



BOOMERANG EFFECT

CHAPTER 13

Concretely!

Phase 1: The error of our original nature!

Since the beginning of this second part, each one has become more or less accustomed to the idea of not having truly built himself alone, but through spiritual guides of different natures. We will therefore now make a brief overview of the good management of these different sources of information and see the different steps leading to victory. This is not, however, a "method", for the recipe is in God, who Himself knows the least part of our heart. It is important, however, not to put the cart before the horse when we come to Christ, because the spiritual is not a dimension in which it is good to venture lightly.

We sometimes say this expression, "We are not oxen." We must not delude ourselves; we are not actually oxen who move joyfully towards sanctification by the loss of their natural egoism, in favor of the logic of the love of others. The problem comes from the fact that we are not only oxen, but quite some ploughs. It is indeed never the Lord who makes our way difficult beyond our forces, but ourselves indeed who hold back God. The reasons for our eternal struggles are found more in fact in our refusals or our too great impulses giving reason for the survival of our flesh under its various angles than on our will to its renewal in the Spirit. *(James 4-1/4) From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.//*

It is evident that it is easy in practice to give reason to our flesh, believing to give reason to the spirit of God. Jesus would not have said, to enter through the narrow gate, because wide is the door and spacious the path that leads to the perdition, and there are many entering through it. But narrow is the gate and narrowed the way that leads to life and there are few who find it.

If we seek God with **sincerity and truth**, it is through the small door that God will obligatorily get across us, if we allow Him to be led by His Spirit. No one can know his own way if he really wants to follow God, since the flesh does not have the ability to know and fulfill the dimension of the Spirit of God. There is no wonder, however, that we describe the two gates, because from the first steps, everyone risks falling headlong by the great easy to find, if we do not describe it very well. The difference may seem very slight at first glance, but the result quickly becomes the opposite. If today, then, we speak of a forest trail that is very traced in front of us, which can make our path easy and our burden light, when we come to Christ, we must nevertheless expect to live moments that will seem difficult to us.

I am announcing these difficulties, not to discourage you from the Christian approach, but so that no one will go so far as delusion, expecting to find a haven of peace through the Christian universe. I do not mention it as a sharp criticism, but on the contrary to make everyone aware of the purpose of the Christian approach and not be mistaken. The Christian universe is used by God to give death to our selfish dimension of the flesh, and to gradually start again on the bases of the Love of others. Do not think, however, that it is enough to wear a soldier's uniform to scare an enemy general. How could it be otherwise, inasmuch as we retain in us the carnal dimension of the enemy that we have not completely eliminated? It is indeed from certain conflicts in which we will have said no to the flesh and yes to the Spirit of God in our reactions that the renewal of our soul will be made and will tend gradually towards the perfect stature of Christ. So we are not surprised to find conflicts. They are useful for our progression in the Spirit of God, each for ourselves, knowing that the important thing is to manage them according to God and not with our carnal psychology.

If we could put a real goodwill first, it could actually be made easier, but it would also mean that knowledge of this goodwill existed already in our psychology and not only in God who wants to replace this selfish logic to bless us all. The almost miraculous encouragement of our own transformation is found indeed in the result of renewal, which is why only the putting into practice of our faith in a living God can lead us to it. Without faith, it is therefore impossible for us to be gratifying to God, since it is from this faith that can gradually be born any dimension of the Holy Spirit in us.

If we know how to recognize the benefits of faith, it is possible for us to confuse it with our own impure construction, especially with regard to the attitudes that we consider good. Every human being is indeed more or less well subject to rules in relation to the image he has drawn from the good. Follow for example the image of a son loving his parents, but rebellious in every respect, in the face of respect for the rules of society. On the day you have found the reference image of these parents that it was necessary to him to enter into obedience, will you have him given birth from **the spirit of God**? Absolutely not! You will have led him to compare an image born carnally in him by the necessity that he had had in his childhood to submit to his parents in order to survive, but you will have led him there to respect **the carnal spirit** which he was already following in another context. It will certainly be better for him and society than it is, but if this son examines himself, he will be able to realize that it is through the sentimental image of being recognized by his parents that he has acted, and not in the love of others. If he considers himself one day repelled from his parents for example, this could lead him to consider this obedience as a weakness he has granted you. Since this respect for the rules has been a subjugation of the flesh, the Force, the Power, the Wisdom, the Love of the Spirit of God will not be manifested in this person through this carnal "quality". If one day this man comes to Christ, the Lord will try sooner or later to reveal this behavior recognized good by himself and sometimes his environment, in order to give him the qualities in relation to the respect of others, which will then be born truly in him according to God. We have followed the example of respecting the rules of society, but the case is certainly still much more frequent with respect to the rules of God and remains the basis of so many religions.

It was my case for the [temerity that I confounded with faith and which we evoked on page 184](#). How could God have put the corresponding qualities to the faith in me, since what I generally interpreted as being the faith, was for the most part, only a carnal temerity, thus managed by the logic of Satan? On the day I asked for the wisdom which I did not want, because of the deception of the enemy to bring me a bad image, God could begin to give me the faith, which had gradually no more common measure. I then began to put my faith into practice, and I discovered in amazement, the benefaction in me conformable to the law. That is why God gave us the Law of Moses, so that we can verify the relevance of our faith, and especially compare the results with the rebirth of our heart in the Spirit of God. It is indeed after having been victorious in a new no carnal register that we can see how surprising it is to be suddenly act in the conformity of the Law in all truth and sincerity of heart, as coming from ourselves and without condemnation over others. It is to this miracle that we must work and through which we are encouraged. It is through it that we can truly see God Father, Son and Holy Spirit, as a concrete God and not a good and utopian human ideology.

From this first phase, we shall therefore remember that **we must recognize that our ways are not that of God**, and that with regard to our good will, as for our bad ways, we must ask Him, the real conviction of carnal error.

Phase 2: Jesus, Personal Savior and Lord!

There is only very little to say, it seems to me, so that each one accepts Jesus in the whole of His work, if we have understood the fundamental difference between the elevated logic proposed by God in Jesus Christ and the bases of our pitiful carnal psychology. Whether it is the best or the worst, it is indeed under the tutelage of Satan.

We will leave the honor of the theological demonstration of the coming of Jesus to all the specially qualified doctors of the law who have worked and reworked the prophecies of the Old Testament announcing his coming and whose prefiguration is generally recognized in Melchizedek. What interests us and which we have already tackled, is to perceive how much was important the fulfillment until the death of His body, in order not to give a reason, not even an iota, to the carnal psychological dimension. It is not therefore a question of recognizing Him only as a prophet, that is, as a mere man who has announced the times to come, or even as a saint having been holier than others, not even as yet the Savior and the deliverer of mankind, even if it is true, but as our **Personal Savior and Son of God**. Jesus indeed tends the hand individually to each of those who agree to follow Him in the truth, justice and Love of God. Jesus certainly came for the whole of humanity, but would he not have done the same thing if He had had only one person to save? That's me! That is, "you!"

The important thing is to recognize Him fit to become our personal "coach". He will not be ambitious of **His** victory, as some men may be, but of **OUR** victory, even if it is He who makes us victorious. It is not for **His Glory** that He does it, but for **our happiness!**

But who is the coach who will agree to train an athlete, if this latter accept to do only whatever he like? The sportsman confers his confidence to his coach, because he knows that all the ways in which this one will lead him, will be good for his result. He also knows that when his chances are exceeded, the real effectiveness of the coach will allow him to make a difference. It is for this reason that Jesus asks us to make Him our personal Lord, knowing that He is an integral part of God, to whom the first place in our life and our heart belongs.

We shall speak again of it later, but when we have become victorious over an unclean spirit dominating our life beforehand, we can realize that our motives and actions become identical in the Law of Moses, proof of a renewal of this part of our soul. Many Christians, servants of God or not, have not necessarily noticed the miracles of this part of renewal in them. Many in their sincerity towards God, even after the Baptism of the Holy Spirit, confuse the traditions perceived as coming from God by the received teaching and merely give reason to these rules as a personal acquired, even if it means they must be deprived of life, which then they consider to be sin. These rules, although good, since they come from God, are then added to the rules of their flesh, without any renewal by the Spirit of God, when it is precisely this miraculous renewal of God that the Lord wants to convey to each one.

If, as we have already read in Revelation 1-5 / 6, **we are priests for God His Father**, we must not lose sight of the fact that this position leads every Christian we are to the responsibility of following the precepts of God in Jesus Christ, both for ourselves and for the teaching of the people of our family still under our responsibility. If we wish to appear great men who have never needed God to become what they have become; how will they have the example of repentance to the Cross and the Help that God brings to the humble of heart? Whatever the person who teaches us, we will not be able to say, "Lord, the pastor said ... the rabbi taught ... the priest was praying ..." because Jesus has already told us in *(Matthew 23-1/3) Then Jesus spoke to the crowds and to his disciples, saying, The scribes and the Pharisees have set themselves down in Moses' seat: all things therefore, whatever they may tell you, do and keep. But do not after their works, for they say and do not, //*

In this, Jesus did not condemn the Pharisees that we are all more or less, but their attitude of learning for a good carnal putting into practice of the Word of God according to their interpretation of the Law. An attitude that cannot renew the hearts in the logic of God, and what is more, strengthens the teacher and those who follow him in a presumption of immutable truth of their own carnal dimension.

