without understanding it can be most traumatic.

Take the case of Pharaoh which we find in [*Genesis 41 verses 1-33*], if Joseph had not intervened to explain the dreams this monarch had, Egypt would have been in peril.

By visions or dreams, God guides us and preserves us from great dangers, this is what [*Job 33 verses 14-18*] teaches us.

In order for us to be preserved, the Lord gives some of His servants the ability to understand the dreams and visions He gives us. Daniel was one of them [*Daniel 5 verse 12*].

In biblical times the gift of interpreting dreams and visions was common among God's people. This is what we find in the text of [*Genesis 37 verses 5-11*].

What struck me the most in this text is the fact that Joseph recounts these dreams, but he does not have time to explain them. The reason is that as soon as he finished telling them, either these brothers or his father berated him, because they understood what these dreams, which were however cryptic, meant.

This reality is that which the Lord instituted among his people, and this is true for biblical times but also today. Here is what we can read about the place of dreams among God's people in this generation:

*"When the last days come, I will give my Spirit to everyone. Your sons and daughters will prophesy. Your young men will see visions, and your old men will have dreams. In those days I will give my Spirit to my servants, both men and women, and they will prophesy".* [*Acts 2 verses 17-18, Contemporary English Version Bible (CEV)*].

It is important to note that in Biblical times although the Holy Spirit bestowed upon some of God's people the gift of interpreting dreams and visions this ability was part of the ministry of the prophets. In doing so, as a consecrated servant of the Lord they were paid for the work they performed [*1 Samuel 9 verses 6-8*], [*1 Corinthians 9 verses 4-14*].

We have seen that in the last days the ministry of dreams and visions will be popularized among the people of God.

In doing so, as it was in biblical times, it is also necessary in this century that he who puts his skills, of interpreter of dreams and visions, at the service of others can be able to live from them.

Whoever works in the field (*the work of the Lord*) must be able to make a living from his activity. So that the one who has received the gift of interpreting dreams must, when he works for a third person, be remunerated. It is important to note that we are in the last days and in accordance with the word of God, his people therefore having dreams and visions. This implies that we must be able to understand them as was the case with Joseph's family. *But it is not!*

What made this possible were all those decrees and anti-dream laws that the Catholic Church instituted that the laws of various countries have continued into this century to apply. In doing so, few have developed their gifts and now that there is legal liberation, and the profession of interpreter of dreams and visions is finally legal, few are able to interpret them, Bible in hand. So, through these laws it was a real legal attack that the Catholic Church waged for centuries against the revelations that God gives to men in dreams and in vision.

Thus creating a climate of suspicion around the world of dreams. The worst thing is that because society has created phobias about dreams and visions, most people think they come from the devil or consider them worthless and reject them to this day.

The end result has been that God's people have come to confuse the gift of prophecy – which consists in what God gives by his Holy Spirit of the dreams and the visions – with divination.

It is because of these laws that a great blow was dealt to the prophetic messages that God gives us in dreams and visions.

The biblical texts which allowed these anti-dream laws to find their permanence are those where the Lord calls his people to be subject to the authorities, therefore to the laws governing their countries.

The laws prohibiting having as a profession that of interpreter of dreams and Christians having to be the models of society, little by little, the art of interpreting dreams has ended, century after century, by becoming in the eyes of the people an occult art.

This is how the Catholic Church was able to desecrate the world of dreams and visions and knew how to distance humanity from the precious directives that the Lord gives us through this means.

The repercussion is that now those who like me have the gift of interpreting dreams and Bible visions are not able to make a living from them.

By desecrating dreams and visions, the Catholic Church has weakened all of God's people, for without understanding the revelations that God gives us through this, we are at the mercy of all our enemies. Without them, no longer having direct contact with the Lord, we do not receive new revelations from him on a daily basis, intended to protect us from wandering.

In the following text it is written that when there are no visions the people are out of control: **"When there's no vision, the people get out of control, but whoever obeys instruction is happy"**. [*Proverb 29 verse 18, Common English Bible (CEB)*].

Without the understanding of dreams and visions, consciousness falls asleep and the worst vices can set in.

By passing them off as part of the occult world, it is the name of our God that the Catholic Church and certain nations, such as the French State, have sullied for centuries and it is our honor as children of God that they dragged through the mud and dishonor.

