



## **BOOMERANG EFFECT**

### **CHAPTER 15**

#### **Those is better not to be**

Since the beginning of this second part, we have tried to understand what the good or bad spiritual approaches were. Our aim was to take stock of the reactions that bring about a real renewal of the heart in conformity with the Spirit of God, and not a position in simple attitudes interpreted through the initial language of the flesh. If we would stopped at this description, our overview would not be complete, and we would soon fall into the "everyone is beautiful, everyone is nice."

Let us never forget indeed, at the risk of being abused by some, that of the twelve apostles called by Jesus, one of them, Judas Iscariot, the son of perdition, sold Jesus Christ for thirty pieces of silver, the price of the potter's field, the price of the field of blood. Do not forget more, that if he received thirty pieces of silver by way of the price of his treachery, that he had found a buyer. He was not alone, which we often tend to forget, because the others were even a lot of more numerous. These numerous people were no worse than others, but had passed through the great gate, the one by which it is easier to suppress the life that God wants to give us in abundance, rather than to work hard at repentance to the Cross. Given that the liberation of the soul from those who do so has not been accomplished by the victory over the temptation and the carnal spirit, their basic carnal images find then to become the motor images on which will come graft more and more sectarian spirits to protect them from the return of sin. They become thus increasingly driven by extremist and radical behaviors resembling them in their strict liability.

They might then realize that their reactions are always leading them to the opposite of the example given by Jesus, but since they have entered the logic of condemning everyone they consider to be the engine of their own sin, they sink in the same line of conduct as those who sacrificed Jesus. They can go as far as to exterminate at least by the language, anything, and those, that is not similar to their own carnal image. It is from these people that a large part of society derives its image of God according to a bogeyman, because they are often the most vehement and caustic. They remain sincere with themselves in their approach to God, but if they claim their belonging to Christ, they generally demonstrate the opposite fruits. They have simply justified a bad solution that leads them tirelessly towards behaviors that they condemn in others, in a religiosity<sup>1</sup> conceived according to their own personal mode. This does not mean, however, that they find themselves isolated, because their grouping in front of another type of religiosity built on other carnal bases, leads them to a confrontation, of which each one is a spectator through all the wars of religions. They therefore remain sincere and true according to a carnal logic to which many can give reason by certain national fanaticisms that we can notice throughout the world, but no longer correspond to the truth of the Gospel as a whole. Given that the "fruits of the spirit" in them are no longer located in the Spirit of God, but in a carnal ideology, there is nothing surprising that they go so far as to give reason to people such as Judas Iscariot, to support a religious traditionalism. This is a plague of which everyone can be or have been more or less carrying the virus, and especially in some secret gardens of our lives.

## 1. Religiosity: Effect of sensitivity on religious attitude, leading to a vague personal religion.

We have not tackled the theme of Judas in any of the preceding chapters, because there is a very great difference in the eyes of God, between the Christian who falls into sin, trapped and blinded by the enemy in various forms of seduction, and the personality of a second Judas. Their behavior and actions will sometimes be alike at first sight, but will be driven by often opposite motivations. **One, Judas is in the justification of his covetousness by his apparent belonging to the people of God; the other is in a search to be pleasing to God despite the error of his covetousness.**

Why, second Judas? Because there were already many others, but also because they all look a bit alike! They live in greater or lesser scale naturally, wrongness and falsehood instead of truth. They are no worse than others as humans, and we will come back to it further. They have simply fallen into a trap of the much larger enemy, their unconsciousness and presumptions dragging them into frauds such as those of Judas, which the enemy will use to bring down even if possible, even chosen. Satan will therefore be able to use them in very pernicious circumstances, opening wide the doors of manipulation to those fallen into religiosity by the misuse of [their good "tool" which is the Holy Spirit, see page 132.](#)

Let's look together, some passages relating the very personality of this Judas Iscariot, (*John 12-3/6*): *Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says, Why was this ointment not sold for three hundred denarii and given to the poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it].//*

How much the last two sentences bring out that hypocrisy and dishonesty attached to the very personality of Judas! But let's look again (*Matthew 26-14/16*): *Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, What are ye willing to give me, and \*I\* will deliver him up to you? And they appointed to him thirty pieces of silver. And from that time he sought a good opportunity that he might deliver him up.//*

Judas Iscariot, who had followed Jesus for three and a half years, and who had seen all the divine miracles performed before him, nevertheless preferred to all this, thirty pieces of silver. If we look only at greed, covetousness and the love of money, we could falsely consider the motive money of his actions, but to arrive at such unconsciousness one must look far beyond to the nature of the two opposing worlds, one of which is destined to disappear.

