



## FRANCE AND GOD

### Sixth chapter

*Because Jesus, born of the Holy Spirit overcame all domination attached to the flesh, He is the only one with authority to communicate to us this new logic that can lead us to discover the Love of God for all men!*

### The Fruits of peace

#### 1) Jesus: Man or Messiah?

We will now look at why this faith in Christ is not a trite utopia conveying good humanistic ideas, a simple dimension necessary for human harmony to which it is good to give reason. **Jesus certainly came to give us an "example", but if through it He had not "fulfilled the Jewish Law that God gave to Moses", He would have done nothing that could take us out of the dimension of the flesh in which we are all born.** The example indeed is good and perfect, but led by an analysis of the flesh, our psychology, itself under the tutelage of Satan, that brings the results that we can appreciate all over the world through the various Christian religions, where the reactions are often opposed to the good will of each one.

Would this mean that the religions that teach the Law given by God to Moses, in opposition to our flesh, are vain? Especially not! On the contrary, they have their raison d'être for the teaching they bring of the Divine Law. They are even perfect, as long as they do not place the doctrine before the Spirit in which God first wants to speak to us individually. Their variants are often a reflection of our carnal differences necessary to our understanding, which is why there are still so many religious wars, should it be only verbal ones. That does not mean that it cannot be born of good from them. On the contrary, because what is not in them is found in God whom they seek to make known according to their more or less precise interpretation of the Law.

The man has unfortunately given them so much importance, that he has often put them in the place of God. The Christian religions all seek to kill carnal psychology, which is noble and just, but vain and even harmful if the action is conducted in us by this carnal construction itself. What these religions do not have in them, because they cannot come from a teaching, is: **the Spirit who gives faith in God!** Believing is indeed a second-rate thing, because it is said to us in (James 2-19) *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.//*

This does not mean that it is useless to believe, because one must believe to receive a conviction. Faith is indeed more of a dimension of conviction in the heart of man, like an invisible reality. This conviction certainly does not exist physically, since it is only "the assurance of the things we hope for, the demonstration of those we do not see", as we have just read in the epistle to the Hebrews.

Nor can we conceive of the results of faith, since it leads us to the Spirit of God and is therefore not in our flesh, our basic individual psychology. This conviction certainly does not exist physically, since it is only **"the substance of things hoped for, the evidence of things not seen"**, as we may read in the Epistle to the Hebrews 11-1. Nor can we conceive of the results of faith, since it leads us to the Spirit of God and is therefore not in our flesh, our individual psychology of basis.

There is not in us an image worthy of the Spirit, from which we can draw an analysis to produce an action with integrity according to God. That is why by this total confidence that we give to God, He can put in us: **Faith in Him!** We can then be pleasing to Him by going beyond the image of our flesh, and only in this way, which glorifies the Spirit: *(Hebrews 11-6) But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*//

It is not written "who recognize Him", but who seek Him. This is a fundamental difference between the flesh and the Spirit, because whoever advances by faith does not know but discovers. He discovers by means of the works that God has placed from eternity before him and into which he enters, led by His Spirit. That is why Jesus did not come to "show us the example", but to bring us the encouragement to trust in Him by faith, devoid of any other preconceived idea.

Faith, trusting the Spirit of God in His works, beyond the images of the flesh, will therefore increase step by step the dimension of the Spirit in our soul. On the other hand, the intellectual teaching of the law in a religion can stifle the Spirit with carnal wisdom, and thus increase the flesh (or carnal spirit) to the detriment of the Spirit (Holy Spirit of God). It is in this respect that religions, good in their motives, can become harmful in the putting into practice in certain parts of their orientation, and lead to extremism through regimentation of the spirit (ours, constituted of its carnal part and possibly of the Holy Spirit).

This extremism is then only due to a confusion of faith and fanaticism. The approach of faith, led by God will always bring more God in us, so always more Love of our neighbor. The second way of putting into practice, led by the enemy of our souls that is Satan, brings always more presumptions of the flesh, so, more demonic wars.

We must of course remain moderate in the dimension of the "demonic", but any dimension carnal, human, is obviously "demonic", which made say to Jesus speaking to Peter in Matthew 16-23, "Get thee behind me Satan", because of the carnal words he had just pronounced. This does not mean that the imbalance of the person has exceeded a normal human equilibrium, but that his motivations come from the flesh, and not from the Spirit of God. Therefore, without entering into blind obedience, it is good that we voluntarily leave to others a right to look at our behavior, by an inter-submission to know which "spirit" or whom "Spirit" leads us. The slips-up can otherwise be very big. This is a specific subject about the importance of the church that we will not deal with in this book, only to stay at the main lines of faith led by the Spirit or the flesh.

The example that Jesus left us, is therefore far from sufficient in itself, since it allows us possibly to get an image reference according to our flesh, but not to go beyond it. If it had only been a question of serving as a model, why would he have given His life on the Cross? By spirit of sacrifice? He has certainly come to bring "sacrifice", but perpetual for our past, present, and future sins, that is to say, forgiveness in its entirety.

**Past:** Through our nature we are all born first from the flesh, even the "best person", therefore not in conformity with the Spirit of God.

**Present:** We remain men who, as spiritual as we may be, only aim at the perfection of Jesus.

**And future:** To be able to advance each day in a progression towards the perfection of love of our neighbor, without ever making condemnation on the intrinsic nature of any human being, because of his acts, even the most contemptible to our eyes.

*(Hebrews 10 - 1 / 18) For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.*

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

*In burnt offerings and sacrifices for sin thou hast had no pleasure.*

*Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

*Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before,*

**This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;**

**And their sins and iniquities will I remember no more.**

*Now where remission of these is, there is no more offering for sin.//*

So that nobody keep out from this promise, we now take back a little more precisely, the explanation of this text. Sin produces the death of our soul, if only through all the torments it brings to it, first. Second, developing itself carnally in our spirit, it takes away the right to eternal life, by identifying our soul with a dimension that will disappear. In order that everyone may receive the forgiveness of their sins, under the Old Testament, that is to say, before the coming of Jesus, God had given as an image for the redemption of sin, the slaughter of pure <sup>1</sup> animals by the priests <sup>2</sup>, to replace the death the sinner deserved. This is what the Apostle Paul first explains, while fixing the limit of the possibilities of this "redemption", since it had to be repeated every year. The difference thus now lies in the fact that if we sin, we must always ask for forgiveness, and repent with all our heart with the firm intention not to perpetrate it, but in free access to God through the Sacrifice of Jesus Christ.

1) Pure animals, see Leviticus 11-1 / 47 and Deuteronomy 14-3 / 20.

2) Priest: Religious leader who offered the sacrifice.

