



## FRANCE AND GOD

### CHAPTER 7

*Hebrews 12.14 : Follow after peace with all men, and the sanctification without which no man shall see the Lord.*

*Matthew 5-9: Blessed are the peacemakers: for they shall be called the children of God.*

### The God's people sanctification

The skimming over that we have just carried out on the fundamentals of the Christian faith with alive God with which we can “converse”, allowed us to highlight work that God wants to realize with us in report of that achieved by the observance of religious rules and the carnal application of those. In Jesus-Christ, God wants to lead us to meditate and act from the heart towards the intelligence, while our analysis goes in the opposed direction, from the intelligence towards the heart. We will not extend in this work on the progression from the Love of god in us by the release from the heart, as it is treated in “To Boomerang <sup>1</sup>”, but will look at the difference between the Christian ideal in Jesus-Christ and the result obtained in our various religious societies, then civil.

We will widen our glance on the world that surrounds us, for better perceiving the need for a collective realization for turning us to God in any share of our life. That will lead us to another expansion in the following chapter, starting from the various accounts that we gave, historical, psychological and spiritual. We will then look at the international policy that affects so much the life and the evolution of million people.

We saw that the keys of the kingdom were given to Jesus, but who He waits the hour of God to enter. This hour that will see the exit of the prince of this world, Master of our flesh, to leave the complete capacity to Jesus that was found victorious according to God, who will come to this time: **“to overcome the nations and he has rule over them with a rod of iron”**.

1) Code of ethics number 2, Chrétiens de l’Espoir.

This hour is certain, incontestably truer than our will of peace. She besides answers for such obviousness of need for the survival of our planet, than to imagine the opposite would be to consider our carnal soul, higher than the Spirit of God. In a most total explosive terrestrial context, with technologies more and more “packed with explosives” for planet, how not to understand that all this amalgam, be able to always remain governable by our old psychological nature, that is the flesh? This one, in spite of the good will of each one, does not make it possible to reach the true integrity since it is submitted to the prince of this world, himself untruthful, as Jesus said it to us. What then are we attached to? God asks it to us!

This is why we all are concerned with the title of this chapter and the verses that are attached to it in link to sanctification, that we are simple human, couple, group or nation. Sanctification is the principle that God gave like image of the progression of the soul through its advance of purification, knowing that any carnal dimension produces a sin liable to dead in front of God.

The Old Testament is very speaking on this subject, because it is the physical representation on the level of a nation, from what occurs in our heart in New Testament. We thus find there, the image of the sacrifice of pure animals whose versed blood covers the sins of the repenting person and also best possible food for its body brings to him. In New Testament, since thus the arrival of Jesus, we note the same symbol located spiritually at the level of the soul of the one who is repenting, and obtains the

victory over its carnal construction in Jesus-Christ, as we already saw. Mental serenity leads then to a balance of the body, which did not come to replace the good recommended food, but to supplement it. Sanctification is not born from a barbarian ideology in connection with Hebraic manners and habits corresponding to the time to which God appeared to His people. They were not certain primitive tribes such Incas, which ate the heart of their enemies to appropriate their forces, their vigor, their courage. Sanctification is not either a subterfuge that allows to the man to do assume his faults by Jesus, while bringing some virtue to rites of substitutions, as some think it. If she is lived according to God, she is yet not significant of a cruel or dominating despotism of certain members of a religious order, who impose their laws on weaker than them for better "breaking them" in their own wills.

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The word, sanctification, is therefore "barbarian" for some which see in this step only one sanguinary obscurantist form to deal with problem, and is being for others, equal to religiosity. This action however represents only the need for advancing in the construction of the language of the Spirit to the detriment of the one of the flesh, this primitive logic registered in each one of us, whose revocation will be simultaneous with the application of the verdict whose Satan is the object.

The one who is baptized of fire will continue to be sanctified, will thus receive on this earth, and a little more with each victory over its carnal dimension, a balance according with God led by the love of its next and a peace which will exceed any intelligence.

Without sanctification nobody will see the Lord, as we reports it Hebrew 12, with which we could add the words of Jesus, "if you do not become again of the small children, you will not see the kingdom of heaven". More somebody comes to God in the good attitude of a heart **sincere and true** like that of a child, more it will be possible for him to enter perfectly the ways of God, but more he will be fragile, therefore easy to wound it deeply. With the image of the minefields which have occurred in childhood, as we treated in the chapter "the flesh the war", the reasons of these wounds will not be always due in the middle of birth of these Christians.

The inevitable afflictions, related to the Christian birth, can also be due to the bad interpretation of the Christian word by the subject itself. A lot of people consider the Christian medium like having to represent a haven of peace in which the life passes as by magic. Those who think that, are thus made all the more fragile **because they confuse what will exist when we will reach all the spirituality of Jesus, and the way which lead to Him. We are today only on this way, but nobody arrived.**

This is why we do not have to comprise us as followers of non-violence who would refuse the combat by acceptance of the sin in an inevitable human dimension, which would then give reason to the sin. We must on the contrary aspire to fight the sin in ourselves and those who would like to persuade us to accept it, without however to let lead us by other reasons than the Love of god towards all people.

It is obvious that our initial carnal imperfections make impossible the perfection of any Christian circle, since as of the moment or we would become in a perfect environment, it would be already made imperfect by our own flesh. The one, who believes to find non-violence in a Christian environment, **thus makes Christian self-centeredness**, considering that each one should be in accordance to image of its good and answer all its aspirations.