At first glance, the position of servant of God certainly seems to be a leading position, but it is subject to a more severe judgment, since our bad reactions are there to challenge us on our bad practice of the teachings received or dispensed, see on the teaching itself. The profound joy aroused by various impulses towards God will certainly contribute to multiplying our faith as a servant of God, for which reason we will be all the more responsible for what we teach our children, for example, and do not practice ourselves. It is an indisputable fact that teaching, knowledge, praise, worship, obedience are with many other situations, channels that bring to each one a growing desire for a reconstruction of our soul according to God; However, **we must always be aware that our reconstruction will never be done in any other way, than through our repentance of our mistakes at the cross and in the practice of our faith, when we are faced with the temptation of our carnal reactions.**

As we have seen it since the beginning of this second part, when we come to Christ, our soul remains subjected to many harassment of the enemy, even if it does not exceed human limits all that is more natural. Demonic "possessions", of course, exist, and are more widespread than some think, but are considerably less so than others imagine living it frequently. The "flesh", our psychology established for the survival of the body is more or less well adapted to a real life in society and can, through its selfish construction, provoke sometimes really unexpected reactions, especially for people that they are in a difficult of decision. These latter would then like to acquire certain good attitudes, without having to recognize the corresponding bad behaviors. They would like all liberation of their souls to allow them supernatural obedience to God, without participation on their part, and by the only power of God transmitted by great men, that is, without passing through the cross. These people then run from place to place in the hope of being, "delivered" by servants of God whom they raise into position of idols, while the first things to do would be of not to give reason to a form of self-centered hysteria of their flesh. The problem often comes from certain forms of teachings or even simply from their bad practice, to make the church as a hierarchy of God, from which they receive certain directives replacing those of the Holy Spirit in them. This attitude is utterly false, for God reigns without any intermediary over man, and we can absolutely all also receive from God, **if our communion is as it should be, at any time, in any place, and in any circumstance.**

Many servants indeed fall into the trap of believing themselves to be in a higher hierarchy than others, and thus give reason to a form of idolatrous construction of the body of Christ. It is essential to know that the one who provides teaching as a servant of God is in no way superior to another in God's eyes, or that he is able to gain access to a better reward or position before God. The image of this construction unfortunately rests on the misinterpretation of the Ministry of Jesus by man, for the role of His ministry, beyond the fulfillment of the Law, was to encourage **each one** to advance individually itself, in this Glory to which God wants to make us participative. The purpose of the servant of God today, must therefore not be to demonstrate how great his authority over unclean spirits is, but to encourage everyone to put his own authority into practice, for what he is personally concerned. In this we come back to the image of the sports coach. The spiritual conductor should be the one who teaches each member of his team to use the ball to score goals to the whole group, and not strive to demonstrate his superiority over others by keeping himself the ball. What team will be able to win with a coach of this type? The eleven players of a football team, for example, will they sit and watch and applaud their coach, scoring points? This might give them some good examples, but will this knowledge of the game allow them to acquire the confidence, skill and virtuosity required for this sport? It is still not in the good example that victory is situated, but in the personal and daily practice that each one can achieve of it, whether one is soccer player or a Christian born of the Spirit. A day comes that no one will teach anybody anymore, and it is already a little the case it seems to me, if everyone enters in the listening to the Holy Spirit. I do not mean that it is wrong to give exhortations to behave properly, warnings or recommendations that can bring a trigger from a word or a thought that has been received. If the teaching remains true and fundamentally good, it must **NEVER** replace in each one the interpellation of the Holy Spirit who knows better than anyone what is good for the person and for

the elevation of its faith. This means concretely that a spiritual guide is never there to replace communion with the Holy Spirit, but rather to lead any person to draw itself reference and advice from the Holy Spirit at any time in any place and in any circumstance. It is this daily experience that creates and grows a constructive faith in a living God, and gives to each one to live concretely Jesus as **Lord**. Knowledge is one thing, but the renewal and liberation of the soul in the dimension of the Spirit, cannot be created otherwise than by the putting into practice of the faith, which then closes the corresponding door of our soul to a carnal behavior. So be careful to make Jesus our Lord at one hundred percent, because one percent less is carnal, but one percent more is just as much. Whatever the servant of God who guides us, and his desires to make us progress quickly, he will never be him who will come to fulfill our lives, and as the advisers are not the payers, it is therefore better to address us to the real good adviser than to the man. The Holy Spirit is perpetually present in us and He knows all about us. Each one having a personal image that will allow him to be subjected to a rule, it is quite evident that only God can lead by His Spirit, the rebuilding of whoever. The Servant of God takes otherwise the place which would come back to Jesus in the heart of the person, by the substitution of his authority over the unclean spirit concerned.

It is certain that, in human view, the "miracle" of the spiritual authority thus manifested will produce a difference, a transposition of the spirit, and will have a momentary impact on the person's behavior. The latter, however, does not know by what behavior, by what reaction he gives rights of return to this spirit, this one will come back ninety-nine times out of a hundred with seven more evil spirits. The seven will not perhaps remain, but the difficulty of the person will be greater to resist to the basic one, because she will have accepted the authority of a man as a substitute for a test of faith which would have permitted her, access to the encouragement of God through her liberation. When Jesus chased demons, He did not do it for His glory, but because He knew everyone's heart, and knew what was good for the person. He warned the disciples, however, to rejoice only that their name was written in the book of life, and not that the unclean spirits were subject to them. He who believes that he can advancing his soul in the dimension of the Spirit by taking authority over various unclean spirits or his simple enthusiasm to meet God, to see in praise and even adoration fools himself. This indescribable happiness, which he will attain in adoration, shall only be there to encourage him to live it daily at any time in any place and in any circumstance through a soul and a completely renewed heart. Then he will understand what Love means! It is indeed an encouragement to encounter a better dimension that the decision of our faith may come, but it will **ALWAYS** be in the concrete implementation of this faith by victory over temptation, which God will draw us in the expected dimension.

With regard to this second phase, we shall therefore keep in mind that only the fact of placing **Jesus as a personal Savior and Lord, at any times, in any place and in any circumstance**, will make us victorious. We will remain subject to each other, but we will not lose sight of the fact that our personal authority, conducted advisedly with the Lord, will increase our faith and our soul to the dimension of God.

Phase 3: The baptisms.

If we have entered into this attitude of heart, in order to respect the word of God, and in order to take a stand before God and before men, another indispensable step will be presented to us: **Baptism of water!**

This is the most important Christian position, on which once again, I shall not elaborate, but will emphasize, however, that for each one that must remain the commitment of a good conscience before God as it is written in *(1 Peter 3-18 / 21) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ //

It is therefore in the hand of each Christians to make his decision on how to accomplish this baptism, in agreement with the Assembly where the Lord has led him, whether by streaming or by immersion. It is essential that every person always remains in the conviction of his actions without compromising. So that each one can act by faith in the Word of God and can measure the fundamental importance of his faith in his own baptism, I will first cite this passage that we have read together in the chapter eight (*Hebrews 6 - 1 / 2*) *Wherefore, leaving the word of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of repentance from dead works and faith in God, of [the] doctrine of washings, and of imposition of hands, and of resurrection of [the] dead, and of eternal judgment; //*

Secondly and always in connection with the baptism of water, (*Romans 5-20/21 and 6-1/4*) *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. //*

I think that these different texts speak enough from themselves, so that everyone can examine its conscience on the fact of its taking of position in connection with its baptism of water, and answers itself whether or not it has always lived its taking of position in this heart attitude that it recognizes just in the adulthood. If this is not the case, and it considers that the first time was not a real commitment, but only an event of indifferent reason in his past life, that it would then take up this baptism before God and before the men, to fully manifest its true attachment to God.

Be that as it may, if there is a new beginning, it will be lived by each one according to its rhythm and if possible according to the wishes of the Lord. Let us not forget that if the taking of position is beautiful, it also represents the fact of donning the uniform of the "camp" of God, the "camp" of the enemy seeing us then openly as an adversary.

The purpose that the Lord asked me to pursue through this work is not to make disciples who will follow me, but to encourage everyone to receive the best of what the Lord wants to give to each one, that is to say **LIFE IN ABUNDANCE!** What you read in these pages, could therefore be communicated to you in any Christian church, at a different level of teaching according to the recognized denominations and their way of managing the faith. As regards to baptism in the Holy Spirit, which we shall now look more closely at, certain confessions preach it less than others, but all acknowledge it as coming from God in Jesus Christ.

That is why, although the Word of God is clear on this subject, and it is enough to make the request to Jesus of a sincere and repentant heart, it is not necessarily good to live it in isolation. The Lord will be able to baptize each one of the Spirit, alone in his own room; but in order to germinate, the seed must be regularly watered, especially in its first stages of life, likewise the Word of God is the necessary and indispensable watering for our seed, which is the Holy Spirit.

The Bible is certainly there for everyone and contains itself all this water necessary to grow the seed, but as many times I thought I had become a child, I had become an adult whereas I had only heard to speak of God, if I may venture to give a little advice, it will be the one of not necessarily remaining alone, especially in the first times. God gives the Holy Spirit to him who is willing to follow him, but if He has given you baptism in the Holy Spirit in isolation and you have at least the impression that he asks you to go in a Christian assembly, then do so. It can go from your salvation.

The isolated Christian is indeed subject to rules similar to the survival of a limb cut off from our body and risks death. If only because of lack of knowledge or because of revelations that do not conform to the word of God, it is easy to be trapped. (*Hosea 4-6*): *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. //*

Likewise for personal revelations, mainly in terms of our course of action, it is not because we are baptized with the Spirit that only the Holy Spirit will be allowed to give us advice, as we have said and reiterated. It is so, if you receive a prophetic word concerning you, it will be good for this word to be confirmed to you by others, and reciprocally (*1 Corinthians 14 32*) *And the spirits of the prophets are subject to the prophets.*//

Although there would be a lot to say about this subject, I believe that wisdom is that the soldier in the field does not live too isolated. However, it should not be feared in certain circumstances. The persecution that runs rampant in some countries, which may provoke this kind of isolation, for example, will always satisfy by the blessing of the Lord toward the one who finds himself in this situation. If, to the contrary, you ask Him to quench your thirst, while you are sitting in front of a fresh, limpid source of pure water, He may ask you to bend down to drink.