If Jesus had not yet brought us that, we could still not get out of the carnal dimension, and would always be in the perpetual dimension, sin, forgiveness, sin, forgiveness, to which the faithful of the Old Testament were subjected. Jesus is now seated at the right hand of God, offering us a possibility to sin no more in all the various domains of our life, making us victorious of sin if our will is one hundred per cent acquired to Him. What would He have if not accomplished greater than could do, the bloodshed by the bulls or the goats, as the apostle Paul says?

The sacrifice of animals said pure, were primarily because of their species and their environments more favorable to their consumption by humans than other animals, but also given their ignorance of the law as is the case with every animal; knowing that whoever ignores the law cannot be held responsible. The sacrifice of Jesus thus brings the renewal of life by liberation from the grip of sin ensuring a better quality of life, no longer by keeping the same carnal mind for lack of knowledge, but by eliminating of this one it, given perfect fulfillment of the Law by Jesus who gives Him authority over any carnal spirit.

He fulfills it perfectly in its entirety, taking away all right from Satan for Himself, His flesh having not been tainted with sin. **First victory!** Then, taking upon Him our sins of the flesh, He fulfills the image that God gave under the Old Testament for the forgiveness of sins by the sacrifice of pure animals, and once for all gave us forgiveness of our own if we repent, by the blood He shed on the Cross of Golgotha. That's why He went down to the sojourn of the dead, but His Spirit not being of a dimension like the flesh He could not cross the realm of the dead, so he said these words before expiring **"Father, into your hands I commend my spirit"**. He was resurrected on the third day in His body, His carnal dimension being nonexistent, the image of our resurrection through Him in our own body and for eternity at His side. **Second win, this time for us!**

Through the "Sacrifice of the Cross", it is therefore important to live the Cross as a victory and not a "sacrifice" as such, even if we must preserve this fundamental respect in the face of all self-

denial which the Cross represents. It was indeed the victory of good over evil, the greatest victory of all humanity, so much so that no other can be equal to it.

We have a habit of rejoicing, for different holidays or victories. At the last Olympic Games, I myself witnessed tricolor victories, but I saw no tear of pain on the eyelids of the French spectators, sad with all the sufferings which had endured our champions. All, on the contrary, went wild with joy.

Although it is a much more phenomenal victory than any other will be forever for man, when we speak of the Cross of Jesus, very few see it as a real victory, and all on the contrary are lowering the head sadly. We can understand it, because who among us is jumping for joy if someone tells him about the death of Jesus on the Cross? And yet, as difficult as had been the moments preceding the victory, **does not He remain forever the "Champion"? Did He not acquire us the VICTORY?**

We cannot measure the dimension, as much it so easily we confuse it with our intellect. It is easy to perceive the physical dimension of the individual, whereas this one is before any spiritual, located at the very level of the soul. Yet it was the opening for us to be able to change of nature, and to have free access to the spiritual nature of God, which is why at this moment, the veil of the temple which in the sanctuary isolated the holy place from the Most Holy place, tore. From this moment, Jesus and God the Father could therefore come and to make his abode in us if we invite Him, our heart being able now become the Temple of the Holy Spirit (the third person of God and not simply "semi-intellectual, semi-spiritual dimension" attached to the Word of God). **The path of Love towards the spiritual nature of God was open, giving to the man free access to say yes to the true nature of God's Peace and Love.**

For those who still have difficulty distinguishing between the anointing of the Holy Spirit, under the Old Testament and the New (i.e. before and after Jesus), what existed before was as punctual, external to the person (see Old Testament sketch), while the anointing now may be within ourselves, by transforming our Heart into a Temple of the Holy Spirit (See New Testament sketch). **That is why it is FUNDAMENTAL not to confuse Jesus, the Christ, the Messiah, The one who has accomplished everything as it was announced by the Old Testament, and a simple man who has SUFFERED for us.**

He has certainly suffered for us, but He is now seated at the right hand of God, where He remains our intercessor with God the Father. That's why we no longer have to look at Him as a child sees His big brother doing what is impossible for him. He has opened us perfectly ALL the way, and we alone are likely to prevent Him from leading us in His entire dimension. He even gives us the "guide" if we ask Him, and despite all this, He remains our intercessor with the Father.

Why all this assistance? Why does He not trust us? Because Jesus knows that it is not because we pass our driver's license that we will not make mistakes anymore. We can even go so far as to make admirable spiritual sermons full of revelations of God, and commit the error of putting into practice at the most unexpected place.

He is then present to defend us, for the keys of the kingdom have been given to Him, and He expects us to be as many as possible to enter. If He had come back as the reigning Jesus on the day of the first Pentecost, as some contemporaries might believed, only a few would have been saved and not the multitude as numerous as the sand of the sea, according to the promise made to Abraham for his posterity. But He will not delay, it is also His promise. If He waited beyond the marked time, the fall would be dizzying for any believer who will then have placed his faith in Him, but also for the earth, our planet.

We will therefore retain from these first pages linked to the spirit of God, the conviction that Jesus, the Messiah, can and wants to give us far beyond what a religion can bring us by the carnal practice of the law, and now look at what He asks us in order to bless us.

## 2) The two baptisms

The individual Christian life is really structured on two bases, our openness of heart to God, and our public position. This differentiation of individual foundations may seem exaggerated to many sincere people, for whom the one cannot go without the other, but they are in fact quite distinct. The first can lead to the approval of God who then returns to the person the baptism of the Holy Spirit, the second leads to the baptism of water, in the desire for an authentication of commitment to God before men.

There is no order at these two stages, which are sometimes very far apart, so we will begin by turning our gaze towards the second one, better known in our Christian-majority France.

The baptism of water, or repentance, is certainly only a symbol of the Christian oath, **but it nonetheless remains the fundamental commitment before God and men, to accept the "death" of his psychology carnal for a "resurrection" in the logic of Love of one's neighbor in Jesus Christ RESSUSCITE of the dead.** (1 Peter 3-18/22) *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: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.**)*

What will we say then of a baptism taken not as a commitment under oath, but received in the childhood without commitment of the person itself, as it is customary to do in certain Christian confessions?

It is undeniable that Jesus was baptized of water in adulthood, but how could he have acted differently, the institution having been brought by John the Baptist for the entry of Jesus into His earthly ministry? We will not enter into considerations of doctrine, even if these customs can lead to confusion between the presentation of the eighth day in the temple for circumcision as was the case of Jesus and His public position by His baptism in the adulthood. The adulthood of this commitment is all the more fundamental today, now that we know that the human brain reaches its adult state at about twenty-five years of age. If we wanted to consider the fundamental interest of the cycle of renewal of the spirit, as we talk again of it later, it would seem normal, so that the action to be a true renewal and not a simple construction, to wait until the cycle of construction is itself completed before to enter into a commitment of rewriting new functions.