To progress in the Christian birth is not therefore to only accept once a kind and complaisant philosophy with the image of the words of Jesus: "if one strikes you the cheek, turn the other cheek". We could add to accentuate the thing, "and say thank you". For much, to behave as a Christian is to act thus, especially with respect to themselves. If it were the case, how each one could be recognized itself sinner, and living sometimes in the flesh? **This is why Jesus did not come to found peace in the world in His purely human state as many peoples would like it**, since he said it Himself in (Matthew 10-34/39) *Do not have the thought that I have come to send peace on the earth; I came not to send peace but a sword.*

*For I have come to put a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: And a man will be hated by those of his house.*

*He who has more love for his father or mother than for me is not good enough for me; he who has more love for son or daughter than for me is not good enough for me. And he who does not take his cross and come after me is not good enough for me.*

*He who has the desire to keep his life will have it taken from him, and he who gives up his life because of me will have it given back to him.//*

There is nothing paradoxical to however announce peace in Jesus-Christ, since peace of the heart and between human is acquired only through the combat carried out with the sword of the Spirit, against the carnal dimension which initially leads any human being to its innumerable wars. The achievement of this peace in us will however not be made by raising the hand once and for all in order to give its life to Jesus during a meeting, not more than by the baptism in the Holy Spirit, if we do not

add our collaboration to it. They will not be either the first victories gained over unclean spirits which will be succeed sanctification, but it will be possibly as many experiments which will make grow our faith as in point one day to fight for a just cause against our own flesh.

We must not deluded us, the Christian approach is not only come down in favor of it, but is an involved process which will lead in the long term to this dimension of balance, if, as we have just read it, we agree to make pass Jesus before any other influence that we will have to fight in our hearts. Christian conversion is the continuation of this purpose, led by the Holy Spirit, in the commitment of a clear conscience in front of God, as we read concerning the baptism. To become a believer is thus not just one history of moment that we must however keep in memory like the most beautiful, but a way of conversion, each time we have to give death to our carnal share so that it reappears in the Spirit.

This is why Jesus did not come to bring peace in the world, but to propose in the heart of the one who first puts God, (Father, Son and Holy Spirit) and who wishes **to fight for a just cause!**

The love does not at all escape from it, since any man or woman born of woman, to take up the word of Jesus about Jean Baptist, has in itself only initial carnal dimension. This one will remain besides in more or less great part, but will never disappear hundred percent before the Return of Jesus.

Also similar to the Love of god we will be able to approach us, a negligible share will give rights to Satan on ourselves. Only the return of Jesus will open the door from birth with hundred percent of the Love of god in the man, during the millennium during which Jesus will remain alone to reign, and we will recur there.

This Love, which Jesus alone can give is not built on individual self-centeredness. This is why Jesus is ALONE to be able to bring us this Peace which exceeds any intelligence, since this Love there is not related to a feeling giving reason to a need for survival of the body, but to a confidence in God to grant this survival, this victory to us, as we achieve his will.

Any other dimension of peace passes on the contrary by a limiting addition; by a more precise limit of our self-centeredness, which gives a finer impression of accuracy, whereas it is again carnal. It is not public acceptance to deposit the weapons and to internally continue to be ready to bite that God wants, but although we ask him for forgiveness through the Sacrifice of Jesus to the Cross of the lack of Divine love in our hearts. It is there the calibration which enables us already today to advance in the will of God beyond the law since alone will remain the Love led by this Peace in us. Jesus said to us, *(Matthew 5-43/48) You have knowledge that it was said, Have love for your neighbor, and hate for him who is against you:*

*But I say to you, Have love for those who are against you, and make prayer for those who are cruel to you; So that you may be the sons of your Father in heaven; for his sun gives light to the evil and to the good, and he sends rain on the upright man and on the sinner.*

*For if you have love for those who have love for you, what credit is it to you? do not the tax-farmers the same? And if you say, Good day, to your brothers only, what do you do more than others? do not even the Gentiles the same?*

*Be then complete in righteousness, even as your Father in heaven is complete.//*

As we advance in the Christian life, we thus have in this passage a means of calibrating our own heart, to realize to us if the work completed in us is concretized indeed according with the plan of God. If for example, we obtain a better control external of ourselves in spontaneous reactions, without to remain in the peace of the heart, it is that sanctification did not come yet to brush aside a carnal dimension whose God wants to cure us.

The difficulty comes however from what it is impossible with our nature, to renew itself without encountering an interior conflict, of size at least equal to that which related us initially to the prince of darkness. They are not thus any more the flowers nor the dusting with the duster like we saw in the chapter the flesh the war, which will make to us victorious for ourselves, **but the conflicts correctly carried out in the love and the respect of others.**

It must not be astonished that in any Christian environment the conflict exists like everywhere, even if in these circles more than elsewhere, they should be generating peace and never go until the rupture of the contact or to the reciprocal judgment.

If certain Christians think that all should always be regulated out of offence and the conflict, it is perhaps they never did not read or recited it "Our Father". There is indeed in this fundamental prayer that Jesus gave us, the inescapable dimension of the conflict as we can read it in *(Matthew 6-9/15) Let this then be your prayer: Our Father in heaven, may your name be kept holy. Let your kingdom come. Let your pleasure be done, as in heaven, so on earth.*

*Give us this day bread for our needs. And make us free of our debts, as we have made those free who are in debt to us. And let us not be put to the test, but keep us safe from the Evil One.*

*For if you let men have forgiveness for their sins, you will have forgiveness from your Father in heaven. But if you do not let men have forgiveness for their sins, you will not have forgiveness from your Father for your sins.//*

If there is not offence, it there would have certainly never need for forgiveness, but if forgiveness were given by Jesus like a Christian duty towards any sinner which is repent, it is that offence will exist whatever we do. We saw it and re-examined, our understandings, our images of justice, built on individual bases, are conflict as soon as we are confronted with different limits.

This is why Jesus did not say, you do not offend the ones the others, but forgive offences. In the same way, he did not say accepts offences like a good and correct thing that the higher man has the right to make towards you, but forgive. Let us not therefore forgive to the sin like an inescapable dimension, but to the sinner who is repent, knowing that we all are born of the same carnal nature created by offence, of which we must separate itself by regulating it most spiritually possible. It is necessary to call a spade a spade, but not to stop advancing in the good sense of submit oneself one to another in the love of our neighbor. There is indeed in the reciprocal contact and the submitting some with the others, this capacity left at God to reorganize our heart, and let Him lead our life to all.

It is not just because we are Christian, that all can and must act according to a stereotype of the Christian life, in an always-identical image standardized in the search for a peace and of a harmony that never denounces nothing bad among us. In his charity towards us, God does not let to us lose himself, while letting to do us as we please without us to inform, and He uses sometimes our entourage for that.