This same passage is besides related to us in (*Luke 22-1/6*): *Now the feast of unleavened bread, which [is] called the Passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people.*

*And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve. And he went away and spoke with the chief priests and captains as to how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.//*

To reach the paroxysm of treason, we indeed see, as we are told, the work of Satan himself, entering into Judas Iscariot. Judas did not seem premeditated this deceit, before Satan entered him, but because he had come from the beginning with falsehood, hypocrisy, greed, and dishonesty, Satan could make from him what he wanted, at the time he wished. He, in his sickly jealousy well concealed by attitudes generally opposed to his covetousness, which only showed in petty larceny, he who had perhaps always harbored resentment and growing hatred towards the one who represented the greatness that he was not, like Hitler in his early days, interpreted it as a good opportunity to take the place he deserved and that an intruder had stolen to him.

Whether they call themselves Judas Iscariot or that they are the unfortunate descendants, because of the cunning of which they believe themselves to be superiorly invested, they will gradually become masters in the art of lies and concealment. Their own desires, their own covetousness, their own vengeance then replace more or less progressively, every rule established by God, and their good sense obscures by pride, can no longer then discern between the relevant and the incoherent.

So, what are we will extract for ourselves? Shall we say that we are all Judas in power? Or shall we say that he was the worst, the only one, the unique and that there will never be others like him again on this earth? The one who, saying he is a Christian, continues to act with hypocrisy and dishonesty, will sooner or later be obliged to realize it, if it has not always been. He who is sincere before God, will certainly know himself sincere, whatever men may possibly reproach to him, but will sometimes have more difficulty in remaining convinced of it, because of the small residual ambivalence that we have seen in previous chapter, between his carnal truth and that of God. This is well reflected in the parable of the Pharisee and the taxman (see Luke 18-9 / 14). The one who lacks sincerity and truth of its own, will have felt relieved not to have been discovered during a confrontation for example, so small it is. Without any doubt, this one will himself be considered cunning enough to thwart all the so-called discernment of Christians, putting himself in some way above what God gives. This, however, will not be **his own cunning**, but rather that of Satan, because in his pride he will have forgotten only one thing: The turkey of the farce, will not is the other, but him alone. In the nonsense where leads him the ignorance of the dimension of God, he thinks himself more and more stronger, and underestimates God by pretending to ignore Satan, the father of lies, who will lead him one day or the other to hang himself. Even though the Christian in front of him would not tell him off on his conduct, would that mean that he was duped? Jesus did not always told Judas off about his bad deeds and yet He knew his nature (*John 6-68/71*): *Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.*//

No one can deceive God! It is certainly possible to deceive many Christians, because we do not always have sufficient proximity with the Spirit of God, or the simple acceptance of what he reveals to us sometimes. It happens to us to reject the voice of the Holy Spirit when he tries to make us understand that we allow ourselves to be seduced, and on the contrary, to fight those whom he himself would like to see us protect. Without a doubt, the cause is our lack of sanctification. Forgive us, Lord. If we were indeed sanctified, this kind of character would certainly continue to exist among us, but everyone would know how to discern them as Jesus had known how to do it from the beginning. It is also an additional interest to advance righteously before God, expecting Him to guide our steps in all circumstances.

Some may have some doubts about the existence of Judas in the midst of us nowadays, in assemblies that manifest the gifts of the Holy Spirit with often a lot of fervor and in which even healings can be dispensed with and miracles. We must not forget that "where the body is, the vultures assemble" (Luke 17-37) and that the closer the local church is to the manifestations of the Glory of God, the more the enemy risks losing much. (*Revelation 2-8/9*): *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*//

Still in Revelation, Jesus said to the Church of Philadelphia (*Revelation 3-9*): *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*//

We will return later, on the second part of this passage, but for the first sentence, Jesus describes the situation of the times to come through the mouth of the Apostle John. In our churches, our assemblies, those who can claim to be Jews and not to be so, are the "Christians" who can call themselves Christians and are not so in the desire to advance towards the very nature of God. They are people who, especially in their language, adopt a lot of misleading attitudes, but they do not really desire from heart, to do the will of God. They are only there because they find in it a personal interest, such as for Judas to plunge easily into the purse. For others it will be for example to dominate somebody with a high hand over a parent, that they like but in a spirit of rejection consider themselves repulsed, or would like to be superior to him to be better admired, but as they believe do not get there, they prefer to destroy it to no longer suffer... The whole panoply of human deficiencies can be true.