We will say, however, that "the circumcision of heart" requested by Jesus to every disciple is an image identical to that of baptism, and we will look only at the importance of the meaning of baptism as we have just seen described by the Apostle Peter. It is indeed fundamental that every Christian is still conscious in adulthood, of all the meaning of it, whether he has been baptized as a child or as an adult. Conversely, if he considers that the commitment he has made through other people in unconscious conditions, is, or has not always been for him directly related to a true motivation, that he renews it in a fully conscious way this time.

The good conscience demanded by God through the Apostle Peter, lies in accepting the look of the Spirit upon ourselves, acknowledging unfair our carnal soul which deceives us when we argue that we are right through it. A baptism being a symbol, therefore, does not have to be taken a second time, if it was initially linked to its true meaning and if it remains a fundamental dimension in the heart of the person itself. What would we say if not of those who, baptized as adults, sometimes turn away a time of God to return to Him later? Should they receive a new time the baptism? Should we also receive a new time the baptism each time we sin as someone who would have been put out and who would only have this way to enter again?

God does not put out the one who comes to him with a sincere heart and repents of his faults, that is why it is equally fundamental for parents who have a young child baptized, not to take lightly the spiritual approach they engage in this human being in his name. These are not human precepts, for if it is possible to mock men with impunity, God is the witness of all things. If baptism is indeed

the public commitment of man to accept the process of renewal of the soul as we have just defined it during these last two chapters, it becomes the public demand addressed by man to God to lead him into the works he has prepared in advance for this renewal. If the man does not keep his commitments, this does not concern God. He will keep His own, even if He must get across both of the child and parents through situations that men will be astonished without understanding. The same goes for the one who engages lightly in this process considered banal for many. Banal because not physically visible, but considered by the majority of these as a correct intellectual approach to which it is generally good to give reason. This attitude leads most often to a carnal humanism whose human motives often flout the fundamental rules, and whose glory of the result returns to the carnal man and therefore to Satan rather than to God.

Others are even more foolish than the latter and think themselves clever to engage in the waters of baptism, driven by impure motives of any profit. What these unfortunate people do not know is how Satan is rubbing his hands of what they consider themselves cunning, for this ruse led Judas Iscariot to sell Jesus for thirty pieces of silver, before he went hang himself. The important thing is not to be baptized with water to please to a relative, to a friend or to be able to call oneself a Christian to obtain a multitude of advantages, but rather to do it in the fullest dimension true commitment. This is almost a matter of survival, because the sword of the Spirit, the word of God, is a double-edged sword, it releases the soul if it is used correctly, or destroys it by deceptive appearances in another attitude of heart. God accepts any sinner who repents, but in the expectation of this repentance let us not be surprised that Satan, the enemy of our souls, takes all the more his rights as a commitment has been made, even if it was only a sham commitment.

By the way, some may be surprised that I speak so often of Satan, because many believe in Jesus, but imagine that Satan is only a delusional imagination, to see for some quite funny. Those, there are not afraid of him because they do not believe in his existence, and are unaware of his power on any carnal spirituality, so of what awaits them. His art is actually to suggest that he does not exist or that they are only jokes to scare the old ladies. I am not afraid of him for myself, because I know that whoever is in me is superior to him, even if I also know how to respect him without giving him reason. So, Jesus told us about him in (*John 8-42/45*) *Jesus said to them, If God were your father ye would have loved me, for I came forth from God and am come [from him]; for neither am I come of myself, but \*he\* has sent me.*

*Why do ye not know my speech? Because ye cannot hear my word. Ye are of the devil, as [your] father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: and because I speak the truth, ye do not believe me.//*

Those who really put God and His only son in the first place, do not have to be afraid of the devil, but those who do not have faith in God, Father, Son and Holy Spirit should be particularly frightened because even they refuse to believe in Satan it is to him that they pay their tribute. If God gives free, it is never his case. He can give as coming from "heaven" since spiritual in the carnal spirit, while this is to better take back, to better steal. That is why he who lavishes or receives health benefits from the body through "supernatural gifts", must always experience if they glorify Jesus or any other. It must not for all that reject the divine healings that glorify God and not men, as I sometimes witnessed. However, one must remain vigilant to check whether donations increase the value of the men or women as possessors of this donations coming from themselves, to see a practice or prayers learned. If this is the case, be careful! The prince of this world knows how to give, but he knows better how to retake on the other side to better destroy.

There is one thing he does not like, however, is that man can be taught of God. Not the man receiving any intellectual teaching about God, that he controls it relatively well, but receiving from the Holy Spirit of God Himself new open-mindedness, which lead him into a life of victory against his carnal dimensions until then misunderstood.

This brings us directly back to the first foundation that we set aside at the beginning of this chapter, concerning the opening of heart to God, both the key to the baptism of the "Holy Spirit" this time and the multiplier of the deep desire to stand in the presence of God.

We have already approached this subject several times, and in particular in the first chapter. I was touched by the Grace of God for myself by the baptism of the Holy Spirit, just as I recognized the

absolute necessity to follow the precepts taught by Jesus, whom I did not yet know how to differentiate from an extraterrestrial. We will not enlarge on my exceptional case, for God knows that there are many who have to persevere longer than me to receive from Jesus the precious dimension of the baptism of the Holy Spirit. We will therefore confine ourselves to more general circumstances, situated in period beforehand or post baptism of water, as described in *(Acts 1-1/9): The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

*And, being assembled together with them, [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

*And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.//*

This power, this other baptism, is the dimension of which Jesus spoke, as to the "New Birth", when He addressed to Nicodemus the Pharisee 1, chief of the Jews, as we have read (see John 3-1/10).

**1) Pharisee:** Jewish party that emphasized respect for rites and ceremonies. The Pharisees define themselves as a movement of strict religious observance, bringing an oral interpretation of the Jewish law given by God to Moses for their benefit. They believed in the immortality of the soul, the resurrection of the body, and the existence of angels and demons.

Until Jesus, only the forgiveness of sins, according to the rules imposed by God, were salutary for the repose of the soul. Since His advent, especially His resurrection, and His Ascension to God, He is preparing His reign with those who repent and renew themselves in Him. Each of those who ask Him this other baptism with a sincere heart, not to do the will of their flesh, but that of the Spirit of God, receive this power which is quoted elsewhere as the Comforter, the Spirit of Truth. It is through the person of the Holy Spirit in our heart that God Father and Son come to dwell in us, who are becoming in that the temple of the Holy Spirit. As in return for our commitment and to confirm His approval to our sincerity of heart, Jesus then equips us with this "power" to face effectively the struggle we have to fight against this flesh, according to which we react.