Vis-à-vis the sin, the illusory tendency never to enter in conflict is announced by certain attitudes and humanistic religions. However, it is the best way than we have, to let the other lose itself, because for this attitude is right, it would be necessary to possess a capacity to define in our flesh, the exact share of the "good" and the "evil" through a comparison of images however imperfect. If this possibility exists for each one of us, it is not in us, but in what we must discover of the will of God led by the Holy Spirit who guides our faith as our society advances. **We do not have thus to fight against the scientific discoveries of the society for example, but to integrate us so as to manage them well.**

**It is also why in the most small society which is the couple, the complementarities is so fundamental, and the differences of one will come in working from the interferences from the other. It is again why the need for diversity is quite as necessary between Christians, than between Christian confessions, groups political and of course between nations, as we will see it soon.**

Without us to enlarge on a parallel subject, it is why there is fundamental impossibility to an homosexual couple, to go according to God. The management of an ideal is then governs in the research of the support of our weaknesses by a similarity and not in the difficult concessions related to the complementarities. We do not have to condemn the homosexual ones for as much and must respect them like all human, but the homosexuality that lead them to a simplistic carnal vision of the peace of God, but let's return to our differences.

They are thus perfectly right and good, and must not especially to be circumvented to lead to the ideal according to God. Our aim should not be indeed to preach for our own "parish", by giving reason to our carnal weaknesses and group together us with those that idealize these, to feel us not condemned. In whatever field of our life that it is, God wants to lead us to the capacity to entrust us entirely in him in the dimension of the Wife, with all that represents in respect of the others, taking into account our various interior functions, and of our external actions.

We already approached this theme, but the importance of this word wants that we take time to look at it. In our body, the submissiveness of our cells between them, and has their motive element the brain, comes owing to the fact that they already recognized the genetic signal by comparison one to the other, and the need for being close in the same effort, because good for their own survival. This is why in the medical field, much of precautions must be taken, as well for transplantations as for grafts in general, because if not there is rejection.

We already made the striking parallel between the construction of the individual and the one of peoples and it goes from same way for the wife of Christ. A human wife consists of a multitude of cells, the wife of Christ will consist of all the Christians who will have persevered until the end, although they came from various churches or confessions. They will have done it during their life, i.e. now and until the return of Christ, and will form in their cohesion of the received spirit of the Holy Spirit, a unit similar to that of an human being. This is why each cell of the Wife will be submitted to the Holy Spirit of "the bridegroom", and will remain in the recognition of the other parts of the Body of Christ.

Contrary to much of human husbands whose we could take a bad example, Jesus the bridegroom, began by all to put at our feet. This is why as a terrestrial husband, the one who acts to the image of a dominator on his wife, perhaps respects the image that he received in his flesh, just like his wife

sometimes, but they can pass both beside the Spirit of God. *(Ephesians 5-25) Husbands, have love for your wives, even as Christ had love for the church, and gave himself for it.//*

It is thus in their complementarity that two human beings of different sex are close, from where the reciprocal need of submission one the other. The woman submission is not in one form of crushing then but quite to the contrary in protective and motor dimension that God gave physically to the man. We then find there this similarity with Jesus who wants to make us participative to his Glory, and who, with Amour, remains submitted to us in the perfect knowledge of our limits, without never going beyond our forces. **In a couple born of the Holy Spirit, it is fundamental that this interdependence takes life, to be thus submitted one another in a renewal according to God in spite of our differences, and it is that we will retain as basic postulate between the head and the body for any group or society.**

If after our cells are recognized themselves, they are assembled; they do not have however all the same tasks, although the driving Spirit is read correctly by each one of them. Thus Christ, Spirit, chosen on the earth of the cells that are complementary and seek from heart His signal driving, to train "the Wife" at the day when He will return to reign on the kingdom of Heaven. The objective is already defined and He prepares it. Each one will consequently be led in its function by the same signal, whereas we are currently led by different relational databases, our reference indexes being personal.

In many parables, Jesus speaks with mind works, so that those that want to remain attached to him understand Him. He is thus of the parable of the marriage, i.e. the entry in the total sovereignty of Jesus. *(Matthew 22-1/14) And Jesus answered and spoke to them again by parables, and said, The kingdom of heaven is like to a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.*

*Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatted calves are killed, and all things are ready: come to the marriage.*

*But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.*

*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

*Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. Go you therefore into the highways, and as many as you shall find, bid to the marriage.*

*So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

*And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said to him, Friend, how came you in here not having a wedding garment? And he was speechless.*

*Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen.//*

There are several phases in this parable. The first, in which God sends his servants towards his elected people, Israel, which kill and lapidate the prophets, until the crucifixion of Jesus his son and prophet. This period goes from Adam and Eve as we saw, therefore of 4004 B.C. to Him. Second phase, call this time of all the crossroads, bad and good, because imperfect also,... **but attention: Baptized into Spirit of Christ.**

This period goes from the crucifixion of Jesus until his return. It then occurs the share of this parable that interests us. **The clothing of "weddings", is the work made in "the Spirit", as for the one who is not in marriage tail, it is in the "flesh", i.e. the spirit not purified.** It remained under the domination of Satan. Just as a outdated computer cannot necessarily recognize a new software, this one having to be recognized by **the Spirit**, the flesh will not be able to decipher it.

The one who will not have the benefit of forgiveness of its sins according to the rules, and who will not have put in practice the clear conscience necessary for the water baptism, will be put outside by impossibility of the birth of the Spirit. The instruction, the intellectual abilities, the social position or any other factor of comparison other than the flesh and the Spirit will be vain. If each one is still free today, what will be tomorrow?