It is essential that the people of God be able to become able to give back to God what is to God and to Satan what is to Satan.

It is therefore vital to understand that God is the sole master of dreams and visions. And that, whether those who receive them are consecrated men like Daniel or Joseph, or pagans like the king of Babylon or Pharaoh. It is time for men to know that one cannot blaspheme the name and works of the Almighty, without his children rising up to cry out against this abomination.

At first glance, these facts that we have uncovered throughout this book, and particularly in this chapter, seem to be trivial. One would be tempted to regard them as errors from a time of obscurantism, now over. *But it is not!*

It is important for you to understand that the fact that most people reject the sanctity of dreams and visions, or that those who believe in them do not have the ability to interpret them, is a plan that the devil has hatched and put in place in place over the centuries. Know this well, you who claim to be children of the Lord, your eternal life is in danger because of this evil plan.

To find out and deal with it, prayerfully read in a spirit of prayer, the volume III of this book. Knowing that he has little time, our enemy, the devil, is unleashed!

He therefore acts with rage in order to destroy all who are part of the people of God, because we are his enemies, because of our affiliation with our savior Jesus Christ [*Revelation 12 verses 7-17*].

The devil is especially unleashed against the faithful children of the Lord, his remnant (*the remnant Church*) who live in the end times.

In this text what qualifies this faithful remnant of the Lord is the fact that those who compose it keep the law of God and have the testimony of Jesus, who is a symbol representing prophecy.

I present this reality to you in my book which I have just quoted.

Knowing that he has already been defeated and that the people of God have dominion over him [*Philippians 2 verses 5-11*], [*Colossians 2 verses 6-15*], [*Mark 16 verse 17*], [*Luke 10 verses 17-19*], his plans are intended to weaken us by distancing us from the Lord, and above all to make us incapable of understanding the prophetic revelations that the Spirit of God gives us in dreams and visions.

To help you imagine this reality, here is a little story :

*Imagine an army of samurai going to war. They are dressed in their finest war finery, they are sparkling.*

*Nevertheless, due to erroneous information received from infiltrated spies, who are at the service of their enemies, they have exchanged their powerful double-edged sabers formed of indestructible metal against others made of wood.*

*Whereas their enemies, on the other hand, have steel swords.*

*Therefore, where their powerful swords could have broken their enemies' swords on first contact, the enemies cut them and their wooden swords to pieces. The end result is a victory of an enemy that is basically inferior.*

What we have just seen represents, in my opinion, what the greatest number of God's children are experiencing in this generation.

They have come to lose the use of one of the mightiest spiritual swords the Lord gives us and no longer know who they are and what power the Lord is putting in their hands.

You who read and who claim the name of the Lord, while ignoring the prophetic value of the messages that the Holy Spirit gives you in dreams and/or visions, you must as soon as possible become aware of the fight in which you find yourself and what are the weapons that the enemy of our souls uses to be victorious.

The devil is nicknamed the evil one, he is perfidy personified and the father of lies [*John 8 verse 44*], he is the master of disinformation and his weapon par excellence is to mix truth and error. By this means he struck down Adam and Eve [*Genesis 3*] and he tried to do so, without success, with Jesus [*Luke 4 verses 1-13*].

Our only safeguard against the sophisms of the devil is to act as Jesus does by always having in our hands the sword of the Spirit which is the word of God. Here is how it is presented in the Holy Book:

**“Put on the armor of God so that you will be able to stand firm against the deceit of the devil. For we are not struggling against flesh and blood, but against the principalities, the powers, and the cosmic rulers of this present darkness, and against the spirits of evil in the heavens [...]**

*And take the helmet of salvation as well as the sword of the Spirit, which is the word of God”. [*Ephesians 6 verses 11-12, 17, New Catholic Bible (NCB)*].*

Here is how the power of this sword is presented: **“For the word of God is living and active, sharper than any double-edged sword. It penetrates even to the point of dividing soul and spirit, joints and marrow, even being able to judge the ideas and thoughts of the heart.**

*And there is no creature hidden from him, but everything is uncovered and exposed to the eyes of him to whom we will give an account”. [*Hebrews 4 verses 12-13, Evangelical Heritage Version Bible (EHV)*].*

The Word of God is presented to me in these lines as a powerful double-edged sword made of indestructible Edenic metal.