This power was manifested for the apostles, ten days after the Ascension of Jesus to the Father, during Pentecost. It is accessible to anyone sincere toward God, recognizing Jesus publicly as Lord and Son of God, and ready to follow Him beyond all understanding. The apostles had been warned by Jesus that they were going one day receive this power without knowing what it was going be, unlike me at my baptism of the Holy Spirit who knew the day and knew it was going upset my life, but who did not know that it was going come from God to me.

He acts as he wishes with each one, knowing us better than ourselves. *(Acts 2-1/13) And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*

*And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthian, and Medes, and Elamites, and the*

*dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.//*

Those who would have observed me could have believed me also filled with sweet wine. Unlike the disciples, I did not allow myself to pronounce these words that I was not going to understand, not expecting myself to God. Words that later came back to me unceasingly, and that one day the Holy Spirit revealed to me. In another "language" I was saying "Glory to God".

Such experiences may seem unreliable to some, because sometimes demonized by people who are poorly taught or too obtuse to admit the phenomenon, influenced in this by the simulation of some people. Baptism in the Holy Spirit is, with some exceptions, accompanied by the spoken in an unknown tongue which, as the Apostle Paul says, allows one to edify oneself (*1 Corinthians 14-2/4*) *For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.//*

This dimension of the Holy Spirit therefore allows dialogue with the Spirit of God, without our carnal psychology perceiving the image, the dialogue being placed at the level of the subconscious. By this dimension of the spirit (ours) towards the Spirit (His), a pure dialogue, because devoid of bad images, can thus be established in a dimension that cannot be interpreted by our intellect. That is how I heard a brother in Christ one day pray to God in Russian. I was still speaking it a little bit at the time, but he, although he had never learned it, spoke much better than me without having about it the comprehension.

I do not mean that whoever wants to learn Russian, must convert. If it were so, everyone would probably want to receive this power, to "profit" it, while God wants to bless us far beyond a mere human profit. Any form of carnal interest or reasoning, however small, becomes a handicap to receive from God this miraculous blessing. God still manifests today in many miracles, and this baptism of the Holy Spirit is no doubt part of it. It is not expressed by great signs in the eyes of men, but it is perhaps greater than any other miracle, for it is accomplished in the secret of the heart. This is what Jesus called "The New Birth", since it is an initialization to rewrite our logic in another language, that of the Love of His neighbor.

By its functioning of equivalences of values, the flesh always seeks to be glorified, increased its standing near the others, by the adoption of precepts which it recognizes just by comparison of image. That is why he who receives the baptism of the Holy Spirit must not have preconceived ideas, on the way by which God wants to pass him, and simply rely on the Holy Spirit to let himself be led. We have already read it in the first chapter, **"The wind blows where it wills, and you hear the noise; but you do not know where it comes from or where it is going. It is so with anyone who is born of the Spirit."**

It is then that the teachings and the passing time, a certain paradox will not fail to be established. If it is absolutely necessary to give reason to the rules established by God in order to be able to live them daily, it is not because we consciously give them reason that they are rewritten one hundred percent in this logic which has just been born, to the detriment of the old in the flesh. Nothing can indeed be inscribed in this new logic, without there being a victory over the old one in conditions of life of a value identical to those which had created our initial reactions. If we remain true and sincere, we can perceive in what logic our soul has been rewritten, only in spontaneous reactions of the everyday life, because our intellect being short-circuited in our brain, we are then subjected to the only transformation of the heart already performed, to lead us to the right behavior or not. If we fall back into error we will only have to repent, whether we have one year, ten years or fifty years of Christian life. **It is better to run the risk of being rejected as improper by those around us, rather than losing our own TRUTH that God will know how to transform and rewrite in our spirit, if we remain SINCERE and FAITHFUL towards Him.**

The one who does not act like this falls very quickly, if not, into a life of attitudes and not of personal experience. His soul, recognizing the rightfulness of what the Spirit of God teaches, then adopts in the flesh behaviors contrary to his own truth, feeling himself accused of not being correct

by allowing certain errors of personal constructions to show through. This attitude is unfortunately frequent, in the one who receives the Holy Spirit and gives carnally reason to his new environment. He then adopts many new behaviors as good attitudes to which he would always have proved right, but these being managed by his old logic, only produce in him an appearance of holiness in conformity with what the human mind can conceive as being balanced even though it leads to extremism. **He who has received the baptism of the Spirit must therefore remain entirely true, and ALWAYS retain his free will whatever his environment.**

God wants to change every hidden part of the soul and not the external attitude by a uniformity defined by the man and an indoctrination of the spirit that Jesus was fighting on earth. He wants us to be able to use all the potential He has put in us, which is distorted by circumstances related to the logic of "human dressage" that Satan dominates. These deformations of which we spoke in the previous chapter, represented by this watercourse and the bridges that could span it with all the various explosions that could have caused so much and so much damage. With our agreement, God wants to make us participate in His Glory and to grow our faith in Him, to bring us into the works He has prepared in advance for us that are our future victories on each pitfalls prepared by the enemy of our souls in our mind. He does not want that we cover the crack of a bridge, with a lure that gives us an appearance of love for our only environment, as is a carnal self-protectionism that adopts external attitudes of love only for those who are like him. God wants to allow us to "deconstruct" stone by stone and in the order that only He knows, each carnal bridge that is difficult to use, from which our bad images emerge. It is also not just mistakes that everyone knows to recognize as error, such as theft, murder or any other bad feeling, but also those that we can sometimes consider the best such generosity or tolerance. If the generosity that we practice values us in our eyes for example or if our tolerance makes us accept sin as a human fatality that we must accept, but leads us to eternal damnation, then these good feelings are carnal and therefore demonic.

The will of God is to burn all that leaven that makes us "bursting" so easily with pride and temerity, until we sometimes feel that we are the only masters on earth. John the Baptist told us about Jesus (*Matthew 3-11*) *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire://*

### **3) The Fire of the third baptism**

It is quite obvious that the Spirit of God cannot be content with mere appearances, and wants to bring us back to our TRUE personality, with bridges of a nature identical to His own. That is why it is so important to let oneself be led by the breath of His Spirit to overcome the bad images, becoming heartfelt again like a little child, who lets himself be guided by God His Father. It is then that the old bridges of the flesh die as gradually burned and new ones of the Spirit appear, without destroying our own personality.

The other images, the ones that were more distorted us than formed, are the ones that we would like to lose because they sometimes create us some difficulties, but we would have the impression of having to live another life than ours. It is because our spirit then identifies a behavior that it considers right, to that of an impure spirit that such a mountain has one day come barred the road and created that part of suffering and pain buried in our subconscious. Jesus told us about the mountain that this spirit represents for us (*Mark 11-22/26*) *And Jesus answering says to them, Have faith in God.*

*Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.*

*For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you. **And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your***

***offences. But if ye do not forgive, neither will your Father who is in the heavens forgive your offences.//***

See how, by very little thing, it is possible for us to miss the blessing of leaving our old reactions. By a little lack of forgiveness, of the faith that we would have, and that would allow us to say to the mountain come to bar the real life that God would have wanted to give us, run away from here and let me go, we deprive ourselves and go through a life without joy, made up of so many repressed fears.