*It will be (Matthew 24-37/44) as were the days of Noah, so will be the coming of the Son of man. Because as in those days before the overflowing of the waters, they were feasting and taking wives and getting married, till the day when Noah went into the ark, and they had no care till the waters came and took them all away; so will be the coming of the Son of man.*

*Then two men will be in the field; one is taken, and one let go; Two women will be crushing grain; one is taken, and one let go.*

*Be watching, then! For you have no knowledge on what day your Lord will come.*

*But be certain of this, that if the master of the house had had knowledge of the time when the thief was coming, he would have been watching, and would not have let his house be broken into. Be ready then; for at a time which you have no thought of the Son of man will come.//*

Attention not to take these prophecies of God like a sanction, but to the contrary like an invitation. We can find besides these guests in the book of the Apocalypse in chapter 7, **about “God's people” at the day of the weddings, which will celebrate the passage of the humanity from the phase of the suffering Messiah to that of the Messiah: Reigning.**

I suggest you to read it in a bible, knowing that for the one who does not have any, just like there are two types of guests in the parable of the marriage, there are in this chapter two parts. The first concerns the Jewish people and his 144.000 marked with seal of God for the return of his son, and before the ground is touched, the second, the Christian people come from overall, of which it is tell to us: “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb”.

The way of the Great Tribulation, or great testing, is the same one for all in spite of the various vicissitudes from each one, but it is crystal clear that the diversity of the people repenting in Jesus-Christ, obliges us to look to all the most carnal situations of the Christian world of today.

The day before the return of Jesus, in many areas of the world, a great number are more occupied posing explosive or verbal bombs, rather than to make peace so essential to their future cohabitation. Perhaps do they prefer to lose the main thing, the eternal life, provided that they are right of their antagonisms? If they choose to continue reciprocally their rival wars rather than to ask for forgiveness of their own errors, they are likely on the occasion to continue it for the remainder of eternity with "the one" who leads them there. For the spectators of these conflicts, let us blame the attitudes but not the men. We would not be so not considered to be better in our own rivalries, so small they are.

Today, just like each one of those whom sincerely gave their life to Jesus-Christ in the repentance their died works, these antagonists are potentially part from one of the seven Churches described in the Revelation in chapters 2 and 3. Those do not exist as a perceptible entity on the earth of manner humanly. They express the glance of God on an individual or a group, and their description emphasizes our differences through carnal and spiritual orientations.

Being from spiritual and not terrestrial dimension, they represent in proper name what we can be, this is why they are written with a capital letter, contrary to the terrestrial churches that are not the buildings, but the whole of the Christians gathered together under the same congregation, the same entity, the same “banner”. The one who will have read the description of the seven Churches, it comes out two obviousness from it. First, is that the benefit to belong to the chosen ones does not come from the merit, but from the attitude of heart in which we will then be found. Second, is that a share of each one of them will be taken, to cohabit with the six others wife, whatever their external origins and behaviors.

The important thing for each one of us, is thus to feel us in peace with God and to successfully face the tests which it prepared in advance, in order to emerge individually victorious and in group.

God has a perfect knowledge of ourselves, our genetics and times that we live. We do not have thus to evaluate humanly at knowing to which of the seven Churches we belong to draw any from that, glory or safety, and must rely on our Right Judge, who will judge in his time. He will be able to possibly to say us where we are today, but will generally answer us “But seek you first the kingdom of God, and his righteousness; and all these things shall be added to you.”

The important thing indeed, is not really to know where we can be, but to await us to him in our hearts. According to our association of one or other, our fruits will undoubtedly be different, but what would to say in so far as the fruit is not good if it is purified in the forgiveness of our errors in Christ? We can say with insurance: “it does not matter that we are plum trees, fig trees or apricot trees, insofar as we are planted in Eden”. The one who would not have understood yet that others can differently act from him without to keep away from Christ, too in her own flesh to be enlightened by God, will have to make it die as fast as possible (see also 1 Corinthians 12 who describes very well this diversity and which does not precede by accident, the description even of the love in 1 Corinthians 13).

It is true that the cohabitations of doctrines in the various “churches”, are not always good for somebody of weak, by the confusion that they can bring, but one indefinitely should not look at the others like being part of heretic sects, under pretext of divergence of opinions on certain not fundamental details. If certain “adults of the laic world” were not there to retain these people full with vehemence, we would return quickly to the wars of religion, a religious fundamentalism which divided the Christian world since centuries, and given the joy to whom you guess, to Satan himself.

We may not approve all the teaching given by a confession, without to enter in war against its members. Firstly, never let us forget that a Pharisee called Saul de Tarsus before his conversion persecuted the first Christians as a sect. The heart touched by God, he repented and became the

apostle Paul, the apostle of non-Jews, i.e. Christians. Let us look at if we are of the "Saul de Tarsus", before massacring our brothers of the tongue. The first work that we must achieve is to examine us ourselves in order to be not judged.

It is however one of the seven "Churches" quoted, whose we will look at the attitude, not in order to condemn those whom would belong to him, but to avoid the reproaches which are addressed to him.

*(Revelation 3-14/22) And to the angel of the church in Laodicea say: These things says the true and certain witness, the head of God's new order: I have knowledge of your works, that you are not cold or warm: it would be better if you were cold or warm.*

*So because you are not one thing or the other, I will have no more to do with you.*

*17 For you say, I have wealth, and have got together goods and land, and have need of nothing; and you are not conscious of your sad and unhappy condition, that you are poor and blind and without clothing. If you are wise you will get from me gold tested by fire, so that you may have true wealth; and white robes to put on, so that your shame may not be seen; and oil for your eyes, so that you may see. To all those who are dear to me, I give sharp words and punishment: then with all your heart have sorrow for your evil ways.*

*See, I am waiting at the door and giving the sign; if my voice comes to any man's ears and he makes the door open, I will come in to him, and will take food with him and he with me. To him who overcomes I will give a place with me on my high seat, even as I overcame, and am seated with my Father on his high seat.*

*He who has ears, let him give ear to what the Spirit says to the churches.//*

We find there, the kind of attitude which the cohabitation of a lack of faith can produce, in a person who reasons too much and lets herself lead to analyze by his flesh the word of God, to see that Holy-Spirit says to him.

At the day of the return of Christ, it will be certainly more comfortable to belong to another Church than this one, but also, however badly in accordance it may be to the faith, it will be better to be put on the throne for the one who will have opened the door, rather than with the one to whom the verdict already fell. And then, who can say to us: "I will be there"? Provided that we persevere all until the end!