What is described here is a weapon of extraordinary power, it is a much more powerful sword than the lightsabers we see in some films.

Are you aware of the reach of this sword? It has the power and ability to separate the soul from the mind, it can also judge the feelings and thoughts of the heart. As we have seen throughout this book, one of the sharp edges of the sword of the gospel is prophecy.

It is thanks to her that the people of God are three strokes ahead of their enemies. Through prophecy, the people of God can know what is in the hearts (*minds*) of their enemies, which allows them to confuse them : [1 Corinthians 14 verses 24 and 25].

Let us recall that the basis of prophecy is that the Lord gives revelations to his prophets, among others, in dreams or visions. *By this means, he shows them things to come.*

It is so that his people may always be victorious that the Lord asks them to pay attention to prophecy. Whoever does not watch out for the prophetic revelations which God gives him through his dreams and visions is in mortal danger, for the devil prowls around like a roaring lion seeking prey [1 Peter 5 verse 8].

Those who do this remind me of a man who, after a heavy rain in the forest, goes into a cave so as not to get wet to the bones and comes face to face with a hungry bear who will only leave him the bones. To have the clairvoyance that the Lord gives us through dreams and visions is vital. Through them, as was the case – at the birth of Jesus – for the Magi or for Joseph, the Lord guides the steps of his children to lead them out of danger [Matthew 2].

In this fierce war waged by the devil against the people of God, our only safeguard is to always have prophecy in our hands, which is the sure light to remain safe until the return of Jesus Christ.

In this fierce war waged by the devil against the people of God, our only safeguard is to always have prophecy in hand, which is the sure light to remain safe until Jesus (*the morning star*) returns [ 2 Peter 1 verse 19], [Revelation 22 verses 16].

Without prophecy – which is based on dreams and visions, the Lord speaks to us and shows us the path where we must walk, by these means he instructs us and gives us directives so that we may be victorious –, but we do not hear it.

Let's review what the Holy Book teaches us about this by reading this again: **“God does speak, sometimes one way, sometimes another, but people do not pay attention to it.**

**In a dream, in a vision in the night, when people are falling into a deep sleep, while they slumber on their beds, he whispers a revelation into people’s ears, and he confirms his warnings to them, in order to turn a man from his course of action and to suppress a person’s pride.**

**He spares his life from the pit. He spares his life from crossing the stream of death”.** [*Job 33 verses 14-18, Evangelical Heritage Version Bible (EHV)*].

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

By reading these texts, we understand the importance of dreams and visions for us, because through them the Lord speaks to us.

Sadly, many of God's children in this generation having listened to the voice of the devil – who spoke through his servant the little horn (*the papacy at the head of the Catholic Church*) – and have rejected the dreams and visions and became blind and deaf like those who in the days of Jesus had hardened their hearts to the message the Lord was giving them [*Matthew 13 verses 10-17*].

Thus, in this century all those who reject dreams and visions have become unable to hear and see the new directives that the Lord gives them through these means.

In doing so, those who are supposed to be awake while those living without God are asleep, they, called by their master to watch, analysing all things and holding on to what is good [*1 Thessalonians 5 verses 1-11, 17-22*], have been fooled by Satan the perfidious.



He has succeeded in plunging them, who are called to be children of light, into darkness by keeping them in ignorance of the prophetic messages which are lights that they receive from God through their dreams and visions. The tragic irony is that the people of God called, in Jesus Christ, to illuminate the world, live, in this century, groping in darkness, having relegated the prophetic light to a corner.

My brothers, my sisters in Christ, wake up at last from the sleep of death where the *dragon*, the *old serpent*, who is the *devil*, has plunged you! *God wants us to let go of our wings of holiness, for our light to shine in the darkness, but above all for it to be without darkness but guided by the light of prophecy, therefore by our dreams and visions.*

It is important to understand that this work that the Catholic Church has put in place and that has been perpetuated for centuries was already presented by the Lord in the prophecy of [Daniel 7 verses 24-27], and is destined to make us blind and deaf spiritually.

The objective being that the Lord can speak to us in dreams and in visions and that we cannot listen to him and that we find ourselves wandering and tossed about in the wind of all subversive doctrine.

It is time that the people of God can fully enter into the promises that the Lord has left us, in [Acts 2 verses 17-18], and where he declares that his people will receive dreams and visions and that we will prophesy. Nevertheless, receiving dreams and visions that the Holy Spirit gives us is one thing, but understanding them is another.