As we already saw in the chapter "The flesh, the war", the meanders of our carnal soul are built, not by our happiness, although they are part of the desires of survival that God gives us, but by our misfortunes. These are the only limits that Satan can construct in us, whose present "cohabitation" with Jesus will last until His return, the date on which Satan's reign over us will end. Up to this day, we are guided by one or other of these two entities with which we dialogue spiritually since any thought or personal analysis has as a starting point in us one or the other entity if we have started working on our sanctification led by Christ. God gave us the picture from the Garden of Eden (*Genesis 3-1/5*) *Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

*And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

*And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.//*

This text has perhaps much less colorful imagery than some people imagine. It brings out the dialogue that can be established between Satan and us. We could also have taken another equally well known, which is the search of Satan to make Jesus fall into temptation, although with regard to Jesus the temptation came from outside, Satan having not had right of access at the spiritual construction of Jesus, given His divine birth. Without knowing it, we enter into dialogue with him much more often than we imagine, if only through the temptation to disobedience. In our thoughts, we then directly or indirectly dialogue with him or his fallen angels that are demons, also called unclean spirits (identical to those of our carnal psychology). It is not, of course, spiritualism or other demonic "sciences" that lead directly to a voluntary dialogue with Satan, but with Satan as the supervisor of our carnal psychology. Let's look, however, what Jesus told the disciples in relation to the authority we have over demons (*Luke 10-17/20*) *And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.*

*And he said to them, I beheld Satan as lightning falling out of heaven. Behold, I give you the power of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you.*

*Yet in this rejoice not, that the spirits are subjected to you, but rejoice that your names are written in the heavens.//*

God wants men made, men who are more voluntarily attached to the balance of God than to the supernatural demonstration of any work whatsoever.

We must see in this, that the testimony of the Glory of God is to be more in the liberation of the soul to be able to do the will of God, than in its supernatural external demonstration. Jesus first desires that everyone is delighted that his name is inscribed in the book of life, but also that those whose names are inscribed there remain by a progressive renewal in His Spirit. After a certain time after the baptism of the Holy Spirit given by the Dresser Jesus of his vineyard, God comes and therefore asks for accounts (*Luke 13-6/9*) *And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any].*

*And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless?*

*But he answering says to him, Sir, let it alone for this year also, until I shall dig about it and put dung, and if it shall bear fruit -- but if not, after that thou shalt cut it down.//*

This renewal does not take place indeed without the active participation of the person, and the soldier's garment of which Christ cloths us at the time of our Baptism of the Holy Spirit is not a habit of parry, but a dress of authority against impure spirits of our flesh. If this armament of the

Spirit and the knowledge of His word do not lead us one day to the good fight of the Spirit against our own carnal spirit, it serves only to make us even more reprehensible than the one who has received nothing. **That is why God wants to lead us to the baptism of Fire which is our first fight conducted according to His rules, so the first victory, the result appears to us so phenomenal, that it becomes a dynamic which makes grow our faith, by increase of the presence of God in us. It is then that He puts His laws in our hearts, and that he writes them in our spirit as He has promised.**

#### **4) The interest of the good fight**

Now that we have described the interest of this baptism of fire, we will develop somewhat the input protocol in this constructive phase.

If, for my part, someone had told me before my conversion, "You do not know happiness," I would have stood up to him and thought he was a fool. Today, and a little more each day, this deep happiness that I did not know, continues to grow in me. I had, however, received a shower of happiness that had made me cry and laugh at the same time this first night, at the time of my Baptism of the Holy Spirit, but it is better after these many years than the first day, because lived through a serenity that was previously unknown to me.

I certainly had ups and downs like everyone else, but the downs were never too down to the point of sinking me, because He is the comforter, just as the ups were, I hope, never too up to make me fall into the pride, for He is the Spirit of truth. It is what is wonderful to live God day by day, and see Him accomplish His work in us with Love and lead us gradually to the renewal of ourselves.

We must know that the spiritual domain is wonderful for one who seeks the benefits of God in himself with sincerity and righteousness and who wants to be led by the Holy Spirit in all Truth of heart, beyond therefore simple precepts to which everyone can simply give reason, without ever living them fully.

The text of Luke 10 has allowed us to see that whoever enters into the communion of God through the Holy Spirit, can actually wage a battle of authority over evil spirits, at least for himself, to give death to his "flesh" and the "guides" attached to it. The quietness of the soul being on this condition, it is therefore to this that we must aspire.

For there to be combat, there must be commitment, and for there to be commitment, there must be conviction. This is given to us by the Holy Spirit, but also by our agreement to follow Him. We could say that this is the difficulty in living fully in God, because part of our teaching necessarily influences it. A personal "learning" to recognize the difference in us of what is communicated to us by the Holy Spirit or that is derived from our intellect is therefore indispensable in all the little things of life, for a more or less long period after the baptism of the Holy Spirit. This personal learning, accompanied of course by that of the Word of God in a church in which the Holy Spirit is taught, will be through lived experiences through which we will be led to put into practice the guide of the Holy Spirit, rather than our old logic. These small things will have the advantage of making our faith grow because of the results that we will already see miraculous for many, and we will especially prepare to recognize the voice of the Holy Spirit in us to allow us to accomplish greater ones. It will not necessarily be the baptism of fire, but it will already be the training that will lead to it. These will be all the results that we can expect during the period about which Luc 13-6/9 speaks to us that we have just read, and which gives a good account of a lapse of time between the planting of the fig tree which is in this case the baptism of the Holy Spirit and the harvest of the fruits born of the Spirit of God in our new logic.

**Only the putting into practice of our faith led by the Holy Spirit of God with patience and wisdom allows us to enter the right dimension, where the miracles of God can be lived from day to day in our heart.**

**It will not be a question then of having simply to give reason to a new or past teaching, but to have been found victorious of spontaneous reactions contrary to the Word of God which we repressed intellectually, but which we could not surpass by our only carnal psychology until then.**

We have already mentioned it in the preceding chapters, but it is worthwhile to come back to it somewhat.

In the example we had taken of a bad stone on a bridge, God acts like a surgeon. He takes the time to prepare us for the replacement of each of them with patience and delicacy, although they are often deeply rooted in our understanding. At the moment of the "operation", a bit like at the dentist's, although it sometimes seems to us that death would be preferable to life, we find ourselves much quicker to recover than it took us time to go down. Unlike a religious attitude, which wants to shave everything from the first instants of conversion of the person, God full of Love, takes the time to create in us the necessary understanding, and grain of sand after grain of sand, just as He knows the number of our hair, He does a surgeon's job, even on a heavy and sturdy stone bridge.