If we took this Church in example more than the others, it is for emphasizing well what it is born from this half-heartedness, and especially what are the effects of it on the level of our soul. I would like to already underline the positive one, since it is not said you missed perseverance. Not, quite to the contrary, and besides they are there people who go from time to time, to see even regularly to the weekly ceremony of their church, which he is called worship, Mass or service. They are not deaf either since they can hear, and sufficiently powerful to open the door themselves.

They are people who still have a form of spiritual approach attached to them. If we cross them in the street, their social position can make desire. Besides they estimate for the majority, to have acquired it with the assistance of God, which say "He always gave them reason and rewarded them for all the evil that they were then given to acquire a deserved well-being, as good hard-working Christians that they always were", whereas sometimes they carried out a whole life of plunder and fraud.

Let us not look at however these people with contempt or irony, because it is easy at each one to be made trap by its flesh allowing oneself many merits, even in badly acquired situations. It is about a trap of the enemy, towards people possibly sincere, but vulnerable, therefore to feel sorry for. They have on the earth, which much envies to them: money!

They can even have more because, **as long as the prince of this world cohabits, the money can give the power.** This is why Jesus warns us with knowing how much it is more difficult, being rich and powerful, to be not only open to the things of the Spirit, but which more is, to behave well there. **There isn't however only the money that makes rich, the instruction is also a field in which the human being has an impression of richness? And the political power therefore...**

It goes from there from any superiority, so small is it, which can generate covetousness. These "rich person" are accustomed in their daily life, their work, their commercial relations, their political relations, to evaluate any thing, to compare the profit, to compare the attitude that they must let show through, the surge that they must express, the reserve that they must exteriorize, the work that they must achieve, they must be conscious, they must be responsible, they must... Then how don't understand only when they are in front of the things of God in whom they "do not owe" anything any more, than to give up itself to Him, they cannot do it?

We already spoke about it in the chapter "the flesh, the war", about these kings, who, born kings, had to become tall and balanced. It would had been necessary that they grow sheltered from all these loads that did the impossible thing to them, not to seek to understand what there is not to understand, but to trust God as children can do it.

From analysis of behavior in financial analysis or popularity, these rich person in presumption arrive at the analysis of the word of God by their flesh, and keep only what they recognize good for them, giving

reason to their errors. Like each one, and not better than everyone, for the same emotional reasons, or..., they are able from there to build fortresses of analysis, they behave as good rich Christians of all their good behaviors, but their flesh deceives them just like it deludes each one among us, if we address ourselves to it to evaluate us. These educate their flesh to the Christian attitude. They will believe to be balanced because moderate in all, and if they still recognize the kindness of God, it will not be any more by Divine Grace but because of the merit that it will have granted to them. Where will God have passed? After their analyses and their doctrines!

God will be any more for these people than one mixture of theories and philosophies, which they will practice "perfectly". True God will mainly have disappeared from their life. God, is the concrete God, bodily could us say, so much he becomes perceptible, audible, almost palpable, for the one who fully lives Him in the faith. It is undoubtedly more "alive" than certain natural persons may be today. This God there, **IS; He is "I AM THAT I AM"**, even if those whom do not know Him see in him only one philosophy, an ideal of life.

God does not certainly want the lukewarm ones of this kind, but does He like them less than others? Are they less useful than others for the Kingdom of heaven? Especially not! It is not them whom God rejects, but some of their behaviors. They agree their flesh is right, just like we make it all in various fields, but most pernicious is that they often reduce God to an inferiority of the man, because equal to a philosophy of which they are Masters.

They are deluded because of the fundamental value that they grant to carnal psychology, whereas theirs is as under the influence of Satan as overflows of all other kinds such violence, hatred, the murder or terrorism. Whatever the Spirit of God reveals, all will go in the same tank, ground according to same milling. As opposed to what Jesus said, "give back to Caesar, which belongs to Caesar, and to God what belongs to God", they give back to Caesar what belongs to God. I.e. to Satan what belongs to Jesus.

Indeed do not believe that this attitude exists only in those who are not baptized from Spirit. It will more often be for these people an impression of spiritual richness, but this will have from spiritual field unfortunately, only the fact of belonging to the soul in its carnal share, and not of the Spirit of God. This lure will however be more perfidious then, because the person will be informed from Holy Spirit for her own questioning, and rather than repentance of its errors, will make responsible for those faults those whom will have led it there. Jesus says about it "For to whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more".

As we saw, the baptism in the Holy Spirit, is a power that God gives to the one who requires sincerely it and who wants to follow Him out of its own human limits. If after having received this power, this person shut its ways of faith by ramparts of analyses and doctrines to make conceal this one, in an amalgam of the flesh and Spirit, which God will be able to make? But also, what will receive this person and those whom will follow it?

This is why we must keep confidence in God to achieve in us what we are unable to do ourselves, and to want our own change before the acknowledgement of final failure. The life always catches up us, but the one who, by Amour, acts in fear of front God, never says, afterwards, if God would exist He could not allow that. It is in him that we must have confidence, and from confidence rises the faith which is pleasant for him. It is pleasant for him, because beneficial for us. God has not indeed Glory by our faith like we could be in our own egoistic satisfaction, but quite to the contrary in order to He has Glory in the middle of us so that much benefits from Him as Wife at the time of His return.

This return imply for many people "the Apocalypse", and before some get fright, influenced per so many movies more or less fantastic fictions, I would like to reassure them most fearful. Apocalypse <sup>1</sup> means "revelations", and not the end of the world and any form of life on our planet, but the end of the old world, submitted still and always to the prince of this world, Satan.

1) Apocalypse: In French bible the book of revelation is called "Apocalypse" and many French see in this book the end of the world, Armageddon.

It is thus about the true birth of the human being than his destruction. It is the birth of the world to another dimension, that in which Satan will not have any more influence on us by the flesh. Forgave through the work of Jesus to the cross, this one will continue to encourage us with the evil by practices acquired in our spirit and traditions, during a time during which the man will keep his free will between the good and the evil. This time can appear long at human sight, since it can be estimated at thousand years - one day being like thousand years, and thousand years like one day - the day of the rest of God, Jesus reigning then with integrity on the world.