In the spirituality corresponding to the Churches of Smyrna and Philadelphia, because of their proximity to God, in each of them these pawns of the synagogue of Satan will be at least



discovered. In the spiritual dimension of the other five Churches, which is by far the most numerous on Earth, it is not said that they will be protected, but because they are not discerned, they will be able to reign with complete impunity. The enemy needs to grow, spiritual contexts in which he can acquire incognito a stature recognized good Christian, as was the case of Judas for the other eleven, to destroy if possible in his time, even the chosen. He will then use, to achieve his ends, the masses of those who only follow leaders for a need to belong to a group and feel strong. What was true in the religiosity of the Pharisees remains true today for any church living religious doctrines and not communion with God. Therefore, if we do not want to be part of those who will give reason to the Antichrist, to the detriment of the return of Christ, we must preserve this presence of God, by our sincere advance in sanctification.

Religiosity certainly leads far away into fanaticism, until it often produces murder, as we have already seen. It is also the direct complement of what allows a Judas to bring destruction within the very people of God. The proof is made by the crucifixion of Jesus, because the two systems prepared by Satan complement each other, even if they use almost opposite human behaviors to arrive at the common result. In the fight that Jesus led against the Pharisees and the religiosity in which they had fallen by their carnal interpretation of the Law given by God to Moses, we can perceive how much they had a certain search for truth, in the passage from the stoning of the adulterous woman (see John 8-1 / 11) even if more often, their behavior was conditioned by the reactions of their environment, rather than the correctness of their attitudes before the LORD. *(John 12-42 / 43) Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess [him], that they might not be put out of the synagogue: for they loved glory from men rather than glory from God.*// They had initially a search for truth according to rules of human dimension, to which they had given reason, until to make prevail their error on the truth and to commit the irreparable, while for Judas we find an unfortunate senseless, harassed by a suffering that the enemy then uses to train him in alliances that he considers relevant to achieve his ends, which is why, when he realizes what his incredulity has done from him, he will hang himself. It is the dimension of the one who arrives among us with a heart made tortuous by the carnal need of the recognition sometimes of a single human being, who will then feel loved only if he receives the recognition of others and for whom the lie becomes a necessity in which he blinds himself, persuaded to be a Christian. He then enters into an instinctive simulation from what he learns from the testimony of others, which opens to him the doors of the recognition of men. It is, moreover, this recognition of others, without which he could not grow, which makes him sink every day more into the joy of his own possibilities of personal justification. As far as he is concerned, unlike the one who can become religious, it is not the desire to be pleasing to God has prevailed on his initial conduct, but the opportunity to use the name of God until the eventual a simulation of the Holy Spirit, of which he may think himself to be sheathed, which has allowed him to attain his ends, as futile as they may appear to him many years later. Therefore, when this unfortunate turkey records the culmination of his fraud in relation to his original motives, he will hang rather than repent, while those fallen into a fanatical religiosity continue to accuse and rejoice in their clairvoyance.

It may be that among you, influenced by their personal sincerity and perhaps by their baptism of the Holy Spirit, some still cannot imagine that a human being, if not Satan himself, for the purpose of destruction, can enter into such dimension and that in them arises the question: How is this possible?

On the one hand, it is not by the joy of giving reason to the error, but by the suffering, the misery of the human condition, that some are trapped thus, and on the other hand, the one who does not has not received the baptism of the Holy Spirit for various reasons that God knows for everyone, but has a rather good intellectual coefficient, without being a genius, can imagine having already benefited from this Grace of God by the adoption of attitudes similar to those around him, while Jesus awaits his repentance to communicate Him to him. If Jesus would sheathed him with His Spirit before it was so, he would elevate the simulation of the human spirit to a value identical to the Spirit of God, while the construction is opposed to it. This is why Jesus wants us to demonstrate all the values of His Love, to be able to bring these people to make a difference with their personal results and ours. Conversely, if those around him, themselves blinded by his false

appearances, comfort him in his error and go so far as to idolize him in the church, as we had been already witnesses, how will may he himself become aware of his misery?