Do not be surprised of this, and know how to go and drink to the flow of water represented by the Christian assemblies. In any case, do however trust God and not men, to lead you where it is good that you go; in the church, in the assembly which He recognizes as good for you.

Some may be more closed than others to manifestations of the Holy Spirit, and so that you would not be influenced if it is the case, by clumsy sayings, we will take time to read some references about baptism in the Holy Spirit. (*Luke 11-11 / 13*) *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?//*

(Actes 2-38/39) : Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.//

The promise is therefore for each one of those who have a sincere heart before God, in the perfect desire to follow Him whatever it costs them. (*Acts 1- 8*): *but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and to the end of the earth.//*

That he who has understood that his salvation is in the Hands of God, that his salvation also passes through the promise of the Holy Spirit, that this one therefore keeps claiming Him in Jesus Christ. As long as he has not received Him, let him persevere in this way also asking Jesus, which may prevent Him from giving Him to him. But that this one also expects to Him, because it is often when he will have finished fighting by himself and asking without actually expecting to receive Him that the Lord will give Him to him. Be firm, for His Word is the truth: (*Luke 11-9/10*) *And I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened.//*

Do not be afraid, if you ask God with a humble and sincere heart, in the hope of progressing in His ways, in the very image of His Son Jesus, you will soon receive Him. In my opinion the biggest handicap is for one who is not aware that he is a sinner. If this were your case, ask God for the conviction of sin, it is He who will give it to you in connection with the sin of which you will then become aware. If we are ourselves not aware that our ways are not truly those of God, how can we recognize ourselves sincerely in error? That is why some will sometimes have to hear the Word of God for many months before realizing that their lives are not as exemplary as they themselves thought.

Then, that these do not offend themselves even so, imagining that God neglects them, that He does not love them, or that He makes them wait voluntarily to humiliate them better, to punish them better. It would have been advantageous for me to come before God with the desire to seek Him as He sees that these people do. He certainly appreciates their trial and error, and no doubt also wants to become them aware of a simple little thing against which they systematically clash without understanding. We are often in a great hurry to receive, but God is Love, and for Him time does not have the same value as for us. Only our good is important to Him, **which is why He asks us to give Him everything, but absolutely all our life to be able to manage it according to Him.** Do not worry if it's your case, it's not Him who will close the doors. Be careful, however,

not to come to God with a presumption of truth and knowledge of our way, for Jesus said to Nicodemus in *(John 3-8): The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*// That no one coming to God with a sincere and repentant heart, and accept to keep the guilt of his past path, as being what caused to him to waste a lot of time. God used it to bring us to Him, know rather to thank Him, for the gift He gave us in Jesus Christ by victory on the Cross. Let us acknowledge that we are responsible for our past faults, but accept forgiveness of them through the sacrifice of Jesus, without retaining the guilt, once our repentance has been fulfilled, our mistakes and our sins confessed. Let us rather expect for the click in our intelligence and our heart, to recognize the obstacle in us, to discern where we must accept the calling into question. For me, it was in the first place, as I have already told you, not to recognize as truth the precepts of God, but to want to put mine own in practice. When this kind of click happens in us, everything can go very quickly afterwards, do not get discouraged.

Other barriers sometimes hinder baptism in the Holy Spirit, simply as regards a word, a biblical fact refused. So the fact that Jesus did everything for us to the Cross **made Him the personal savior of each one**. To regard him as the savior of mankind is therefore a truth, but is not enough for one who tends to exclude itself voluntarily or involuntarily from the rest of the world. The desire of God in Jesus Christ is not to be a distant God, a haughty God, but rather a present God, a God of any instant, a God of Love for each one of us.

Because we have been redeemed at a great price, Jesus wants to come and do His residence in us, so that we may belong to Him body, soul and spirit. He wants us to bequeath our lives to Him. Not for the purpose of usurping it, but on the contrary to bring it to perfection in Love, Peace and Joy, and that we reign forever with him.

The alone condition that He lays, is that we place Him, Father, Son and Holy Spirit in **FIRST**, as it is said in the very first of the commandments given by God to Moses.

If we come to Him on tiptoe, using as excuse at each step that we have something else to do, how can He really act to make us free. It is better for the one who is not convinced that this path is God's, which he asks Him to manifest Himself to him by some peculiar circumstance, but that when he has seen, he never comes back again. Let us open our eyes to see that we have an opportunity today; that everyone is invited, but that once the door is closed, the assembly will be full, it will be too late, *(Hebrews 3-7 / 8) Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness;*//

We are all invited, so let us seize the opportunity that we have today, without postponing. God wants and can manifest Himself to each one of those who sincerely ask Him for the purpose of following Him, but know how to seize the ball in flight, without waiting for the rebound, know to say: **YES!** Let us give Him the first place, let us give Him our life, He will know how to give it back to us a hundredfold.

We shall keep in mind, concerning this third phase, the fact that if we have fully accepted Jesus as a **personal Savior and Lord**, our desire will be turned to take position for Him through the **BAPTISM OF WATER**. Then, because we want to follow Him sincerely in all things, he will soon baptize us with the **HOLY SPIRIT**. If it seems to us that he delay doing, **let us eventually ask God for the conviction of sin**, but if he gives it to us, let us not disdain it. Let us never forget that Jesus will be ashamed of one who was shameful of Him in its generation!

Phase 4: Living in the Cloud of God

We are certainly made in the image of God with regard to the Trinity, for apart from the fact that we are body, soul and spirit, **we are above all conscience, soul and spirit as God is Father, Son and Holy Spirit**. At the beginning, and I believe that it is necessary to go back to the fertilization of the ovum of the mother, each one is created in the purity of this image of God, and grows in his personality with a soul that is clean, and especially beautiful. To this soul, according to the individual, it will come to graft personal "software". It will progress in size according to

circumstances, in the course of the teachings and the analysis that we will draw from it, to influence in actions and reactions, the soul that it will guide. It is thus that, from the womb of his mother, this soul will already receive certain information. These may only be limited in the scale of perceptions, but just as the reaction of a blind person to a slight unexpected obstacle can put him in a very understandable disarray, the fetus can, to undergo fears that will mark it deeply for all its life.

That's how some people, before they even saw the light of day, will have experienced situations that have begun to impress their software unfavorably, even if I am not talking about bonds. It is important to see in that, none accusation on my part, but that's what I quoted [on page 20 about the temptation to my parents to a possible abortion of mom](#). These spirits of fear and anguish had therefore begun to give a tendency to my soul from before my birth.

I mention it so that anyone who has a little bit of respect for others, examines itself before, on the one hand, having sex, but all the more so, before considering an abortion. We grant ourselves all the more easily the rights of life and death on human beings, that we do not know them and that they cannot defend themselves, whether on an individual or international level.

Each one will then come into life, with a soul influenced by more or less bad things. This soul born from the flesh will therefore receive imperfect software, and will be educated by all kinds of unclean spirits such as worry, fear, rejection ... even if violence does not exist in the parents. It is the limitation of egocentricity, basis of starting of this logic, which will educate this soul in its natural psychological aspect, and this, throughout its life, as long as Jesus does not bring it the Holy Spirit. Just as it is impossible to educate a child or a small dog by making it reasoning according to the wisdom of God, so it is impossible for us to avoid this cycle. Only Jesus, who was born of divine birth, was able to avoid this, reason for which He was the **ONLY** to be able to accomplish **ALL** the perfect Law of God, and remains the **ONLY** one to be able to accomplish it in our life, since we could say: No initially polluted! (*Matthew 1-18*): *Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, **she was found to be with child of [the] Holy Spirit.***//

When we receive baptism in the Holy Spirit, our soul, enslaved as it is since our creation to the logic left under Satan's carnal tutelage, is then seeded with a new seed of divine nature. It will thus be able to lose, with our consent, all the bad logic previously received, all the evil influences, all the bad advisers whom it had previously accepted and suffered.

After this baptism in the Holy Spirit, therefore, as we go along accept to lose with our new guide, the "memories" of our soul about all our past automatisms, we will close the door to these so-called "memories", provided however, we are victorious according to God, that is to say, by repentance, the Cross, and non-return to the initial carnal reaction.

If we then close the door in the name of Jesus, it is not we who close it, but the one who has all authority on earth and in heaven to do it, and before whom every knee will bend. (*Revelation 3-7*) *And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open...//*

That is why the Lord requests to us to become again children, which are to say as in the first day. He requests to us to this because the logic of a child is simple and easy to model, confident. It is indeed in adolescence and then in adulthood that we have the possibility of choosing between keeping the incentive and encouraging us to retain often very bad inclinations or to trust the Spirit of God in all things. It is only under these conditions that our faith, our confidence in Jesus, can act, for the wisdom of God is not that of men.

(1 Corinthians 3 18/20): Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.//

That's how, even baptized in the spirit, we are still so frequently able to act or react, not as the Lord advises us and He did it Himself to encourage us to good tendencies, but as our former adviser has always guided to do so. In this, we continue to act and above all to react, not according to the precepts of God, but according to those of the enemy, according to the flesh. It is not it who will tell us, if one strikes you on a cheek tends the other cheek, but quite the contrary, an

eye for an eye, a tooth for a tooth. Or else: "I am more clever than they are, and I am not afraid, I shall have them by the scandal, before which they will be obliged to efface themselves," instead of recalling "Woe to the one by whom the scandal arrives".