To learn how to master them, I invite you to read my my book to be published entitled "*Inquisitiô (volume 2), support for the seminar on the theme: better living one's dreams and visions), version with color images*". This book will be on sale soon in paper version, in English, on the tab "**boutique/Shop**" tab of my site:

**<https://kenny-ronald-marguerite.com>**.

The Holy Spirit showed me, in a dream, that there must be servants of God who learn to master the basics of interpreting dreams and visions, Bible in hand, so that they in turn can teach this forgotten art to members of God's people. As it was in Bible times schools should be established for this purpose.

### 13 Reality of the vigilance that the the sentinels of the Lord must have in the face of the offers of the devil

**7**To begin this section, I'd like to say that we often forget, as children of God, who our enemy is, the devil, and how he acts.

The finality is that we end up losing our firmness which leads us to make a pact, without our knowledge, with the devil.

The word of God teaches us that what has been is what will be, so that there is nothing new under the sun [*Ecclesiastes 1 verse 9*].

Armed with these bases, we understand that as Satan once worked, it is as he continues to do. In order to find out one of these shenanigans and by whom he sets it up, I invite you to read this:

**“Then he led Jesus up [to a high mountain] and displayed before Him all the kingdoms of the inhabited earth [and their magnificence] in the twinkling of an eye.**

**And the devil said to Him, “I will give You all this realm and its glory [its power, its renown]; *Because it has been handed over to me, and I give it to whomever I wish.***

**Therefore if You worship before me, it will all be Yours.” Jesus replied to him, “It is written and forever remains written, ‘You shall worship the Lord your God and serve only Him.’” [*Luke 4 verses 5-8, Amplified Bible (AMP)*].**

Let's complete with this other text: **“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. [...] Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God;**

**Neither came I of myself, but he sent me. [...] e are of your father the devil, and the lusts of your father ye will do.**

**He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it".** [*John 8 verse 13, 42, 44, King James Bible*].

Let's finish with this last text: **“And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.**

**And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him”.** [*Mark 14 verses 10-11, King James Bible*].

In the first text we discover how the devil tried, in vain, to pervert Jesus in him offers a barter of the simplest:

*If Jesus agreed to worship the devil, in return the devil would make him ruler of the nations! Which means power, worldly honor, fame and unlimited finances.*

At another level, with the Pharisees, we discover that by their disobedience to the word of God, these men had become servants of the devil who sought to glorify him.

To do this, they have, among other things, fomented iniquitous plans to lose Christ, and to do this, as was the case with Satan vis-à-vis Jesus, what he uses to achieve their ends, it's money.

*The venal Judas, saw nothing but fire, and came to sell his master, for a few coins.*

For me, the most striking thing about the Pharisees was that they were not aware that they were serving the devil, and thought they were revering the Lord, but at the same time transgressing his word [*John 8 verses 12-47*], [*Mark 7 verses 5-13*].

In this century it will be the same, for all those who transgress the word of God, they become servants of the devil, whom the latter will use in order to tempt and cause to fall from their firmness the consecrated servant of the Lord who works for Jesus-Christ.

Now that the decor is set, I will show you the literal realization of what I have just presented to you.

To do this, I am now going to tell you about a misadventure that I experienced and that marked me and where I found myself in a situation where I could have discredited myself, and no longer be credible with regard to the knowledge that I carry in this book.

It all begins at a most critical time for God's work and for me, when my finances were like the widow's two little coins [*Luke 21 verses 1-4*].

*At this point, an unexpected patron offered to help me financially.*

To present this reality to you, I would say that, certain blows received not always the appearance of things which could harm us, this reality of the insects which come to gather pollen from the flowers of a carnivorous plant learns it, but too late for their detriment, because end up in the latter's stomach.

This image that I have just presented to you is, in my opinion, very appropriate, to introduce what follows.

To begin with, I would say that the following anecdote demonstrates, in my opinion, how careful we have to be in life, especially when we are servants of God and we are suffering.