That is why; when we discern them we must love those who have fallen into such traps and leave us lead toward them if God asks us, without however going further than the Lord desires, without letting us be seduced by their misleading attitudes. It would be on the one hand to put us in a complicated situation for ourselves, but it would be above all, to push the person into his usual incomprehension attitudes, as are quicksand. Our only purpose, then, is to take on the nature of Christ ourselves, for we must forgive the sinner, but be careful not to go so far as to forgive sin. The Lord does not destin us to cross out all the actions of these people, as a well-oiled humanistic philosophy, knowing that we ourselves are sinners and that, therefore we must forgive everything. Jesus accomplished everything by Love for us, knowing each of our mistakes, each of our pitfalls, some of which are similar to those of those poor unfortunates who end up hanging themselves. The Lord therefore asks us to see everything, to understand everything about their frauds, but to love them anyway. Once again, if we cannot, it is not them that we must incriminate, but what leads us ourselves not to be in the image of Jesus. It would certainly be easier to close one's eyes, for many "good" reasons all the worse than the others, as Jesus could have done when Judas made this remark on this perfume. Jesus did not accuse him, but told off him softly.

He could have corrected him again and again with apropos and authority, so that he would convert, but what would it have been about the words of Isaiah, (*John 12-39/41*) *On this account they could not believe, because Esaias said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes, and understand with their heart and be converted, and I should heal them. These things said Esaias because he saw his glory and spoke of him.*//

The Glory of God is in Love; and Love, if we do not personify him ourselves, raising us against the attitude of Judas, without rejecting them or condemning them, can we claim to be part of the Philadelphia Church? This church of which it is said to us as we have just read: I will make them to come and worship before thy feet, and to know that I have loved thee!

Only the one who will be part of this celestial entity already on this earth, will be able to reach this higher dimension to be recognized as being loved by God, even by "Judas". This dimension is found in the in-depth work of our hearts, as we see now, because no more fraudulent maneuvering of the enemy or his "servants" will then be able to reach the one who has entered this dimension through the Grace of God.

It is not by power, nor by force, left to the dimension of the flesh, but by my Spirit says the Lord. The rivalry of power or force cannot change anything in us, because only his Spirit is capable of transforming us, if we concretely follow Him by faith, to the point that we manifest through our life, the perfect Love of Jesus Christ, who will make us recognize as having been loved by God. We must aspire to this only for the Glory of God and we will surely give to others the desire to come to God, even for those who are the most distant. We must not look to the "Judas", but certainly be ready to discern them among us, if we do our part, God will do His. It will only be in these conditions that we will be able to see miracles of conversion, such as the conversion of "Judas".

Did Jesus not tell us in (*John 14-11/13*): *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; **and greater works than these shall he do;** because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*//

The works of which Jesus speaks to us, when He tells us that we will do things greater than Him, when He raised Lazarus after four days of the tomb, are works of this type, those that the context of Christ Suffering came to accomplish the law, until giving His life for the forgiveness of our sins, made it impossible for Him to bring those who were to sell Him or crucify Him to the conversion. Otherwise, He would never have shed His blood for the forgiveness of every sinner who repents.

What was then made impossible to the suffering Messiah, not because of Him, but because of us, is possible to Him who now sits at the right hand of God the Father in heavenly places, if we follow His ways, guided by the Holy Spirit. We must expect that the Holy Spirit to lead us one day to make them aware of the bad origin of their nature, even if we have to expect even more serious frauds from them that will give us a time the impression of losing. If we do not do it out of presumption, but driven by the Love of Others, then do not tremble, God will be faithful.

I will not go further on this subject, because what else would I have to say, if not to put it into practice? I could probably warn about various characteristic actions of these humans probably not worse than others, but what would it change if each one does not see Himself guided by the Holy Spirit? Every Christian would then enter into a morbid suspicion of others, without realizing that it is in the confidence in God that discernment and victory are found.

So we are not looking for them, but let us, however, expect to meet them at any level in the church, without fearing them. If we seek sanctification ourselves according to the path that the Lord has chosen for us, without to take a lot of persuading, then let us remain in peace, it is He who will us show them. The Lord will not do it for that us to fight them, but so that we let ourselves be guided by His Holy Spirit and participate in bringing them out of this impasse of perdition.

The "level", to which we will meet them within religious congregations, is of little importance, because the Apostle Paul spoke to us of some of them in these terms: *(2 Corinthians 11-13/15): For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.//*

**Let us know therefore not to fear them, but to love them as Jesus requests us to love our enemies. They are not our enemies; on the contrary, only the one who leads them is our enemy; Let us then know to respond to our call to defeat him: THEN we will be called sons of God!**

**It seems to me there is a lot on one's plate???**

**No doubt, but the best is before us.**