During this period the man will not have any more this incentive push from Satan and his fallen angels, (see millennium diagram). He will however belong to him to work just like to progress today towards the good behavior, but ever with a millstone round his feet to achieve the Olympic games. It will then



have got a truth free will, and not like today under the reign of the prince of this world, of a semblance of free will, if it acts in the flesh.

Each one having recognized "Jesus" like Lord and Master, in a dimension at least equal to that of the brigand on the cross, will recognize the signal of the Holy Spirit. All will not occur beforehand without difficulties, since Satan himself will be projected on earth before releasing the reins, but Jesus coming to reign on the nations with an iron stick, so that is to him king, He will need people.

Allow in few lines, I relate to you "a small" personal blessing. If I put small between brackets, it is for underlining how much for me, I did not want any, having in my flesh a very bad image of what God wanted to give me.

During my childhood, we lived not far from the church of my village. Each Sunday morning, I saw passing old women going to the mass very "piously", "as if Good God walked under their shoes, of bigootes (zealot with bigotry)" like Jacques Brel sang it. That could perhaps have appeared likely to those whom met them only Sunday, but for the others who heard their calumnies all the week, it was too much. Our very dear priest of this time, an admirable man of faith to whom we owe much all my family, called them his "old frogs of stoups". It was perhaps not very just, but Jesus addressing to Pharisees who acted in the same way, gave them the qualifier of "bleached sepulchres". For me, who only was child, I had then confused this very representative attitude of these women, as being which? I give you one of the countless: Wisdom!

Useless thus to say to you how much my unconscious refusal of wisdom had led me to many nonsense to the adulthood, but also how much thirty to thirty five years later, in a life overflowing of all and in any kind, I had completely forgotten this reference of wisdom.

We lived Marie-Claude and me a very testing of faith in connection with my work then. More the time advanced, more I realized that the cord of the faith that I tried to stand firm, was slipping between my hands. I requested, I fasted so that God revealed me His will, but nothing made there. In this unknown context to our Pasteur, this one preached one Sunday morning on the need for requiring of God wisdom, and that offended me seriously towards him and Marie-Claude, who had proved him right. And I requested, and I fasted, and I requested, and I asked Seigneur give me the faith, give me the faith!

Two days! Three days! Ten days passed! Under always unchanged conditions, we were brought to move us to a hundred kilometers, and while driving, I continued to pray, to pray. At one moment, unable to stand it any longer, I addressed to God as in a reproach, and said him "Lord, it is not normal, when we ask you something in Your will, You give it! Therefore the faith! What do you want to give us more invaluable than the faith?"

God did not answer me as he answered Job, "the quibbler it will make a lawsuit with the Almighty", but he says to me in the spirit: "Take it".

I did not know his intentions, but God was not unaware of any circumstance of my life. It was as if I appropriated instantly and I was like transported of faith, the heart ready to leap for happiness. God was "to laugh well", if I may to express me thus. He knew obviously all my excess speeds, although at this time I would have already become a particularly wise child to my own eyes. I did not exceed already any more the speed limits than only thirty or forty kilometers hours. It seemed to me to be become almost an angel.

If I had always rolled in incredible excess speeds, that was due to the fact that I driven as I piloted, although one or two degrees in lower part of what I could do in race, by "security". I sought however the precision and the compliance with the other rules constantly. God thus knew how much I was scrupulous to smaller detail, but at which point the small error He would let me do, would be worth much more than all the sermons of my Pasteur and my wife together.

In this context of "faith", I very quickly caught up two vehicles that preceded me. As of the first moments I realized perfectly that, if I started my passing, I will somewhat nibble a white line around of which we were arriving. The interval that separated the two vehicles enabling possibly me to integrated between the two, I undertaken the first passing.

The accelerator always to the floor since the beginning of my passing, I hesitated just a little for the second, fully realizing that the circumstances had not evolved, and it missed to me always at least this distance of one meter. I would usually have given up the idea to pass the second vehicle, considering the space I had to move back into position or I would have agreed to voluntarily jump this small meter or two of continuous line, taking into account the little of danger that represented. At this moment in my spirit, a kind of small perfidious voice, quite different at the first, called out to me. "**Ah, and then after all, I have the faith!**" Doing then a jump, I started the second passing.

My first perception was naturally the good one, and not proud of the whole, I jumped the white line of a good meter. That wanted to say for me that I had been made trap, and wanted to also say in circumstances of race, an road exit or other damages of this kind. I was contrite!

The first voice, that which I already knew well at that time like coming from God, says to me at this moment in the spirit: **“Asks me wisdom, and I will give you the faith”**. Looking truly sheepish and repenting, without waiting more, **I sincerely shouted to God “Lord, give me wisdom”**.

That does not want to say that I became wise. God alone could say if I am or not in His will, but I otherwise know that instantly after, He made me understand, that if He had given me the faith before wisdom, I will have used it by the flesh, in the dimension of my temerity and my human presumption. To give me the faith, he wanted to only withdraw from me this share of confusion, which made me confuse wisdom and the religiosity. This faith that He was going to be able to give me was not thus going any more to lead to an additional factor instigating or limiting of my carnal psychology, but more freedom to do the will of God in His wisdom, which would lead me to the progressive discovery of His Love.

What will be driven out of our software in carnal party, lasting the time we will remain to be lived on this ground in company of our Reigning Lord, will undoubtedly be this kind of small confusions. We are certainly entirely forgiven in Jesus-Christ through our conversion and our baptism of water, but it will necessarily remain small dimensions of this kind that will not have yet taken life in the Spirit before His return. It will be Him who will show them to us.

The baptism of the Spirit, is as for it a little like the opening of a network relayed by a satellite called Jesus, who would allow to skirt a lead weight by which Satan us darkened sky of glory (see diagram: After the Baptism of the Holy Spirit).

Let us return then to the questions of how these things will happen? Let us take time each one to sit down us to weigh up the pros and cons. What do we have to lose there? How much the game's more worth the candle, whatever the circumstances, and especially if they are soft?

We will not venture to do accountant prognostics, namely how much will then make party of those which will be turning hoped point. It is quite obvious that if we referred about the alone image of the writings, only half would be turning it, but there still, just like for the time being, it does not belong to us to forecast the number of them. If God wants that there is more than less: Alleluia!