God knows what leads us to reactions that are contrary to our understanding, and which is lodged in our subconscious, our spirit. These are often some of the sufferings experienced in childhood, which were isolated in adolescence in the part of our brain related to our self-protection in our spirit. It will usually be a so simple thing, almost banal like for example, every time we wanted to kiss our father back from work, fly into his arms to rejoice together... There, always the same thing, the discords, the screams, for others alcohol... In the deep disarray that was creating in us, we then took the bather or the teddy bear sitting on the bed, and we were beating him as if to say better to this father: "Dad I love you, listen to me so...!" And bang! And bang! A punch, one another... And then it was become almost a game...

The years have passed, this reaction has sunk into oblivion but continues to lead us exactly the same to the "adult" age. These are often so small things that God wants to reveal to us, because He was present during these childish sufferings. He knows that it is these small misfortunes, and sometimes even much greater, which, in addition to coming to impress our structured brain so as to forget the origin of these sufferings, open doors in our hearts to feelings or carnal spirits, such as grudge, violence and many others.

**The purpose of God is therefore to make us victorious over this miserable carnal spirit which incites us internally at the level of the heart, by first making us victorious at the level of our mind, our subconscious, in a dimension similar to that which had given rights to this unclean spirit to reside in our heart, even after our baptism of the Spirit.**

It's absurd, but many lives are wasted because of so small things. Our father has sometimes ceased since many years to make us suffer and yet the violence has remained. Whenever we are afraid of being abandoned in any other context, we reproduce the same thing. We have certainly grown up, we even think of ourselves as adults, but on the way, when the injustice comes or when a motorist bores us or ... How many "or" should we write since each case is particular? So we get out of our hinges!

The situation is somewhat the same for Jesus as for a sports coach, whose happiness is in the victory of his team or his athlete. If he is a man, we can imagine that he does it somewhat for his personal glory, but Jesus lives in an integrity that does not exist on earth. He is He who has already accomplished everything for us, and we act without Him. He is the one we spit on and He does not take revenge. What He did yesterday, He does it again today, once, twice a hundred times a day if necessary and without reproach. At the slightest improvement, He encourages us, at the slightest decline He is there again to support us, the least groan, the suffering masked by an excess of violence, He pampers us.

A little story about this is often told in our churches: Jesus said that He would be with us every day. A charming young girl arrives in front of "Saint-Pierre", who makes her enter in paradise in order to make her watch the movie of her life. Comes a moment, where she sees herself sad, her soul in sadness, walking on the wet sand of a long beach, but sees only a trace behind her on the sand. In a reproachful tone, she turns to Jesus, and says to Him, "Lord, of course I was sad, my soul was in sorrow that day, how can you have forsaken me so"?

In a smile, Jesus answered her: It was I who carried you!

The victory also passes by there. In all humility Jesus knew to accept the help of a man, Simon of Cyrene, to carry the cross on which they were going to crucify Him. In view of all the miracles that God manifested in Jesus Christ, do you believe that this cross was so heavy, that it would have

been impossible for God to make it lighter for Jesus to better manifest His power? Is it harder to carry a cross or tell a dead person to stand up and walk?

Everything in the life of Jesus is a marvel of precision, and brings us the aspiration to live led by the Holy Spirit and not by our power or our human strength, but at our level, the most surprising is however for after the victory over the spirit carnal. When a champion passes the finish line, if he has to repeat his feat to infinity, he is unable to do so. Unlike, when Jesus has liberated from a sin, the victory is acquired and multiplies, this is the most wonderful, because the most unexpected and also confirms to us that it is not us who have accomplished, but quite Jesus in us.

We are obviously talking about the final result of the victories to be achieved and not the situations in which God works our heart and asks us to refrain from this violence. Everything in us will then be claiming violence whenever something will make us suffer. This suffering, then unbearable, we will sometimes go up to "fight with Him in our prayers," when He asks us to repent. We will always find false carnal pretexts that justify this violence, the others deserving it right.

The victory over these attitudes will sometimes come quickly, but will often require a lot of time and even more. A day will come, however, where in our good will we will begin to ask for forgiveness. First victory, N<sup>th</sup> relapse, and the process will start again, once forgiveness, twice forgiveness, fifty times forgiveness, nothing will be good. **Turning us then to Jesus, we will say to Him "Lord, I cannot, I see that it would be better for me, but I cannot... Lord, only you can give me the desire to do it and the strength to do it because I think it's good for me, but I cannot."**

**Nothing, indeed, is obtained without a real repentance, a fierce will to agree with Him one hundred percent, but also a capitulation to believe us capable of accomplishing good on our own. In the hope of the last resort that only He can make us victorious, we will humbly ask Him to carry our Cross. It will certainly not be an easy way out for us, but rather the total recognition of our inability to put into practice what we recognize as good.** That is why we can once again quote the Apostle Paul who tells us in (*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.//*

As Simon of Cyrene carried the cross of Jesus, Jesus will carry ours. Once, sorry, twice forgiveness, three times, and there ... At the very moment when once again we will be about to reproduce this eternal error, a light will appear in us, sometimes like a flash, sometimes by a simple awareness of the trap set by the enemy, the understanding will be instantaneous and to that we will say: **"NO"!**

It will be the day when God, in his mercy, "like a rope offered to our misery" <sup>1</sup>, will have revealed to us the source of our error and will have given us to be victorious in a dimension equal to or greater than that which had written our mind. Sin will not have been committed, and we will have said: NO to the bad reaction! The carnal spirit that incited us until this time to this violence both in our hearts and in our minds will be defeated. He had been guiding us to the error since the day when, in all bitterness of to be felt us abandoned by the dad we loved so much, we had begun to hit into that big teddy bear that best represented our father.

Our surprise will not stop there, however, because if during these periods of internal fight we will have been directly involved, although often excited by "our" result so unexpected, we will not stop to live or drive, if the thing happened while we were driving. Five minutes later, a driver cuts us the road off: To our surprise, contrary to all our habits, a simple nod. "Hey, weird, I did not get angry!"

Another circumstance supervenes, same reaction, a third, a fourth, "well, there, it's enough!", but as paradoxical as it may seem to us then, we will not have reached the violence. It is in this that Jesus gives us to be conquerors of our bad "instigators", and that we can become external admirers of our own changes.