The Lord will of course seek to avoid many pitfalls in these crucial moments of baptism in the Holy Spirit, but if we stumble, do not feel us guilty (*Romans 8 1/5*) *There is] then now no condemnation to those in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit.//*

This is tantamount to saying, as we have already spoken at length, that the law in accordance with the Spirit of God cannot actually be borne in us by a dimension to which we simply give reason, by agreement with the carnal part of our soul, but only by the intervention of God in relation to successive victories of faith led by the Holy Spirit, in the face of our reactions in this register. This dimension of the Spirit in our progressively renewed soul, then gives reason to the Law of God as coming from ourselves in the true righteousness of God. It is at this moment that the miracle takes place in us, when Jesus makes us victorious of a temptation by His Spirit, transmitting to us His capacity to refuse carnal management in the reality of life. Our flesh, born of a conflict between its own egocentrism and its necessity of survival by letting itself be dominated, and not by voluntary acceptance, is renewed only by conflict in a dimension at least equal to its construction, managed in harmony with the Holy Spirit of God.

Would that mean that we can no longer sin, if we are baptized from the Holy Spirit? If we live by the spirit, certainly we do not sin anymore, but if we react again in the flesh, driven by unclean spirits, we will sin again and our forgiveness shall be acquired as before, through repentance and the cross.

After these happy days which generally follow the baptism in the Holy Spirit, we must not lose sight of the fact that if we have been sown, it is up to us, with the help of God, to cultivate our garden all the better we shall have made a commitment by the baptism of water. This is where it is easier to work **for God** and **not WITH God**. He who seeks to work humbly **with God** will surely not always be in the perfect will of God. He will sometimes be underneath, according to his communion of the moment, sometimes above what God would like for him, but his tendency will be good and balanced. He will certainly be carnal for its part of behaviors that will not be seen again and corrected, but God is not a tyrant, **He IS always like in Exodus 3: "I AM THAT I AM"!** As long as He is He who leads us in our path, of whom should we be afraid?

He who, to the opposite, will work "for God", will sometimes be able to have great value in his own eyes or in the eyes of his fellow men, but as zealous as he may be, he will sometimes become a tyrant for himself and for others, often far exceeding the will of God.

It is at this point, days and years passing, that we come back to the use of our hoe of chapter 8, or to make gradually fall all the hedges of this hundred-and-ten meters hurdles in our soul.

Some in this, will they try to do as I heard once the testimony of a man on the day of his baptism of water? Having noticed in his immediate entourage that God had asked many to separate from many things, and especially from the things they were most attached to, he began to get rid of what he had dearest to him in order to keep the rest... Perhaps this man was right, in his personal approach, perhaps, had he not had the neck too stiff and had understood from the first call of God what the Lord expected of him? It is possible, but allow me to express some reservations. What I do know is that for these famous hedges in our race corridor, as we had taken the example, those famous pebbles in the shape of Camembert on our path, the one who will do so will run the risk of to go astray completely. We are not the ones who can anticipate God, as far as we do not know yet, while nothing, absolutely nothing, will ever replace in God's eyes the humility with which he asks us to advance and follow Him daily.

In the same sense as this example, but on the subject of the unclean spirits who guide our lives in the wrong way and which we must one day be victorious, some will say to you: "If the key spirit that retains many others is driven out, all will leave as soon as the first taking of authority". This is tantamount to saying that in my own life, if I had begun to drive away the fear that was from my

mother's womb, the first unclean spirit that dominated my life, all would have left at the same time??? Or in the example we had taken of anger after jealousy, if one chases away jealousy, anger will go away? I believe that those confuse the authority that the Lord gives to everyone on every unclean spirit or demon and the responsibility of the person to leave them rights of return on itself.

I would especially not want to give reason to such false teachings, even if God acts as He sees fit for each one, for even if the thing could possibly exist in specific cases of two or three unclean spirits not really related to the person by his actions, it becomes delirious and almost demonic, taken in a generality. Staying tuned to God more than pompous teachings is the surest way to save time and even to catch up. God will always lead us to the Cross for each of our mistakes, without burying and covering with flowers a mined ground, contrary to this irresponsible attitude, facing all the misfortunes that our flesh can engender. I do not have the impression, for my part, that a person who would be made perfectly free today, even with a completely transformed heart, would know perfectly well where to put the feet to the next day. His "conductors" would certainly be renewed, but how could his soul enter into good reactions, whereas it would be remained in the construction of the old logic? This one did not have any landmarks, would she be able to act better than Jesus who had waited thirty years of communion with the Holy Spirit to enter his ministry? No! In order to gain time, let us accept to "lose", by remaining wisely listening to God, praying and sometimes even fasting, but remaining genuine and sincere.

The important thing for the one who is baptized of the Spirit is not only to lose all his bad counselors from temptation to sin, but of course that his soul, initially born to the dimension of the unclean spirit, gradually enters into the dimension of the Holy Spirit. For this purpose there are reference points, means of comparison which did not exist before, when we received baptism in the Holy Spirit. Before this baptism, the analysis of our reactions with our consciousness was only comparatively accessible to us by the unclean spirits commenting it upon, while it is done afterwards, with a heart more or less divided between the unclean spirit and the Holy Spirit.

If some of our bad behaviors may remain confused after baptism in the Holy Spirit, the difference lies in the conviction to accomplish or comment on them in certain circles. It then results as an ambivalence, as a **misalignment** between our thoughts, our words or our actions according to the environments in which we are led to evolve and according to whether we let ourselves be guided or not by the Holy Spirit. This witness of danger is then much more permanent, bringing the awareness of sin as we move towards it, in an ambivalence that becomes all the greater if we take the time to look at some of the comments we could make in peace, the harmony of a climate of praise and adoration, and what we experience through our conflicting situations. Whenever we seem to have fallen into the error of mismanagement of the conflict, we must then take the time to make an examination of conscience before God, humbly ask Him to open our minds to our true attitudes and motivations, just as if we become spectators of our own acts and of the motivations which have incited us to do so.

I do not necessarily speak about verbal or aggressive conflicts with anyone. These are common situations encountered at the wheel of his vehicle or between spouses, for example, in the smallest things, but in which we feel some discontent, which leads us to manage an attitude according to a dimension that does not seem clear to us before God. One of the tests is simple for those who want to examine themselves, and it is not the only one in the matter, because there are as many as situations that we can meet, even if they are all in the same direction. We have already quoted it, but let us reread it (*Matthew 5-44/48*): *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **THAT YOU MAY BE** the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.//*

If we sometimes see ourselves acting or reacting differently, let us not believe we have arrived more than others, only pride could make us believe. And then for those who would have no doubt about their correct course of action, that they look at then their motives of the moment. For even at the moment of putting into practice what we have just read, and especially at this moment, we

must know to look at the motivation that leads us. If it is for the good of those who persecute us that we pray, without hope of receiving anything for our part in return, then at that moment we act well. But if somewhere in us there is a vague idea of receiving the benefit, or even the smallest of the justifications, let us not deceive ourselves, it is not this kind of attitude that God accepts.

The motive will have then been of various natures, as bad as the others. This will help us to justify ourselves and sometimes to convince ourselves of our respect for the word of God. In this case, it will undoubtedly allow us to boast more or less our spirituality to those who have heard us pray in this way, or to those to whom it will be reported. We can indeed easily deceive men, but do not deceive ourselves, we cannot deceive God.

If we yield to hypocritical attitudes, He knows, and as Jesus said then (*Matthew 23-24/28*): *Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*//

1) Pharisee. The Pharisees, whose name presumably meant the separated, were very rigorists in the observation of the commandments of the Law, and many of them were scribes or doctors of the Law. They believed in the resurrection of the dead and the angels, unlike the Sadducees.

Let us not be trapped, even by beautiful prayers that we could do ourselves, but without sincerity of heart, as something intellectually understood but not lived of heart. If we recognize that the attitude of our heart does not correspond to the Word of God, let us know to remain true to recognize that the interior of our heart is not sufficiently purified, and that bad "advisers" remain. If we do not do so, do these words that we have spoken will not become themselves a judgment against ourselves? Since we do not do what we rightly acknowledge!

I do not mean to say that it is bad or hypocritical to make beautiful prayers led by the Spirit of God; provided that they may serve us to realize the difference of truth between the truth of God and ours.

The difficulty for the sincere person is usually to differentiate between what is itself, its soul, and the unclean spirits that still guide it, rather than the Holy Spirit. Often it will assimilate itself with these unclean spirits, by its own bad behavior, condemning itself or at other times, claiming the legitimacy any particular of some bad action considered legitimate in relation to the given context.

Once again, the Holy Spirit is there to guide us along this path, to discover our own evil "counselors", facing the Word of God and our true behavior. In this examination of conscience, which may be, I repeat, quite different from that which we have taken as a point of reference, if we can see with truth certain gaps in ourselves in relation to the Word of God, we shall nevertheless observe that we do not know the way to become the victor of this dimension, and that only the "Good Counselor" can lead our soul to sincere and just behavior.

Don't you think that in the example of the path of forest all traced in front of us, if we were lost, exhausted, dying of hunger and thirst, completely discouraged, not knowing where to go and a person arrives, bringing us drinking, and eating, and bringing us into a haven of peace, would we not have the heart filled with joy?