*Thus, when I found myself in great difficulty and that I no longer had the means to finance the correction in English of my books, I received the following email from an organization that I did not know, which who offered to help financially the servants of God working for the Lord.*

Here is the content of the email I received: *“Forwarded message from: loic sapin, loic.sapin@bk.ru. Date: Sunday, June 21, 2020 at 11:06 a.m. Subject:*

*AID PROJECT TO CHURCHES IN DISTRESS. To: contactaed@zohomail.com.*

**We are pleased to announce that AED (Aid to Churches in Need) offers its support to all Christian churches and messengers in the world, through material and financial donations.**

*You need to finance your church, you need musical instruments and others to animate your services, we are completely available to help you in order to revive the faith of the faithful.*

**Thank you kindly contact us if you find yourself in our logic. GOD BLESS YOU. TEL: [...]** *Amicably, Loic Sapin in charge of communication and spokesperson for AED-FRANCE. Loic Sapin". [translated into English from the original text].*

First of all it is important to note that this organization is called **AED** in France and in English-speaking countries its acronym is **ACN**. The following site presents its American cell:

*<https://www.churchinneed.org>.*

I will confess to you that this offer seemed to me to be the answer to the prayers that I had addressed to the Lord so that he could allow me to obtain the finances in order to continue to correct the books both in French and in English.

Nevertheless, always cautious, here is my return: *“Forwarded message from: marguerite.kenny@gmail.com. Date: Sunday, June 21, 2020 at 12:43 PM. Subject: Re: Subject: AID PROJECT TO CHURCHES IN DISTRESS. To: loic sapin, loic.sapin@bk.ru. Hello Mr. SAPIN. Thank you for your email.*

**I am a Christian and an author of books the majority of which are intended to proclaim the glory of the King of kings and the Lord of lords.**

**To discover my work, I invite you to go to my website: [www.margueritekenny.com](http://www.margueritekenny.com).**

**I publish in self-publishing, and I have reached the stage where the work that the Lord has given me to carry for the salvation of souls is lying fallow due to lack of financial means to move forward.**

**I prayed that the Lord would open doors that would allow me to continue this work.**

*Maybe you are that answer. In all, if it is this path that the Lord opens so that his work, which he entrusts to me, can be perpetuated, may all glory return to him.*

*And if I'm not eligible, let all the glory go to the Lord too, because it will be the sign that he will open another door.*

*May all the grace and blessing of the Lord be with you and with your family and your collaborator.*

*Maranatha, Mr. Kenny Ronald MARGUERITE” [translated into English from the original text].*

In response, here is the return of this association: *“Forwarded message from AED Organization, contactaed@zohomail.com.*

*Dated: Wed. June 24, 2020 at 05:19. Subject: PEACE BE WITH YOU. To: marguerite.kenny@gmail.com.*

*We acknowledge receipt of your request which we have taken into account. After concertation, we come back to you in order to elucidate you through our mode of operation and procedures. Indeed, many requests such as yours have reached us.*

*The objective is to help churches in distress through material and financial offerings and donations. However, some ill-intentioned people have abused our support [...]*

**In order to avoid these inconveniences, which discourage our suppliers and shareholders, we have decided to change our procedures.**

**Thereby, we ask you to fill in the attached form so that we can move forward in this file. Hoping for your return. Amicably, the AED”.** *[translated into English from the original text].*

Reading this return, I found very wise what these people put in place, because they are giving money for God's work, but not in any way. With their feedback, I downloaded the information sheet to read it. Here is the content of this famous sheet:

**“ADE. REQUEST FORM [PHOTO] INFORMATION: Surname and first name, country and city, age, profession (if you have one besides your religious vocation):**

**Name of the church or parish, Status in the church, matrimonial situation, telephone, do you have children (priests are not concerned).**

**In the lines to follow, you can try to briefly describe your experiences to us and specify your needy needs.....** *[translated into English from the original text].*

This sheet is very detailed as you can see, it is even asked to put one of my photos and I should also have notified my marriage situation and the number of children I had.

By reading it I realized that what was presented here did not suit my situation, and not seeking to have money at all costs and that to the detriment of justice and truth I therefore sent this email back:

*‘Forwarded message from: daisy.kenny@gmail.com. When: Wed, June 24, 2020 at 11:52. Subject: Re: PEACE BE WITH YOU.*

*To: AED Organization, contactaed@zohomail.com. Hello, thank you for your feedback, and I understand that you should be careful, because malicious people exist everywhere.*

For my part, I contacted you because you specified in your request email that you support to: “offers its support to all Christian churches and messengers in the world”.