In addition to the forgiveness of our sins, Jesus gives the ability to sin no more to those who want to follow Him with sincerity and truth. God does not take pleasure at the eternal dimension of sin,

repentance, sin, repentance. He wants to bring us to the victory that He Himself has won for us, not by masking what already exists by a carnal spirit better channeled by a greater rigor of the word of God, but by giving us the authority on what fools us and harasses us. If we wanted to adopt a more current, computer-related language, we could say that the handwriting of the carnal spirit that led us was crushed by the one downloaded from the Holy Spirit.

Some temptations will come in the following days or weeks, as if to test us, but these will appear to us almost simple, as external to ourselves. If we do not give them reason, we will no doubt still refuse to be rejected as a normal thing, but our suffering will never reach its old limits that previously tortured us. Our momentums towards others, impossible in the past, will be crowned with success in any other part of our life where this violence made us weak, while we considered ourselves strong to be violent. We will be amazed every day by the things of God, and we will also understand how many parent-child conflicts go unnoticed by all, but build us however.

The wonderful and the supernatural one, is to discover how much this instigator was a cool customer at our expense in the other parts of our life, whereas we had been agreed with him in so little part in our eyes. Through our carnal logic constructed by suffering in an intrinsic search of happiness, Satan is the one who extirpates the reactions that destroy us.

As we looked at it there are few pages, Jesus, born of God, from the womb of his mother, did not have this old software of the flesh to die as we have to do it ourselves. To be found without spots, he had to keep it blameless. The least of all the smallest sins that He could have committed would have given Satan's rights to claim him to God in death. If He had let Himself be tempted by the least of the smallest transgressions of the Jewish law that God gave to Moses, He would not have been without imperfection in His soul. We would not benefit in Him today of the all potential of our soul's purification.

Did this prevent Him however, from going through the reference system which is the flesh? Absolutely not ! He kept his free will in all spheres, to take the right path or not, giving reason to the Spirit of God or the trying to see who can get the upper hand that is the flesh. Apart from His mission to remain pure, in relation to ours which is to purify us, His task was one hundred percent the same, and His possibilities of going through the reference of the flesh or the Spirit was also to one hundred percent the same. That's why He says "I'm coming oh God to do your will". Compared to us, this emphasizes that even with the baptism of the Holy Spirit, we keep our free will to use or not the guide of our flesh or the Holy Spirit.

This power, this information's channel is therefore only a free access that we can always bypass. That is why it is easy to use the Holy Spirit in serene and thoughtful conditions, out of any jostling, in comparison with what our flesh can consider just. The thing on the other hand, is complicated greatly when we choose to remain TRUE, and that our flesh spontaneously brings out our bad human nature during unexpected confrontations, related to the hubbub of the life and the reflex conditions that it generates.

**It's why, in order to emerge victorious and without carnal compromising, we must be renewed by God in the image of what we read at the beginning of this chapter. "I will put my laws into their hearts, and in their minds will I write them".**

*The entire difference between the work we have just described and the only baptism of the Holy Spirit is the meaning of these two words: "I will **put** my laws into their hearts", it is the baptism of the Holy Spirit, Jesus puts down the initialization to the rewriting of our soul as well as our mind, and "in their minds will I **write** them", by our collaboration with Him through this new logic, Jesus comes to rewrite our neurons located both in our soul and our mind. If this were not the case and that the baptism of the Holy Spirit would rewrite the neurons of our brain by itself, it would mean that we do not have our free will between the carnal spiritual dimension of Satan already built in us, and the spiritual dimension of God in Jesus Christ, indispensable to our reconstruction. Satan would therefore have the right to complain to God of His favoritism towards Jesus, since a simple sincere choice on our part towards Jesus would allow it to sweep away all the already inscribed and recorded behaviors that we ourselves have justified and that generate our belonging to the animal kingdom of Satan.*

It is therefore through our will tested to one hundred percent to exceed our own original carnal construction, just when we reached the culmination of our animal psychology and that the choice to follow the bad reactions programmed by Satan or saying yes to Jesus, we can open the door to

rewrite our neurons by Jesus in His logic of the Love of our neighbor. This is also the reason why it is the violent ones who seize the kingdom of heaven.

To agree with religious attitudes recognized as good because they are inscribed in our collective memory, actually only gives a better impression of equilibrium to our carnal dimension limited only by fear, which generates a greater carnal self-protection and leads inevitably to drifts or extremisms, as we will see in the following paragraph and chapters.

## **5) The simply religious sincerity**

At the opposite of this happy and balanced spiritual attitude subjected to repentance and the transformation of ourselves **by** the God three times Holy, Father, Son and Holy Spirit that we follow by faith, that of simply agree with just rules, in the same way that we can take sides for a person or human realities, without going until victory against the carnal spirit in us, produces the opposite result in our soul.

If we can speak of simply religious sincerity, it is because this attitude does not produce a rewriting of the soul in the logic of the Spirit of God, **but generates the adoption by our carnal soul of additional rules to those already existing.** The word "religious" does not become pejorative, because it justifies on the contrary a great willingness from the part of the subject in question, to put himself under the observance of these new rules in order to be pleasing to God.

Nobody really escapes this kind of attitude, and we could almost say that this behavior is inevitable before reaching the renewal that we have just seen before, which is why we must always remain moderate in our remarks towards this attitude. It goes without saying that if it is practically impossible for us to avoid such a transition stage, during this period, we must remain vigilant not to enter into any condemnation of anyone who does not act in our image of the "good". The trap that is then offered to us is indeed to act in an authoritarian constraint of the respect of the word of God already on ourselves to oblige us to respect, often at all costs, the image that we consider good, whereas it was born in us from our collective memory.

The problem is that this carnal image has been built and has been conveyed over the centuries by sincere people but who, having acted driven by their carnal register, have often become very eloquent and often convincing because of their desire to surpass their own fears, and it is from their allegations that we draw the image of the good actions that we must multiply to be pleasing to God according to the word of God. The problem arises from the fact that instead of observing **the result in us**, we are working to remake the world in the image of our carnal dimension **in order to fulfill the objective, believing that we are already transformed because possibly bearer of the Holy Spirit.** As if we did not need for ourselves transformations, since our understanding and carnal construction are already balanced according to God, by the rules to which we have always more or less proved right.

We are then trapped by an authoritarian perseverance both on ourselves and on others, who must then more and more resemble us to receive our approval. This attitude, however, gradually leads us to reject the errors of our spontaneous reactions to those who have generated the circumstances of our sins. As long as in the presence of these people (or circumstances of life) we can be winners of what we consider evil, the perpetrator of the conflicting events in relation to our understanding remains someone acceptable to us from whom we must be suspicious of more and more, but to become a Satanic rascal, from whom we must protect ourselves at all costs, if, in his presence, we ourselves have fallen into a bad reaction, or if we consider that he is trying to drag us into it. We then hold these circumstances or that person for responsible from all that has caused us to react badly beyond our limits, and those we are preaching otherwise, in order to look at us pure and honest in the condemnations that we carry against him, without to repent, nor on our part, of errors in these circumstances, nor even of the condemnation which we know not to have the right to carry against him.