We will not enter fictitious predictions more, in connection with the mode of arrival of all these upheavals. Interpretation and the big set up of certain prophecies have indeed more often discouraged the wise one to go into the dimension of “the elected”, rather than they encouraged him to the encounter with God. This is why; we will not call into question nor will not confirm that was already said by much. We will stop to the only observation that many phenomena described in the Revelation, are for a great majority already accomplished.

We can easily find them through pollution for example and the incidences that it has on the health of much, it then seems to me reasonable not to add some. Let us instead consider the urgency of a harmonized world reaction already regarding with the climatic phenomena, but also of each one of our behaviors to take part in it fully.

It is easy to see the wrong only at the others, which avoids many personal calling into question. This is why we will reconsider this subject later, after having looked to our personal motivations to make the will of God from day to day. The more we will lead each one our life in this direction, and less we will have to fear collectively for the future.

We indeed will now try to highlight certain gaps of the Christian world, in order to be able us in repentance if need be. More we will have broken down carnal barriers individual and of group, more we will take part in the achievement of the will of God.

On the only level of the Christian world, are we in the spiritual reality described by the Paul apostle in (*Romans 12-16/21*) *Be in harmony with one another. Do not have a high opinion of yourselves, but be in agreement with common people. Do not give yourselves an air of wisdom.*

***Do not give evil for evil to any man. Let all your business be well ordered in the eyes of all men. As far as it is possible for you be at peace with all men. Do not give punishment for wrongs done to you, dear brothers, but give way to the wrath of God; for it is said in the holy Writings, Punishment is mine, I will give reward, says the Lord.***

***But if one who has hate for you is in need of food or of drink, give it to him, for in so doing you will put coals of fire on his head.***

***Do not let evil overcome you, but overcome evil by good.//***

Before nobody badly interprets “burning coals”, I would like to explain the meaning of this word. It is not a way of destroying the other by fire, but quite contrary, to provide to him that of which he needs to do boil the pot.

At the time of the Paul apostle the matches did not exist yet, and fire to cook food was to be preserved to reproduce it. When by misfortune, one of them had let extinguish embers, just like the cicada, they were in obligation to go to seek some still burning coals, at ant's home their neighbor. I do not know if

many of you have often transported you embers, but I think that it is not easy matter to hold it cupped in one's hand. They thus had small equipment that they put on their head, in order not to burn itself.

You understand obviously without more explanations how is large the blessing to pile up burning coals on the head of our enemies with sharing in their needs, rather than to pull the sword against them, especially between Christians. This is why we often mistake enemies today, that it is in the couple, the church, the various confessions and between nations. **We act very often like those we criticize, even the children understand it.**

I am lucky to live in Provence since ten years, and to have made in this area of the formidable experiments in the Lord, through employment that He gave me almost miraculously. I will not go into the details, but our region being particularly cosmopolitan, the schools and high schools accommodate children of any origins. To be more precise, there is in certain areas a majority of North African and social cohesion is sometimes a little difficult.

In this delicate context and by the "chances" of God, I found myself in 1995 in a job of driver of school bus. You have can realized while reading between the lines, how much I could miss experiment towards my own children and to understand how much I arrived in this context with no preconceived idea of the behavior to adopt. I thus had only the Holy Spirit to guide me vis-à-vis certain incredible situations of uproar, violence, insecurity and degradations of the material, in front of which I was.

I never prayed as much for me, and even if that makes me smile now, it was not truly the case at that time. I prayed certainly sometimes for these unhappy children, but where I shouted to God, it was when I was confronted with an initiative to take and whose experience was lacking so much to me. I shouted to God so that he guided me, I shouted to God, and when I reacted, it seemed to me at once to have badly acts!

I immediately asked for forgiveness Seigneur, I did not certainly make according to your will, but fault of being able to return to the former situation, I put up with it a few times as well as possible. In both or three days following, I saw each time the child approaching me, and often coming towards me being sorry. I remained amazed the dangle arms and gave Glory about this to God in each one of these circumstances.

I had begun this job towards September fifteen and until fifteen March approximately of the following year, the things did not seem to me to evolve truly. Such of the big cats, they lacerated blows from Stanley several seats per week, they always were insulting me, were insulting between-them and were offending the passers on whom they often spit by the panes and the doors which they were opening imprudently has my great despair. It was infernal!

Two groups were however formed gradually, one more close to me, the other at the bottom of the bus. The group of the bottom was most turbulent but was never consisted of the same elements, it thus acted for me only of one banal phenomenon in connection with their mood of the moment. That lasted until the day when the group of the bottom taken to me to task and violently accused to me of racism, because of a reprimand which I had had to do.

Before reacting, I shouted to God as always, and then turning me to half towards the group of front, and asked to them if: **"only one among you can say to me if I do not like you". All started from the same heart and told me "Oh! Not Sir, one knows that you love us"**.

Without to foresee it I nipped the rebellion in the bud, and only a leader, undoubtedly unhappier or more boastful than others, was highlighted a few days afterwards. As from these circumstances and until the end of the school year, the whole of the bus so unbearable during the first months made the way sitting while singing.

I do not say to you that they sang always only lullabies, but they did not howl and vociferated more of insanities between them and towards the passers as they did it until then.

Contrary to that, I had often the occasion to see fellow-members acting like I will have done previously, in only violence whom they knew, and to live daily the martyrdom. I am certainly not an isolated case, because God becomes manifest to the one who wants to follow Him led by the faith, but our society has need to live through Jesus to be able to love us ones the others, and to be able to even love our enemies.

These children, born in the rejection of our society, were putting into practice according to their carnal psychology, which they considered being of just teasing to draw attention to oneself "intelligently" according to them.

If God had not led me to do realized them that it was not them whom I rejected through their bad acts, but these acts that moved away them so much from their own happiness, never they could not have understood and make the share of the things between my reprimands of their acts and themselves.

If we do not firstly testify to the Love of God towards the men, how the others will be able to receive to their benefit what we have to say to them in connection with their bad acts?

It is at this period, that I had on several times the occasion to fill with wonder me in front of the miracle of these children of the north of Africa or somewhere else, who understood better than much adults, their bad behaviors expressed by the sentence on which we had stopped there are some lines: **“We act more often as those whom we criticize, even the children understand it””**.