It is thus that we must look at the work of Jesus on the Cross and let ourselves be led by Him in this dimension. He loves us all with the same love, and it is not because we ask Him to bless such-and-such, that himself cannot or does not want bless us ourselves. How could we, besides, make good prayers for others, to which our soul fully participates, if it is not really led by God? So it is for us that we must pray first, so that our motives become pure and conform to the Law of God without excluding anyone. We exclude ourselves in fact easily, pretending to believe that for ourselves we do not have a real need of it, or because we are good, or because we are too ugly for God deigns to turn one's gaze on us. This is still another way we have to give reason to Satan, for the promise of God is for each one of us who humbly accept His help. (*John 14-23*). Jesus

answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.//

For what reason do you believe that Jesus is making from our heart His abode, if not to establish with us the dialogue that will lead us perpetually?

We have tackled on this subject before, for to the one who is baptized with the Spirit, prayer does not remain a monologue recited before God or rosaries of litanies, but quite a dialogue between the Holy Spirit and the person itself. It is true that the Holy Spirit speaks in an individual way to each according to a personified perception, by a gentle and slight murmur. Let us therefore be listening to Him at any time, while remaining vigilant to experience the Spirit or the spirit whom guides us. The Holy Spirit cannot be offended by being put to the test of Jesus Christ, who shed His blood for the forgiveness of our sins, quite the contrary. This only proves our good faith in wanting to follow Him, and He alone.

There are some who do not like it at all, but then, not at all. Let us reject these in the name of Jesus, and command them to be silent. They are no longer part from our own, they are the evil advisers. In order to silence them, let us aspire to destroy in ourselves the roots of our sin, guided in this by this gentle and slight murmur.

This murmur, when we have well differentiated from the inciters and from ourselves, and that we will follow Him in the conviction of submission to God, first in the little things, we will see that His path will lead us in an astonishing way in the fulfillment of the Word of God in us, and even around us. Every day a little more we will then trust Him, and it is He who will participate best in making our faith grow and save us time.

Of course, we must compare again and again, what the Holy Spirit will lead us to do, and the Word of God. One never actually goes without the other, for God never contradicts His Word. At these moments our surroundings will not necessarily understand our new behavior, and will advise us to act on the contrary of our faith. This must certainly make us look again and ask for more at our new attitudes, but the confirmation of God will not be long before we see a change taking place in conformity with his word in our hearts. This word, analogous to the law of God, will indeed be applied as coming from ourselves, and without our having to fight against any action, at least beyond our strength. Once we have begun to see this process act in us, let us then persevere in following this new advisor. He will lead us, for example, to ask for forgiveness of some of our faults. It will allow us to organize our time in a way that will seem to us miraculous every day, to the point where we will be open to dialogue with our children or our parents until we can gradually love our enemies, and finally to better live our Christian life. This is there the whole Glory of God that confirms that we are on the right path, to which He wants to make us participatory. If we remain absolutely sincere and true, let us not therefore worry.

It is from this moment that we quickly perceive that the Holy Spirit is a formidable friend, with whom we will constantly dialogue, in the smallest details of our life. In those moments, perhaps it will happen to you that the Holy Spirit challenges you in the sense that He did it for me in the very first days of my conversion, when He Himself had given to me this passage to read: *(Revelation 7-14/15) And I said to him, My lord, *thou* knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle over them.//*

Then, addressing God, I said in a deep chagrin: "Lord! Day and night? I will never be able to pray thus day and night! Lord, how is this possible? "I beg your pardon, but it is not for me." I had until this moment only understood prayer in the position of being halted and prostrate, even though I already knew that it was no longer a long litany of prayers.

The Lord then replied to me in these terms: **"Is that not what you are already doing?"**

There were indeed only a few weeks that I had just experienced the wonders of my conversion, two or three at the very most, and I had considered myself so ridiculous not to believe in God, that when the people who had brought me to conversion had told me: "God Speaks," I had therefore not stopped talking to Him, just as Marie-Claude did. I spoke to Him at night, when I woke up, I realized that I was speaking to Him; the day, I was constantly conversing with Him, at least, the days when I did not have my head upside down, that I had not a short fuse, because these days also existed. I could almost say today, fortunately, these bad days also existed, because they

were there to make me aware of the work to be done on myself, to show me and prove me how different my results were on the days of communion with the Holy Spirit. I was forty-two years old and very well acquainted with my manual abilities in meticulous work like those I had just undertaken, so the bad days, my work was what I had always known, but the good days, the days of communion with the Holy Spirit, not only were these results surprising, but they were miraculous at my level, divine.

You will doubtless understand how much this answer, which I did not expect in the least, could surprise and to marvel me, but also leave me stunned. It is nothing to say that God is omnipresent, God is Love, God is ..., but when God's answer falls with as much appropriateness, it comes down to the miracle, the supernatural descended on this earth.

Amazed at the answer of God, I understood of course that this word of praying incessantly, was not to stand on his knees in prayer day and night, but indeed to lead this life of perpetual communion, the "Temple" of the Holy Spirit being our heart. I was thus already leading this life of prayer, in the attitude of a heart open to God, through a dialogue with my God in all things that I performed at any time, in any place and in any circumstance. It is this communion that can upset everything. God is our Father; we can expect an answer from Him. He is the God of life, so He wants to help us to lead ours according to Him (*Matthew 26-41*) *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*//

We must certainly take as much time as possible in prayer, say traditional, as Jesus himself teaches us in (*Matthew 6-6*) *But *thou*, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.*//

The more time passes, the more years pass, and the more God aspires to manifest Himself to us, to what we lived: «**IN HIS CLOUD**», in His permanent presence, like Moses on the mountain (see Exodus 19). Jesus does not always want to call us His "servants", but His "friends". (See John 15-9/15).

Jesus wants to call us friends so that our joy is complete, and this is not only for some privileged persons. The communion in the presence of God leads us gradually to that perfect friendship, which God wants for us and with us. This is how we can be pleasant to Him, in this communion, this faith in Him. For this we must be "connected" to the Holy Spirit by our desire to remain informed of Him, and that little bridge that we can see [on the picture of the State of mind on page 180](#), above the point of encounter with the Holy Spirit be lowered, finding ourselves then in communion with our God.

It is through this communion, through this growing faith, that we can also see more and more precisely, the shift of our true behavior according to our heart, and the **TRUTH** of the Word of God. If you were enlightened by a very powerful theater projector, do not you believe that when you would about to cross the boundaries of the luminous towards the black of sin, you would not be aware of it? It is this living in the "cloud of God". The cloud of God who guided the Hebrews when they came out of Egypt, was a pillar of smoke by day, and a fire illuminating by night, in order to be easy to discern (see Exodus 13). It is not right to live our spiritual life through only prayer in our room, or through meetings of a Christian character manifesting the charismas of God. We may know in these moments what we must practice, perhaps we will then have intellectual understanding, but that will never make us victorious in our mistakes. God wants to lead us to discern the difference, the shade, this little phase-shift between our flesh and the Spirit of God, and at the very moment when we will be trapped by the enemy of our souls, as Jesus wants to reveal it to us, to make us victor of temptation.

If we live God only intermittently, in our reproductions of errors, we will doubtless begin to feel guilty again and again, at the following meetings, when we shall see that we did not succeed more yesterday than the day before yesterday, but what difference that it will do? If we absolutely want to no longer sin, if we have a true and sincere desire for it, and yet we fall systematically or almost in the irresistible temptation of sin, to the point of falling more or less in the acceptance of this one, then we cannot really say we are free. Let us reread indeed, what the apostle Paul tells us about it, (*Romans 7-14/20*): *For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin*

that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.//

I would be tempted to say, for my part, the sin that still lives in me. Sin is not always manifested through acts, external attitudes, but nevertheless remains the sin of the same degree as the act itself, for still in our hearts. Whence the fundamental importance of **remaining true and honest towards ourselves!**

We will keep from this fourth phase, the main Christian qualities to remain **fundamentally true and honest towards ourselves and to God, while not accepting to live out of His Cloud**, fulfilling any given situation in communion and the presence of God, **voluntarily comparing with the Word of God, what is out of touch in our reactions.**

Phase 5: Our work from "Jacob" toward "Israel"!

We will never be able to reach our Canaan, our country of the promised land, if we do not let ourselves be led perfectly by God, at every minute, holding us under the light of His spotlight. It is however a dimension that the Lord will ask us to live personally to reach this Canaan, it is our entire will to receive **HIS BLESSING**. God does not want to give the best of His blessing to ambivalent people who will turn his back to Him as soon as the blessing will be received. This is not a refusal of God to bless us all, but rather a will not to bring the curse on the one who would debase His Grace. He does not want His blessing to become a curse. That is why He expects of us our full determination to receive His blessing, knowing that this one rests in the eradication of all carnal forms in us, and in the least part of our soul. If God did not act this way, He would not allow us to recognize the path of error, and we would systematically fall again in this one, to the aftermath of His blessing. That is why he expects from each one, a determination equal to that of Jacob, to receive the **TOTALITY of His BLESSING**. That is for that it is necessary to remain true, but also somewhere, not to relax before God, not to accept to lose, that is to say, to leave the opportunity to Satan to win the victories. We must be violent according to God, just as Jacob was, in order to be able to stand firm in the day of victory which would otherwise be for us on the eve of our greatest defeat.

