

ÉDITIONS GALAAD

The act of baptism and Christian growth

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

(Revised and supplemented version – reissue)

**Booklet 2: The second stage of baptism: Repentance and
the confession of sins**

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

Kenny Ronald MARGUERITE

Table of contents

| | |
|---|-----------|
| ° 1 – Presentation of the booklets..... | 7 |
| – 1.1. Contents of the booklets:..... | 10 |
| ° The basics required to permit the latter rain to pour down on God's people | 11 |
| – 1.2. The second stage of baptism: Repentance and the confession of sins..... | 12 |
| ° 2 – A light for the future..... | 43 |
| ° 3 – Presentation of the book entitled “Inquisitiô (The message of the three angels) Volume V. Principles behind the reform of the iniquitous doctrines of the corrupting temptress who contravenes God’s Word” | 60 |

**Thanks to my friend
Mrs. Nicole Nicole MARIE-LOUISE**

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

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

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

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

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

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

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

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

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

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

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

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

Thanks to Mr. Howard Eeles

Only 95 % of the English in the full version of the book has been corrected by a professional, so there are bound to be some mistakes in it, for which I apologise in advance.

I did not want to delay sending it out as quickly as possible to those for whom it is intended and that is why I decided to publish the English version without it being fully corrected.

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

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

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

**M. Howard J. Eeles,
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ÉDITIONS GALAAD



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

Do not neglect it.

(Of Feather and actions)

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1 Presentation of the booklets

By way of presentation of this book, I would like to tell you that we live in a world and in a universe governed by rules.

The climate that governs our seasons is a good example. Largely due to human action, we are witnessing climate change, leading to more and more cataclysms.

God has established rules in everything and especially in nature.

Example: *who has ever seen a tree bloom or bear fruit before it is properly established.*

Take the case of the banana tree, it only bears fruit after a certain number of leaves appear, never before!

As is the case in the physical world, so it is with the spiritual world.

The image of Christian growth is compared in the Bible to that of a plant [Mark 4 verses 26-29]. Various stages punctuate both the growth of a tree and that of God's people. Each of them having its reason for the final development of the plant and the Christian.

Christian growth, like the germination of seeds that eventually grow into beautiful, tall trees, is always in ascending order.

With our Bible in hand, in this part of the book we are going to analyse the different stages that manage the new Christian birth in Christ. We will lay the foundations of biblical baptism which is the basis of all true Christian living.

This study is important, because the Holy Spirit is only given following a baptism performed perfectly in accordance with God's word.

The objective of this book is to provide the biblical principles governing baptism so that those who choose to be baptised, regardless of the religion they have chosen, apply these mandatory steps so that when they leave the baptismal waters, they receive God's spirit.

It is important to never lose sight of the fact that the Lord is a God of order and that he does not contravene what he has established [*1 Corinthians 14 verse 33*], [*Numbers 23 verse 19*].

In doing so, when he institutes that a number of steps are necessary to complete an action, they must all be observed for his plan to be accomplished.

We have a beautiful example of this situation in the text of [*2 Kings 5 verses 1-14*].

In this chapter, we will therefore dissect the seven stages, as well as the actions and obligations necessary for a baptism approved by God.

We will also see the vital importance and purpose of the events that inevitably follow baptism for Christian growth.

Thanks to this book, with your Bible in hand, you will be able to detect the inconsistencies of human doctrines which throughout the centuries have come to be rooted in the act of baptism like oysters on the hull of a boat. What is the result?

As do all human doctrines which replace God's holy word, they cancel and annihilate this word and the associated promises [*Mark 7 verses 5-13*].

Christendom is weak in this century, because the religions which form it have abandoned the pure Gospel in order to attach themselves to fables which men have skilfully conceived, starting with baptism.

Those who choose to adhere to the doctrines of men to the detriment of the Holy Scriptures, are considered by God as idolaters [*1 Samuel 15 verses 22 and 23*].

The *7 biblical stages of baptism* that we are going to study in this book are those which are obligatory so that the new stature of the newly baptised conforms to that required in Jesus.

Their order is vital, because those who skip one of these stages, or do not pass it, expose themselves to serious disappointments.

We will see this! All those who wish to receive gifts from the Holy Spirit must subscribe to a baptism in accordance with God's word.

To continue, I would like to point out that it is actually an extract from a larger digital book entitled “*The act of baptism and Christian growth (The reality of the latter rain that is to fall on God’s people)*”.

If, when referring to a chapter, you want more details, you can find them in the complete version of the book.

Finally, I would like to point out that this integral version has been split into 8 *booklets*, including this one.

The purpose of these booklets is to provide you with a better reading experience and a more manageable and transportable format.

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

I invite you to download them from my site:

<https://kenny-ronald-marguerite>

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

1.1 Contents of the booklets:

- **Booklet 1:** the first stage of baptism: the sowing of the Gospel in good soil.....12
- **Booklet 2:** the second stage of baptism: repentance and the confession of sins.....38
- **Booklet 3:** the third step of baptism: the confession of the name of Jesus Christ.....50
- **Booklet 4:** the fourth stage of baptism: the immersion processes which must be managed during the baptism.....63
- **Booklet 5:** the Fifth Stage of Baptism: the Prayer of Consecration and the Laying on of Hands.....86
- **Booklet 6:** the sixth stage of baptism: the spiritual gift(s) received presupposes the sealing of the newly baptised by the Holy Spirit.....100
- **Booklet 7:** the seventh stage of baptism: the baptism of fire (*the pre-baptismal trials*).....119
- **Booklet 8:** the reality of the saints (*God's faithful people*) faced with the mark of decay that the beast gives.....137