By discovering your form, I realize that it is intended for churches, which means that, I am therefore not eligible.

Pour ma part, je vous ai contacté car vous avez précisé dans votre mail de demande que vous soutenez les porteurs pour :

I am not a church but a Christian message. But in everything, everything works together for the good of those who love God.

As it is not in view that you can bring me a help that the Lord sends you to me, it is therefore so that I can bring you something. I send you my last spiritual book, which will certainly strengthen you, in Jesus Christ.

*In everything, may the Lord turn his face towards you and your collaborators and your families and may they bless you.*

**Ps: I would like to know how you got my email address, because it was you who came to me, when I know neither you nor your organization?**

*Maranatha, Mr. Kenny Ronald MARGUERITE”. [translated into English from the original text].*

With this mail I also sent my book entitled “*Inquisitiô III (the message of the three angels)*” which denounces the iniquitous work that the Catholic Church practiced and still practices among others against the Jews and the Christian observing the Sabbath.

This religion has killed, plundered and martyred Sabbath keepers with impunity throughout the centuries and still continues to do so through Catholic decrees that have been instituted within nations, as is the case for France.

This book that I have just presented to you has been transformed into this work that you have in your hands.

Going back to my exchange with the AED, in response, here is what I received: “*Forwarded message from: AED Organization, contactaed@zohomail.com. Date: Thursday, June 25, 2020 at 2:45 a.m. Subject: Re: PEACE BE WITH YOU. To: marguerite.kenny@gmail.com.*”

**Dear elected of God, your suggestion is normal. more clearly, this part of the AED registration form is reserved for churches as well as individuals. All you have to do is specify your status.**

**Our secretariat has always shown convincing collaboration with our beneficiaries.**

**If we have contacted you, it is because of your frequent interactions and activities on social networks. Sincerely the AED”** [*translated into English from the original text*].

When I read this, I first said to myself Wouar! Here are people who fully appreciate my work, because this title of **elect of God**, which is attributed to me here is for me most laudatory.

Nevertheless, having kept a cool head I wondered about the means by which this person could have known of my existence, it is specified that it was through my interactions and frequent activities on social networks that they knew who I was.

It is true that by doing a search for *Kenny Ronald MARGUERITE* on the web, you will not come back empty-handed. But most of what is posted and which concerns me has a direct link with my job as a hairdresser advises.

*These basics cannot brush me off as an elect of God.*



The other information I have posted largely presents my writings exposing the iniquitous works of the Catholic and Seventh-day Adventist religions.

So I said to myself, either this association is based on the evangelical faith, or it is Catholics or Seventh-day Adventists who reject the iniquities of their religion and want to give me the means to denounce all this.

From then on I wanted to know who was behind the AED (ACN) organization. And here is what I discovered:

**“Aid to the Church in Need (AED) is an international pontifical foundation supporting Christians where they suffer from discrimination, persecution or material hardship. A non-profit organization, the AED lives only on donations”.**

*[Gouvernance. Taken from the website: <https://aed-france.org> (translated into English from the original text)].*

Let's complete with this other text: **“AED internationally: [...] Since 2011, the Work has been a Pontifical Foundation.**

**President of the Superior Council: Cardinal Mauro Piacenza. Executive Chairman: Thomas Heine-Geldern. Ecclesiastical Assistant: Father Martin Barta”.** *[L'AED à l'international. Le siège international. Taken from the website: <https://aed-france.org> (translated into English from the original text)].*

Thus the AED is a Catholic organization which is headed by the pope and from the moment I publish on the web my last book which highlights the abominations that this religion has practised and still practises, this association comes to me, without my knowing it, and proposes to help me financially. Wow, that's huge!

And the thing is not a hoax, because it has the means and works really to help the religious world. Here is what we can read about the finances that this organization has:

**“The budget available to the Work (€106.3 million in 2019) comes exclusively from donations collected by the 23 donor countries. Among them, France is the country that makes the biggest contribution, thanks to the support of its benefactors.”**

*[Les bureaux de l'AED dans le monde, 23 pays donateurs. Taken from the website: <https://aed-france.org> (translated into English from the original text)].*

So we have people here who really could have helped me and who were, I sincerely believe, willing to do so.