(Genesis 32-24/31): And Jacob remained alone; and a man wrestled with him until the rising of the dawn. And when he saw that he did not prevail against him, he touched the joint of his thigh; and the joint of Jacob's thigh was dislocated as he wrestled with him. And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go except thou bless me. And he said to him, What is thy name? And he said, Jacob. And he said, Thy name shall not henceforth be called Jacob, but Israel; for thou hast wrestled with God, and with men, and hast prevailed. And Jacob asked and said, Tell [me], I pray thee, thy name. And he said, How is it that thou askest after my name? And he blessed him there. And Jacob called the name of the place Peniel -- For I have seen God face to face, and my life has been preserved. And as he passed over Peniel, the sun rose upon him; and he limped upon his hip.//

Perhaps this passage will seem to you to disagree with all that we have hitherto developed, on God's will to bless us, but quite the contrary. God wants people who are engaged with Him, committed not according to carnal desires to possess the world, nor even the greatest church in the world, for if this church does not belong to the Church, that of Christ, it serves you no purpose. He wants people who are committed to benefit from the least of His blessings, for they are committed to destroying the smallest part of the enemy in them. In the ordeal He offers us, it is to live even more perfectly according to His heart, in order to inherit a garment of a brilliant white for the only glory of God. Do not accept to lose any of His blessings, none of all the gifts he Has so dearly acquired us at the Cross. He wants our soul to benefit from the brilliant white of His Spirit, for only that dimension will remain forever with Him, the rest being burned to fire.

This is found in the Sanctification brought by God to each of those who wish to follow Him that is to say in the closing of the carnal doors of our soul to the enemy according to [the outline of the](#)

[state of minds on page 180](#). It is not by chance that God asks for such a determination, because now it is no longer a question, as under the Old Testament, of being merely victors of our evil acts called sins, but of going much further, even in our intentions and motivations. Jesus says it in (*Matthew 5-27/28*): *Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her **hath committed adultery with her already in his heart.***//

It is no longer a question of being able to answer for our actions before men, but rather for a voluntary dimension of each one to look at its own errors, without waiting for one or the other to accuse us of it. For my part, I think that the Lord sees in general the sin of intention, of a worse eye than the act itself. Indeed, the person affected by this kind of behavior, with the exception, perhaps, will not recognize his situation and thus add to his sin lies and hypocrisy. From hence, once again, the importance of remaining true, true, one hundred percent: **TRUE! But with the desire and the ardent determination not to sin again!**

So what if we still have sinned? Recognize it and recognize it again, we repent of it before God. If we have done wrong to others, ask for forgiveness before God and the concerned person if possible.

Ah! Of course, it is not pleasant to concede the existence of his error before his friends or his wife, especially when in the minutes that preceded, in all sincerity we were fighting the error of another. Or one more, when in the previous instant, we tried to "convert" our own wife, to our own fault, as I so often did. Yet this is the best and the only solution to pull the rug from under the feet of Satan. I will not tell you that it is easy, but it is there that the parties win. It is from this violence that we must want to be sheathed, because the force after which the world runs, this one is only weakness.

If the offended person receives this request for forgiveness, the enemy will have lost on all fronts, for to forgive one must also know get a grip of oneself. Unlike God, our nature would often guide us to prefer the sinner's death rather than his repentance, but the grace of God is immense to the sinner, **and that NEVER forgets it**. He who looks at his own faults, more than to that of others, knows indeed in how many unfortunate situations he himself has fallen. They may not be the same for one than other, and that is why the enemy will often use us to accuse our own friends. Let us never forget, however, that if the Lord loathes sin, knowing that it is the cause of our misfortune, He is filled with love for the sinner who repents.

Let us not look to the difficulty, nor to forgive, nor to acknowledge and repent of our faults, since if we want one day to be truly free, free to put into practice the Word of God, that is the price we have to pay. The strength and violence that makes us seize the Kingdom of Heaven is to have the humility to acknowledge our sins, our sin before our own brothers and, moreover, before our own spouse or husband, and sometimes many others. This force is not in us, but in God who can give it to us, if we are truly repentant, or in the will to forgive according to the sense in which we are placed. God wants to give us this strength, this violence, to us to ask it to Him.

Perhaps, then, when we come to ask for forgiveness, some will grant us pardon "reluctantly" and not with heart, and criticize at whoever wants to hear them, that we are this or still that. Know that if we do not defend ourselves and humbly accept, even the humiliation that may follow, God will not leave injustice indefinitely. I can assure you before God, that if you act by rightly recognizing your faults, I prefer a hundred times to be in your place, than to those who have said of you with an air of disdain, that you were still, increasingly "possessed" or proud.

This was what some Pharisees were to imply, accusing Jesus of chasing demons by Beelzebub, the prince of demons.

The servant is not greater than his master, and we must expect in this respect many aggressions, especially on the part of those who refuse sanctification for themselves, considering themselves already arrived, but recognize in others, the worst of men.

Even in front of unfair accusations, **we must want to no longer sin, to want it, to want it, and to want it again**. If, into such circumstances, in front of some people who have fallen into deep religiousness, we realize that, carried away by our answers, we have just spoken a false word, simply by mistake, do not keep it, Satan would be too pleased. This truth is for the truth face up to others, but also the truth of our hearts before God. Let us not content ourselves with half truths towards us. Do not content ourselves with false attitudes, which our intellect recognizes, but which

our heart does not live fully. Let us sometimes see that despite all our goodwill, we realize a certain **dephasing**, a small drift of our truth in front of the Word of God.

This little difference, of which we are sometimes only barely aware, that we have two days or fifty years of Christian life do not bury it! It will often appear to us only in the distant image of a dawning dawn in our minds, but nevertheless represents that part of which God wishes to make us victorious. This dephasing, this small drift, is nothing more than a part of the enemy in us, a sin by which an impure spirit still draws us from the wrong side.

I am not saying "who is still tempting us", although this is often true, but we "pull" again. It pulls us because it still has rights over us, being not yet outside us as is the real temptation. It remains internal to our soul because of our bad behavior against which we have perhaps struggled with great obstinacy, sometimes becoming even cantankerous against ourselves and often against others, until we often retain certain guilt of our evil deeds. Nevertheless, we have never been victorious according to the rules, according to God, according to Jesus at the Cross, after confession, the repentance of our faults, which leads one day or another to the victory over temptation. This spirit keeps its rights, and draws us into error, to reproduce acts which we would not wish to commit, words we would not wish to say.

As long as we tried to fight harder than we did, we often get one's fingers burnt and especially left a lot of life. Our rancor can be deeply covered, as in the image of this stone in the form of Camembert, which we buried and which we were vigilant not to let get out, not to let others see, in order to proclaim us thus freed. Hypocrites that we are then, if it had been possible for us to defeat the enemy of our souls in this way, would the Lord have agreed to give His life to wash away all our sins? Why would have the LORD given His own son as a ransom for us all? No! Victory in our lives is only acquired on the Cross! The cross! The cross! Then one day, by victory over temptation!

When we will have accepted to be aware of this phase-shift, the victory will be near, if we remain true, and do not try to hide anything. Victory will not come from us but from God, and will not be delayed if we continue to live happily, accepting nevertheless the Cross, that is to say, without fear and without any refusal of the repentance of our faults, whatever the content, the time and the place. The difficulty we usually encounter at this stage is indeed to see according to God. When we observe the small drift, more or less important, rather than seeing it as the Lord sees it, that is to say, as a future victory, we feel accused of it in the same way as if it was us who would voluntarily sought to fall in this error. As if this dephasing was ourselves, whereas it is only a part of the enemy that we have not yet defeated, a small part which still leads us to error, whereas we would not want it. If we do not want it, are we going to say it is ourselves?

No! It is the enemy who makes us believe, so that we conceal this error from the look of others and bury it, but also that we keep it. He has no capacity over the Christian born of the Spirit, otherwise we will confuse him with ourselves, so that we will not drive him out, contrary to what we really want. When, therefore, we see this dephasing, this small drift between the aspiration of our hearts and the truth of the Word of God, let us no longer regard it as an accusation of what we are not yet, but as a future victory of what we will be tomorrow, a victory of Jesus in our lives.

Do not you think that a fox whose paw would be caught in the vise of the jaws of a trap, would not have hatred for those hard metal jaws that would crush his unfortunate paw? So for ourselves, if we become aware of the trap which encloses us or which encloses our brothers, sisters, friends, parents, and even our enemies, will we not have the hatred for this trap? Will we continue to confuse the trap with the fox? Let us be cunning as the enemy is cunning, let us see in that his share, this bad software that he has put in us, even if we have agreed for him because of our carnal nature. Our responsibilities to have followed him remain whole, and it is precisely this that makes our souls are similar to him as long as they are not yet transformed. Let us take the time to sit down, to put ourselves long before God, to seek his presence by fasting if necessary, but obviously at least by prayer.

Why that? To begin to measure the path we will have to go through, to measure our path of repentance, but also to make us discern where we branch off in relation to the truth of God. Often we will become aware in these moments of prayer that we are truly incapable of changing to the very image of what we are beginning to see. Unable to "do", but also frequently, unable to "want"!

Why that? On the one hand, for lack of humility, it is true, but above all because of the deceit of the enemy, which has deceived us, and which leads us to believe that such and such behavior is vital to us, indispensable and necessary to our own equilibrium, to our own survival, that we are in fact only humans, and that any particular attitude is nevertheless very natural. Certainly yes, perhaps, because often he will even use half-truths to convince us not to take our step!

We will not take a specific example, leaving each one to look at his own sin. It can go in many senses, be it in sexuality, up to the protectionism of its children, which then withdraws to God the means to take them in hand, whether in dialogue with the dead or in greed which happens that pertain to a profound idolatry; The Spirit is well disposed, but the flesh is weak.

We will keep from this fifth phase, **this ardent desire to receive at all costs all the blessings of God**, without leaving a jota to the enemy, preserving this same fierce will **to no longer sin**, but repenting before God and before the men **every time we reproduce it**. Continue to let ourselves be into question by God on our reactions in **dephasing** with our understanding of the word of God.