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

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

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

[Quote from Kenny R MARGUERITE].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After that the sins were forgiven by the Lord.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For it has been testified in Scripture about him:

You are a priest forever, like Melchizedek.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let's end with this:

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

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

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

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

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

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

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

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

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

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

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

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

We find here these two facts seen earlier:

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

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

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

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

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

Here we discover a fact that is most instructive!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That Satan may not have the upper hand over us:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What would have happened then?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In response, read the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Let's take a concrete example:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Finally, I will tell you a little anecdote:

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

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

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

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

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

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

2 A light for the future

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

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

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

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

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

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

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

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

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

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

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

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

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

However, I have faith that this work will be accomplished through the power of the Lord, not by any power that comes from my being, but by God’s Spirit, according to what we can read in the following text: *“Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain [...] [Zechariah 4 verse 6-7, *American Standard Version Bible (ASV)*].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To do this, share them by all means:

Email, Facebook, WhatsApp, Instagram, etc.

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

I have presented my financial situation to you in this book entitled “*Inquisitiô (The three angels' message), volume II. The reality of the attack of the little horn of Daniel 7 against the Law of God and the times of prophecy. Historical part*” in the chapter “*Brief career synopsis, philosophy of life and discriminatory oppression*”.

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

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

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

To learn more about this, I invite you to read my book entitled *“Inquisitiô (The message of the three angels) volume IV. The situation regarding the attack of the false prophet and the apocalyptic bestial lamb against God’s law and prophecy. Historical part”*.

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

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

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

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

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

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

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

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

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

Let's complete with this other text: *“We are sure that God's children do not keep on sinning. God's own Son protects them, and the devil cannot harm them. We are certain that we come from God and that the rest of the world is under the power of the devil”.* [*1 John 5 verses 18-19, Contemporary English Version Bible (CEV)*].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

My ambition in this life is neither wealth nor fame.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Moreover the dogs came and licked his sores.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3 Presentation of the book entitled *“Inquisitiô (The message of the three angels) Volume V. Principles behind the reform of the iniquitous doctrines of the corrupting temptress who contravenes God’s Word”*

To introduce this book, I would like to tell you that there is good news in these pages and I have the pleasure of announcing it to you. Yes! However, just like coins that have two sides, I also have some bad news for you, because it will shake you to the core.

What am I talking about? Rest assured, it is nothing more or less than new biblical knowledge, to which I have had access and which I want to share with you. Don't see anything to shout about. Never mind, you will certainly understand when you read what follows! I would like to begin by asking you some questions:

Do you have the ability to see events before they happen and do you work to channel them for good? Do you have the ability to dominate a possessed person who is inhabited by a legion of demons? Have you acquired the ability to speak a new language without studying it? Etc.

These questions are meant to demonstrate that the spiritual gifts that the Holy Spirit gives are still accessible today, even if they seem extraordinary! For some, these words could be categorised as belonging to an *“enlightened person”*, who likes *“nit-picking”*. It is not so! If you read on, you will realise.

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

Let's take the example of the religion I know best, the Seventh-day Adventists. Bible in hand, this book is a real tidal wave that inundates the foundations of your faith, because it is above all intended for the reformation of this religion.

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

Yet, although this concept is mastered, because it is well known that it is God's Spirit who seals and gives spiritual gifts, the exact details and repercussions of this sealing are not.

What are the consequences of this? Unfortunately, in this century few people like the disciples of Christ are in the situation of Cornelius and his family [Acts 10], who receive the anointing of the Holy Spirit.

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

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

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

One of the sad facts that we have to face in this century is that the spiritual gifts that the Holy Spirit gives in order for us to work powerfully for the Lord are almost non-existent.

I deliberately use the term "*almost non-existent*" because it is not unlikely that one of you will have already received the Holy Spirit in another way and acquired the ability, like Paul, to heal the sick with a simple touch, to prophesy [Acts 19 verses 11-12], [Acts 27 verses 9-44] or to speak a new language, like Peter and the disciples [Acts 2 verses 1-16], etc.

Nothing is impossible for God! If not, I invite all of the rest of you who wish to receive spiritual gifts to come with me on this biblical walk, which I hope you will find enriching. I'll let the lines in this book speak for themselves when they promise that "*the heavenly floodgates will be opened and God's Spirit will come to live in us*".

Of course, in order for this to happen there are conditions that will need to be fulfilled and we will discover them in all of the various parts of this book.

To continue I would like to point out that we often hope for something that is already at our side for a long time, but we do not manage to embrace it because we simply do not see it.

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

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

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

*This situation is manifest in the text of [*Acts 2 verses 1-4, 16-18*], where we discover the Lord's promise, through the prophet Joel, that the Holy Spirit would come like the latter rain.*

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

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

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

So, the Holy Spirit is there and, with him, the promised spiritual gifts, like the latter rain. However, there is a snag, because when he is poured out upon God's people our sins are a barrier.

They act like an umbrella that prevent this heavenly and life-giving water from reaching us.

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

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

Once these foundations are in place, we must make a new covenant with Jesus, through the bonds of baptism. We find out about this situation in [*Acts 19 verses 1-7*].

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

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

When someone has just been baptised and no spiritual gift is received, it is a symbol that the Lord has not accepted this person and therefore God's Spirit cannot be received.

The reason is that not all of the stages of baptism have been put in place. We find this fact in the text of [*Acts 19 verses 1-7*].

The fact that the Holy Spirit was not given, can also mean that the one who was baptised practised an iniquity during his or her baptism.

This act can be the fact of confessing men's doctrines and by so doing, he or she loses the blessing that is attached to baptism, that of receiving God's Spirit.

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

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

Then, secondly, we will study the seven stages of baptism, allowing the Holy Spirit and at least a spiritual gift to be received.

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