We are not worse than others when we fall into this carnal attitude. We are simply trapped by the enemy of our souls to remain in an inferior spiritual dimension of the flesh, making it even grow to the point of sometimes justifying more and more extremist solutions to protect us. It is then that to

remedy the temptation of evil, some isolate themselves from the rest of the world by four walls of stones, in order to preserve their souls from "perdition". Others, confronted with the need to live in our society, lay walls of slanders, disdain, hypocrisy or other carnal spirits as a barrier to their temptations.

It result of this, some infirm people, the lame, the spiritual blind, and, as a direct consequence, some nagging people, demanding, and full of condemnations. These people increase the size of their flesh by this attitude, to better silence their lusts. In order not to reproduce what they consider to be "sin", they remove it from their eyes and from the look that others might have on them. These are, of course, these "unfortunates" that we will most often be heard accusing others, "source for them of sin" and putting forward the name of God. They will participate in their turn to perpetrate the carnal image of the word of God and God Himself to which they have given reason, from the collective memory that Satan has generated over the centuries.

This dimension is only the deceptive appearance of the enemy. The first deceived, and therefore the most to be pitied, are those who act thus, for they cut themselves off from a possible victory, as we have just seen in the preceding paragraph. They compare their souls with the word of God, even with what the Holy Spirit shows them so that they ask for forgiveness, but led by an analysis of which their mind remains master, they act in the opposite hide it, cover it, bury it in the deepest of their souls, behind ramparts of stones or condemnations.

The resulting spiritual action is the same as that of humanly chasing a carnal spirit without replacing it with the Holy Spirit and of which Jesus describes the result in *(Matthew 12-43/45) But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it].*

*Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned.*

*Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.//*

It is so for those who, rather than repent of a bad reaction, reject their fault on the other, as being themselves above such behaviors, but whose lack of repentance does not allow the Holy Spirit to take the place of the carnal spirit. This attitude that makes them change others rather than change themselves, leads them unfortunately to become more dependent every day on the enemy of our souls by the return of more evil carnal spirits, until sometimes falling into fanaticism and religious fundamentalism.

Religiosity is unfortunately in the initial construction of each one, since we are all descendants of Adam and Eve. Moreover, it is not necessary for us to perform an act for sin, because to justify the covetousness of it in our hearts is sometimes worse in the eyes of God, because lived then hypocritically. Some are fully aware of it, others a little less, and some not at all; but on the pretext that some are deceiving themselves and sometimes abusing others, that would they make them holy?

If we wanted to play with words a little bit in French, it would more often make them "As-à-Saints"<sup>1</sup> because they always criticize what they are able to "sin without doing", unlike their murdered victims who are sometimes able to "do without sin". In the eyes of those who follow them, they remain the "Aces" that must become to be pleasing to God, while for the majority of them, the main hobby-horse remains sexuality, as if to better flagellate their own desires of lust.

**1) As for saint:** Pronounced quickly means assassin, pronounced word for word means an ace for the saints, the Christians.

In a general way, they do what Jesus denounces in *(Matthew 23-1/4) Then spoke Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.//*

Many unfortunately draw their references from the image of God through these people, because they are the main accusers of any balance that God wants to give. They are always the slanderers

who make fear prevail and never the advocates of others as Jesus asks it. They then use the word of God for the benefit of their condemnation, but as paradoxical as it may seem at first sight, they announce the truth, however, since they condemn men to not already possess the "results" that God wants to gradually put in each of us for the day of His return, starting with them.

**It is useful to realize that the spiritual field is all that is real, even if we do not see it. Any reason not in conformity with the Spirit of God necessarily leads to a carnal trap which will snap shut sooner or later on its author.**

**It is the fruit of this mechanism in people not worse than others, associated with that of Judah Iscariot, who nevertheless produced the crucifixion of Jesus** (see page diagram: shared heart).

We must remain very clear however, even if some Christian teachings may possibly generate more easily than others such attitudes, the problem remains individual. The personal behavior of each one will have, it is true, an effect on the group mind, since the "soul" of the group is constructed in the image of the individual soul, but every Christian is responsible for his own acts before God. No one will be able to say on arriving before the LORD "yes, but so-and-so said ...". This is what we are agreeing with today that will make us what we will be tomorrow, whether the day Jesus comes back or He will take us by His side. He said it, **that which is born of the flesh is flesh**, and **that which is born of the Spirit is Spirit**.

*Above all, we must not condemn anyone who has fallen into this trap of increasing the flesh to the detriment of the revival of the Spirit for many years, because it is undoubtedly in this increase that the sincere person will be able to take awareness of the phase difference that exists today between his desire to advance in the will of God and the result that he can himself see in him. Our motivation must be to release each one from his mistakes, even if not yet repented, and not to condemn him because of his behaviors which are certainly reprehensible and cut him off from the Divine Grace. In the parts of ourselves not yet renewed by the Spirit of God, we are all part of these unfortunates for the sole reason sometimes not to be condemned by those around us.*

*We must be objective and not spread into conjecture. If we can not go another way than to agree intellectually to the rules of God right, before our spirit is renewed by the Lord Himself, through the fight we have to lead by faith against the carnal spirit on which all our understanding and reactions were built, the important thing is to know how to emerge victorious as we have examined in the previous paragraph.*

*In order not to offend anyone, we will say that for a greater or lesser part of all those who are sincere before God and try to lead the good fight of the faith, no doubt have we passed for a certain percentage of our reconstruction of the Spirit by the good path of the preceding paragraph, while for the remaining part, which is often the most important, we have remained in a similar error to that described in this paragraph. This is why we must ask God to open our eyes to such actions from our part, because if no one is exempt from this path, each of us will be held liable for his not repented sins, especially if God has made available to us in Christ Jesus the baptism of the Holy Spirit to make us victorious to the point of generating His Return. If we are sincere and ready to seeing what God can show us, we do not risk God does not answer us back to such sincere prayers. If we see ourselves reacting so sometimes, it is also the proof that we must still and always let ourselves be led by the Holy Spirit to become aware of these little things remaining. Our balance in his presence is at this price!*

That is why we will now turn our eyes more objectively and try to become aware of certain collective errors, whether it is in the excesses of rigor or in mind warp toward philosophies and excesses of all kinds. Beyond our defects related to our human nature, however, we will try to highlight what the people of God can bring good in the awareness of everyone to find his true balance in God through Jesus Christ his beloved Son who wants to grow our own personality, while allowing His nature of Love to be reflected.