Phase 6 - The happy baptism of the fire of God: The purification!

Why happy? Because, nothing that comes to us from God can be unhappy, and has the possibility to destroy us, even if it is the thing that can seem to us the worst at that time. Even His curses are not meant to crush us, but to make us aware of the benefit we have of leading our lives with Him. If this is so with His curses, how much more so, the path He has prepared for us in his will, is a happy and full of pleasant surprises path.

The Lord will certainly ask us to accept to lose everything, and this is in that, the advantage of having chosen the right coach. If there is one thing He is able to give us, it is precisely the **"will"** and the **"doing"** against sin. He will certainly ask for the most ardent violence to receive this blessing, but he knows very well that, to a certain extent, we are quite incapable of manifesting this real dimension when we are dealing with an error that we have reproduced since years without conceiving the possibility of separating us from it. We will certainly have to admit that we are incapable of doing it in ALL HUMILITY, but accepting however to live, and even to rejoice in the confidence that it is God who will lead us to victory and not ourselves. In these moments, which then appear in our eyes as being so unhappy, I can assure you that even in the middle of winter, sweat can flow from the forehead of the one who is at the foot of the wall, and who wants to remain honest. But if he accepts, the Lord will make him victorious. This is what we must look at in these circumstances, the eyes fixed on the goal of not leaving anything to Satan, not even a iota. Obviously, we will not already perceive this "loss" as an advantage, but rather as a voluntary bullying, almost a suicide; That is why in the acceptance of this "loss" alone our faith intervenes, that trust that we then place in God and no longer in us.

I can assure you that in this context we will have absolutely no glory to draw from our new behaviors, the day we have been made capable of accomplishing these. How much will we know, on the contrary, that we are absolutely for nothing ourselves, and that all Glory comes to God in Jesus Christ! This baptism, which we may call "of fire," in comparison with the first combat of a soldier at war, is that of which the Apostle Paul speaks in his letter to Titus in (*Titus 3-2/5*) *For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But when the kindness and love to man of our Saviour God appeared, not on the principle of works which [have been done] in righteousness which *we* had done, but according to his own mercy he saved us through [the] washing of regeneration and renewal of [the] Holy Spirit, //* Nothing that comes to us from God can truly be born in us and bear good fruit without this phase of purification that make a clean sweep of the corresponding part of our soul, built beforehand in the flesh.

Waiting for this time, we will bury ourselves, for fear of being trapped? Will we continue to justify an unfair behavior? I am obviously talking about any unfair trends that we are beginning to recognize.

No! If we find ourselves once again perpetrating this tendency to error, we will continue to ask forgiveness from the Lord with a repentant heart, but also with those to whom we will have done

harm, if any. If we do not have any understanding towards them, we may not be able to denounce our mistakes completely, but at least we can always be truthful and open to conciliation. **The victory over temptation** will come at such times, because we shall at least have acknowledged our error before God, but above all because we will have admitted ourselves incapable of overcoming it by ourselves. Given that we will have come to the Cross as much as we had to acknowledge it and ask for forgiveness of our sin, but that **we will have accepted to live** and even **TO REJOICE US FROM LIVING** without perpetrating this sin, then this sin will already be almost under our feet.

At the moment before the victory, I believe that this is the greatest difficulty: to rejoice! Often at that time also we would prefer to kill ourselves, but also **ALWAYS** at this moment that we truly wrest the total victory, even if we must for that to make us violent and compel our soul to praise God. Many speak of a "sacrifice of praise" when they are arms in heaven in Christian meetings. I can assure you for having lived it, that the true sacrifice of praise takes its true dimension of sacrifice only at the foot of the wall of sin, and that is why God accepts it.

In the expectation of this blessed time of victory, we will remain as much as possible, in communion, in the "Cloud of God," and so one day, at the precise moment of reacting badly, a bit like if we was watching us act, we will then realize what is this famous phase shift. It will then seem to us a bit like outside to us this time, since we holding ourselves in God and being as a spectator of ourselves. It is at this moment **that we will say to him in the name of Jesus a great, NO**, as I ordered it to this spirit of hypnosis on the day when I surprised myself to dialogue with him. The victory will then be acquired, having refused him the right to lead us before that we fall again into the error in which he would once more bring us in, had we not stood in the presence of Jesus.

In these moments of the victory, sometimes before, sometimes after, God remains master of it, we will have the revelation generally of the name of this unclean spirit that was pushing us, was imposing us the fault. At this very moment and always according to the will of God, but in a more precise way, we will also become aware from what moment of our past life, we were drawing the carnal image that was leading us to error. Whether it is a reference of the most fundamental or not, whether this error has been a bond or simply an unclean not predominant spirit, the difference will then be very minimal, because they are of the same nature.

Because of our acceptance of sin, as we have seen, the bond will often require much more humility, for we will generally have led to faults which we will consider more unavowable. But apart from that, when the battle has been conducted according to the rules, each one will already have received from God sufficient authority to order the enemy to withdraw, since it is not the person who acts but Jesus. Everyone may then discover a holy violence which God has placed in him and which he did not know himself until then. If this is the case, this person will discover this violence through a fierce will, a thirst for victory, almost as a hatred that will suddenly rise in him against that spirit that dominated over him and which as quickly would make way for a great fullness. This violence, God wants to give it to us, not so that we may put tear others to pieces, or even that we should see ourselves as supermen, but that we could become aware of our dimension and of His own, and that we thank Him for that.

Then we will be able sing with truth (*Revelation 1-5/6*): *To him who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.//*

This authority God gives it to each of those who recognize Jesus Christ as the Son of God, as was the case with Peter: (*Matthew 16-16/19*) *And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.//*

They are on "stones" of this kind and whose violence is directed in this sense, that Jesus wants to build his church, his body. This violence reigns in the humility of working at the own liberation of his soul, and not in the glory of chased away great demons. Jesus came to give us life, life in

abundance, already in our human condition. The one who actually passes by there, will no longer look at the faults of others to condemn them, whether they have fallen or fall into traps greater than those in which he himself fell. On the contrary, he will be humbly conscious of his size. For this sixth phase, which is more miraculous than human, we will retain this ability of God in Jesus Christ to give us both "**WILL**" and "**DO**", if we cry to Him once our human capacity is exceeded; but that we accept and we make ourselves violence to live and that **WE ARE DELIGHTED TO LIVE WITHOUT OUR SIN**, always denouncing it with as much determination, until to our **NO to this one**, which brings the **VICTORY on the TENTATION!**

Phase 7: The Return of Temptation

No, it is not a serial novel that I transcribe you, but rather the unavoidable sequel to the journey of the birth of our soul to the dimension of the Holy Spirit in us. This work can sometimes translate into an almost miraculous contraction of all the phases that we see together, and some will then see only a path of personal thoughts. Yet it is this miracle that many will have lived only a few times in their lives without having experienced all the details as was my case, which will motivate them to remain permanently attached to Jesus until their death. Perhaps was it because I was worse than others that the Lord showed me point by point all the details?

It must be clear, however, that if we want the Lord remains the custodian of this part of our soul rewritten to the dimension of the Holy Spirit, and no longer issue from the unclean spirit as before, it is necessary that of ourselves this time, we did not return to the sin of which we have just been freed. It will then be without Satan having the right to shoot us by a subterfuge or the other, because we will then be born of a dimension capable of seeing him happen, but without Jesus having no longer manifested any other miracle than that already rewritten in our soul. The Lord can indeed defend us only if we desire to walk with Him, and entirely of ourselves this time.

We shall all the more easily see the temptation to occur, that we will not have cut corners and that we will have been led by God. Two things will then build a new force in us that will surprise us both. The first, we will have often discovered it as soon as the victory snatched, by the surprising discovery of winning reactions in various other parts of our lives, where until then we had recognized us incapable of this. A new momentum will then have arisen from these observations, an enthusiasm all the greater towards God that we will have seen Him act deeply in us. The second, we ourselves will see by a form of lack of interest in reproducing error, as a certain nascent indifference. I do not tell you that the totality of sin will inevitably disgust you already, but you will notice a decreasing interest of it in the course of victories. It is necessary to remain clear, a war is not won from the first victory, just as a mountain does not necessarily move from the first wheelbarrow. Do you then believe that after this first wheelbarrow we will never be able to find the same temptations for the same errors? Obviously yes, and it will not be because we were not the winners the first time! We all know how a mountain is made, even if we are not mountaineers. There are plains, valleys, precipices, ravines, escarpments, overhangs, and the summit sometimes in the form of a needle. It is obvious that if we worked humanely, we would load the first stone in the form of a Camembert, the first wheelbarrow, where we have access, and that is there where it is important thing to work **with** God and not **for** God. Before this first wheelbarrow, the Lord made us work to build consolation bridges, viaducts of enthusiasm, which will allow us access to the place that is most inaccessible to us, the one that made us every time fall into the reproduction of carnal error. This will perhaps be the summit, like it will perhaps be a notorious overhang, and that is why, from the first victory, we will stumble a little less feet against other stones in the form of Camembert constituting our mountain, that of a sin in which we fall most easily. This one will return one day or the other titillate us, but we will be more and more easily winner, until the last victory, the last wheelbarrow that will see our old mountain throw itself into the sea.