Nevertheless, a reality remains and it has the form of the credibility of the one who carries a message.

To speak to you about this reality, I would like to present to you my feelings in this matter, nevertheless it is only a feeling, you who read me may be able to help me in order to bring me your lights, because I don't want to come across as paranoid.

This association is above all pontifical, therefore under the direct authority of the pope.

Its *President of its Superior Council* is a Cardinal, *Mr. Mauro Piacenza*, so this organization would not do anything that could contravene the *Pope* or *Catholicism*.

But here it is, without me knowing these people, they know me and so well that they come to me to offer me money to allow me to continue to work, and all this while they say they know my work, which is however intended to denounce the abominations of the popes and the Catholic Church.

*And these people love what I do so much that they call me “elect of God”.*

*All I had to do was act like the crow in Jean de La Fontaine's fable by letting proud joy fill my heart while not being prudent, and the result would have been that I would have lost this that I had, here in the story my credibility.*

The moral of all this is that we must be wary of strangers who, without knowing us, come to flatter us, we must always aspire to what is humble and simple.

Yes, any flatterer lives at the expense of the one who listens to him and with the beautiful words also goes the ruse and the objective being to strip the prideful who received this beautiful serenade.

At my level, the cheese that was targeted is my credibility. Let's take a concrete example:

*What would you think of a person, say a United States senator, who fights against drug traffickers and you learn that somehow it was drug lords who financed his campaign for to become a senator? Would it be believable to you?*

*Of course not !*

Likewise, when we take into account the content of this book that you have in your hands, which demonstrates through historical, legal and biblical texts the abominations that the popes have fomented and committed, at the head of the Catholic Church, how can I accept money coming from a Catholic work, therefore from the Papacy.

For there to be no ambiguity, I have never said that the organization AED has acted in an iniquitous way, on the contrary, they do an exceptional job.

Nevertheless, as I raised the spiritual sword against the Catholic Church because of the abominations which it committed, without this religion ever being sanctioned, I therefore cannot accept this money.

Especially since to have this money it would have been necessary to fill in and sign a document, which makes me recognize and which could have been used against me, showing that I was a beautiful hypocrite who pearls against the papacy, which nevertheless is the hand which feeds me.

Having understood what I was exposing myself to, here is the return I made to the AED:

*“Forwarded message from: marguerite.kenny@gmail.com, date: Sat, Jun 27, 2020 at 2:11 PM. Subject: Re: PEACE BE WITH YOU. To: AED Organization, contactaed@zohomail.com.*

**Hello, I can come back to you, after having prayed and done research on your organization, because a servant of God cannot commit himself, even in the help that is brought to him, without discernment.**

*I praise you for this work of excellence that the Lord gives you to carry out, may the Lord bless all those who work by your side and particularly all your donors.*

**But a biblical reality is the basis of my ministry: two men (human beings) cannot walk (work) together if they are not attuned (in harmony in their faith).**

**The basis of your faith being based on the Roman pontiff, I cannot as a Protestant, who knows the origin of the funds of papal Rome, accept help from such a basis.**

**I thank you again a thousand times for having thought of me, but I am sorry to refuse your offer. *In everything, may the Lord guide you and open new horizons for you. Maranatha.***

**Fennec.k servant of the Lord". *[translated into English from the original text].***

In this generation, I would tell you that as Christians we must be very careful about the actions we take, because they can be harmful to us. That the pope's minions might want to buy me off shows me that what I write has a reach that will allow mankind to see the true face of the papacy.

Otherwise, why would my worst adversary want to subtly bribe me. Noticed that at no time did my interlocutor working for this entity introduce me to who they really were.

Also, I have not heard back to my last email. On the strength of all this, in this affair I preferred to remain in poverty than to sell my soul to the papacy.

It is important to never let a difficult situation let us wander and cause us to eat from the devil's racks, because there will always be a price to pay for such acts, especially for a servant of God.

*Thus, my feeling is that the old practices of the papacy, which consisted of infiltrating the ranks of its adversaries to better defeat them, still seem to be up to date.*

*To discover this reality, I invite you to read my book, to be published, entitled "Inquisitiô (The three angels' message) volume I, What has advenu of the holiness of the Word of God ?)" in chapter "The fruits bloody legacy of the 'holy' treacherous knight".*

Thus, *"drive out the natural anb it comes back at a gallop".*