If we once again take a concrete example of [several unclean spirits hidden one behind the other](#), this time we can say jealousy, hidden by condemnation, hidden by anger, hidden by hypocrisy. When we will have conquered the first two stones in the form of a Camembert, the first two

wheelbarrows of hypocrisy and anger, do you think that the condemnation will be gone? Do you think the jealousy will be gone? No! But we will see them better and better happen, without systematically saying yes to the mistake. Hypocrisy may also, on the other hand, have been the first spirit to reign over you by other intermediaries than that of jealousy, but it is once this one will be hunted that jealousy will be able one day be highlighted by the Lord in you. **We cannot premeditate our carnal psychological construction, which is why there are so many interests to rebuild "WITH" the Spirit of God.**

Along this path, we will then understand better and better the words of the Apostle Paul in (*Ephesians 6-10/12*) *For the rest, brethren, be strong in [the] Lord, and in the might of his strength. Put on the panoply of God, that ye may be able to stand against the artifices of the devil: **because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual [power] of wickedness in the heavenlies.***//

This is that, The Boomerang Effect, this new joy in simple things, as God gives them through His Word. This joy that man did not know until then and suddenly discovers. New joys which he cannot invent, and which God can then give him to perceive. This new love, this new inner peace, this new understanding of the Word of God, is in reality only a new small part of the Heart of God which He has Himself placed into ours. This is also why it cannot be described. At each stage a new joy awaits us. At each stage, a stone of the old building, of our old construction, is thus withdrawn to be replaced by two other stones, as we have already seen before. The one that resembles us, will rejoice already because we will feel clean as we can be after a good bath; But the one that will make us discover the Heart of God, then will be not only beautiful and wonderful, but precious to our hearts as are the Stones of the New Jerusalem which everyone can read the description in Revelation 21, but also in the image of what the apostle Paul tells us in (*Ephesians 3-14/21*) *For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Let us learn to aspire to sanctification, to this new life of happiness, before our sin leads to God's wrath on us. Let us learn to aspire to this blessing to leave our evil ways, for we shall have but our eyes to weep in the day of His anger and our blindness. So despite some "punishments" that God will sometimes allow to open our eyes, as was my case through the divorce that I experienced with Annette, my first wife, let us say: Thank you Lord for what you have nevertheless left my life to give me" The opportunity to repent, and accept to live in newness of life.»

Whatever punishment or punishments we may have received one day, let us never forget that **ANY THING CONTRIBUTES TO THE WELL OF THOSE WHO LOVES GOD. Who He lives in us! And that this new Jerusalem is our heart!**

We will therefore retain from this ultimate phase the image of this balanced and vigilant joy in order to maintain ourselves in this profound happiness, very different from that which we knew before in carnal exaltations which brought only a vain and ephemeral solace. We will be all the more attached to this new happiness, which we shall know in the deepest of ourselves, that it does not come from us, **but from God in this new one: US!**

Summary

We will therefore take up the main points, recalling us, however, that nothing can ever replace our Friend the Holy Spirit in our communion with God. As I said at the beginning of this book, when we come to Christ, let us not be too eager to enter this dimension, until we have acquired sufficient teaching and experience. We will not embark, could we say, to the hunting for "demons". Let us

always take time before God, for He can never be replaced by any knowledge that we can acquire. However, it is not a method, but a simple warning not to simply give reason to a new rule as an acquired knowledge sufficient to renew our soul from the past dimension of the flesh, to a new dimension of the Spirit. Nothing truly good can be constructed concretely in us, if repentance to the Cross has not passed, and we have not been conquerors over the temptation of our old evil ways. Even at the last minute before the return of Christ, let us take the time to stay to the listening to the Holy Spirit, without rushing us as Cain, to present to God a soul cultivated according to our good reasoning. Let us never forget in fact that as beautiful will be the culture, it led Cain to become a murderer of his brother Abel, as we see so often in many of our assemblies, also renewed by the "Spirit" may they be. This prefiguration of the mode of work to be accomplished in our soul is a concrete example that we have to make die that which is born from flesh, without drawing any glory from the good culture that we have made grow, at risk, if not, to become murderers between us. **What comes back to us from God as a Boomerang Effect, in return for the sin of which He has made us victorious, is the only dimension which may be pleasant to Him, and which will produce in us good fruit in a filled and happy heart, until eternal life.**

Phase 1 - The error of our original nature

- Recognize that our ways are not those of God. Ask Him for the conviction if necessary.

Reminder: From this first phase, we shall therefore remember that **we must recognize that our ways are not that of God**, and that with regard to our good will, as for our bad ways, we must ask Him, the real conviction of carnal error.

Phase 2: Jesus, Personal Savior and Lord!

- Accept Jesus in his heart as his personal savior.
- Seek communion with God at any time, in any place and in any circumstance.
- Accept Jesus as Lord, so in the first place.

Reminder: As far as this second phase is concerned, we will keep in mind that only the fact of placing **Jesus as PERSONAL SAVIOR AND LORD, at any times, in any place and in any circumstance**, will make us victorious. We will remain subject to each other, but we will not lose sight of the fact that our personal authority, conducted advisedly with the Lord, will increase our faith and our soul to the dimension of God.

Phase 3 – The Baptisms

- Recognize Jesus as Savior and Lord before God and before men, baptism of water.
- Aspire to Baptism in the Holy Spirit, if this is not already done.

Reminder: We shall keep in mind, concerning this third phase, the fact that if we have fully accepted Jesus as a **personal Savior and Lord**, our desire will be turned to take position for Him through the **BAPTISM OF WATER**. Then, because we want to follow Him sincerely in all things, he will soon baptize us with the **HOLY SPIRIT**. If it seems to us that he delay doing, **let us eventually ask God for the conviction of sin**, but if he gives it to us, let us not disdain it. Let us never forget that Jesus will be ashamed of one who was shameful of Him in its generation!

Phase 4: Living in the Cloud of God

- Aspire to change behavior while remaining **TRUE**.
- To live in the Cloud of God, in His permanent presence, at any time, in any place and in any circumstance.

- Expect the Lord to show us the difference between our truth and His.
- Absolutely want to lose any bad attitude, and ask forgiveness whenever we fall into a mistake we already perceive as such.

Reminder: We will keep from this fourth phase, the main Christian qualities to remain **fundamentally true and honest towards ourselves and to God, while not accepting to live out of His Cloud**, fulfilling any given situation in communion and the presence of God, **voluntarily comparing with the Word of God, what is out of touch in our reactions.**

Phase 5: Our work from "Jacob" toward "Israel"!

- **Like Jacob before he became Israel**, wanting to inherit one hundred percent of the true blessing of God.
- Do not accept a mistake before God, do not recognize it as justice, do not bury it. But if we do not see it as a necessary loss, ask the Lord to **"will"** and **"do"** it.
- Sit down and take the time to let us teach in prayer and fasting from all the bad deeds to lose and forgiveness to ask, in connection with a form of understanding of our reactions in **phase shift** with our understanding of the word of God.

Reminder: We will keep from this fifth phase entirely human, **this ardent desire to receive at all costs all the blessings of God**, without leaving a jota to the enemy, **keeping this same fierce will to no longer sin**, but repenting before God and before the men **every time we reproduce it**. Continue to let ourselves be into question by God on our reactions in **dephasing** with our understanding of the word of God.

Phase 6 - The happy baptism of the fire of God: The purification!

- Not to live the guilt of any phase shift whatsoever, but to want to repent while accepting to live in **JOY**.
- Stay waiting for God's full revelation about what leads us to a **phase shift** between us and the word of God.
- To be victorious of the temptation, saying **NO to sin at the instant preceding this one**.
- To bind and drive away the unclean spirit if the Lord has revealed it to us, to free us of him in the name of Jesus.

Reminder: For this sixth phase, which is more miraculous than human, we will retain this ability of God in Jesus Christ to give us both **"WILL"** and **"DO"**, if we cry to Him once our human capacity is exceeded; but that we accept and we make ourselves violence to live and that **WE ARE DELIGHTED TO LIVE WITHOUT OUR SIN**, always denouncing it with as much determination, until to our **NO to this one**, which brings the **VICTORY on the TENTATION!**

Phase 7: The Return of Temptation

- Accept to bear the consequences of our actions, therefore, **the Sovereignty of God**.
- Do not return to sin, once the temptation has become **outside and seeming inappropriate**.

Reminder: We will therefore retain from this ultimate phase the image of this balanced and vigilant joy in order to maintain ourselves in this profound happiness, very different from that which we knew before in carnal exaltations which brought only a vain and ephemeral solace. We will be all the more attached to this new happiness, which we shall know in the deepest of ourselves that it does not come from us, but from **God in this new: US!**

I pointed out it a few pages ago, many enter, and have always entered the sanctification, being

only spectators of this result, without understanding the real mechanism. I therefore did not recapitulate by numbering in a precise sense each of the steps contained in the different phases. The order is absolutely not systematic and we must always leave the sovereignty at God.

We could for the most part of the time assimilate these different thresholds into one single per phase, where everything often happens in a few seconds, a few minutes, a few hours to the maximum.

We must, however, remain weighted, some very profound misunderstandings, bring to anybody a fight of several years to become victorious. It is not a matter of a more difficult spirit to hunt than another, but an error of which we do not have the real desire, the real understanding of having to separate ourselves from it for our good. So we do not want it with a real commitment on our part, with **TRUTH**. We accept in this that God transforms us to His image if He wants to, but without our participation, without having to reject sin ourselves.

It is, however, fundamental to **want it** one hundred percent with truth, and not as mere acceptance under reserve, for God will never go against our will. That is why we need to have an understanding of our bad behavior.

Many tell us then, but it is not complicated to understand that! Eh yes ! Afterwards, that is what everyone also says, but before, we have to live it...

To God in Jesus Christ be the Glory, to the centuries of the ages! Amen!