How many indeed at that time was numerous the children to come to complain to me, of one or other of their schoolmate before the departure of the bus. They said to me for example: “He does not like me because he is malicious with me”. Often I asked question to these children “And you, do you like him?”. Their negation arrived accompanied naturally by many justifications. I began again patiently trying to render comprehensible to them that if they did not like the other, they did not act better than the one about whom they complained, by inflicting to him the same suffering that themselves lived then. To the both or third explanation of my part, I saw them starting to question themselves, and to leave themselves touched by their own behavior, for finally to go to sit down without word to say, by shaking the head positively...

**It isn't this a proof that the children understand often better than us?** I would not go until inserting the nail by pointing out the origins of these children, but however, how much from us are not even on their level?

In our prayers, we try to subdue God in our favor, but how many times do we often try to act to his opposite...? He will not necessarily drop to us; but by where will we pass in order to repent us from our bad acts? It is as there as we can see the Grace of God, because He further looks at to our simple small nuisances, He looks to our future cohabitation at his sides. **That which will enable us to do the good that we will want to make and not to make the evil that we will not have wanted to make, contrary to today.**

We quoted this report of the Paul apostle at the beginning of this work, and I had said to you that all our reading would be in connection with these writings. Don't you believe that we are forced to note that we are always in this same mental situation, in this twenty-first century after Jesus-Christ?

It is unfortunately often thus between us in couple or between Christian confessions, and I am not taller than others for me to say some protected. The worst is than it is very often towards our loved ones than it is most difficult for us to go. The problem however does not come from our unwillingness, but much more often of our badly managed fears spiritually. They lead us beyond our desires of peace, in carnal reactions exceeding imagination sometimes, in connection with our apparent external serenity. The man, that it is simple human, or spiritual driver, or head of government, can indeed be very spiritual and speak according to God when he is in the communion of God, and immediately after reacting completely to the opposite in a context of the more banal, like this of the big teddy.

**The thing is certainly not right, but does not have anything paradoxical and does not have to be regarded as treason for the one who is held in front of him.** In the conscious one of his soul, this man sincerely gives reason to an image which seems close to the will of God, he speaks about it and understands it with good way in conscious actions, but led by a subconscious whose spirit remains carnal, it continues to reproduce sometimes fundamental errors, in more or less spontaneous reactions.

It can be thus of any man, even servants of God appearing most advanced. The spiritual drivers are men like so many others, in relation to their own flesh. They achieve a difficult work, by the permanent confrontation that they have between the flesh and the Spirit, but necessarily were not well prepared to distinguish the duty of the carnal respect of the law and the result produced in the Spirit of God by the faith. They stop then on the result of the reactions to their first degree, in a confusion that can lead them until fanaticism. Our objective is not thus to blame them, but to denounce certain bad reactions of the men, so that nobody confuses them with God himself and his Love for us.

We must for that, to examine the wrong of each of the two involved parties, which become inevitably the Christian and his spiritual driver. Initially let us look at with the teaching servants the word of God, who will be judged more severely, as it is tell to us in James 3-1.

These last persons, often more idealistic than of others through their initial sincerity to serve God, are weakened like the philosophers about whom we spoke. They often arrived in all sincerity a carnal bias giving reason to attitudes more or less close to the rules of God, brought by a teaching or a collective memory referring to their background of life. They can then be very vehement in words, to see extremely convincing, because very convinced, but the thing will be able to become for them a great handicap. Their remarks could be righter, than they will not have necessarily been born from a dimension of the Spirit of God in their soul, enabling them to put it in practice spontaneously themselves. As long as these people will not have made of it an hobbyhorse, which they will turn over against others, the thing will not carry too much to consequences and will leave on the contrary an easy access to their repentance then with their balance, at the time of their errors.

If the only sources of badly managed conflicts remained on this level, they would be certainly unjust, but would thus remain the image of the victories to come, and only few would undergo some heavy consequences. It adds to these sources of conflict, those that unfortunately are deeply anchored in their carnal nature, from they are not arising any more of the conflicts but wars, and do not create some complementarities but the divisions often accompanied by "murder". Let us pay attention, because Jesus informed us in *(Matthew 5-22) But I say to you that everyone who is angry with his brother will be in danger of being judged; and he who says to his brother, Raca, will be in danger from the Sanhedrin; and whoever says, You foolish one, will be in danger of the hell of fire.*//

We already noticed the phenomenon of refusal of the ways of God, whose many between us can have, through the bad image of God whom we generally got from those who argue and condemn high and strong the carnal attitudes, through sexuality.

If we so easily confuse them with the image of God, it is that many sincere people even often follow them and become, the principal defenders of such confusions. In fact thus incomplete images aren't errors of only one, but well of the whole of those who make of it hobbyhorse, and take away so much sincere men from the ways of God.

Those attitudes do not lead towards the real repentance, but by a verbal bludgeoning that is unable to exceed the human dimension of the self-flagellation. It arises of it a culpability that involves towards death, since it is being the opposite from repentance that it leads to the life, the forgiveness of God in Jesus-Christ sweeping our errors after we recognized ourselves as guilty.

Many spiritual drivers confuse culpability and repentance thus, because they always passed by the accusation that leads to the culpability because of their collective memory that they simply approved in their carnal psychology, sometimes during their childhood. This method can certainly give outside a vague impression of piety, but without the joy of heart in a life renewed by forgiveness and resurrection in Jesus-Christ.

These people are often maintained in an appearance of great men to which it is possible to grant any confidence, because their insurance is generally drawn from very scrupulous teaching of the law, rather than of concrete experiments with God. Such as were the philosophers about whom we spoke, they are fanaticized more or less according to their sensitivities, but however seek an ideal world by elimination of their dissimilarities. They become sooner or later more attached to pull the rug from under their similar feet for better decreasing them, than enthusiastic to make them grow in Christ in a real resurrection of died by the sin, but still alive on this earth.

These unhappy keeps in fact only the necessary biological life, which makes possible to confuse them with the living, whereas at the bottom of themselves, they died in a heart without joy. They died because of their acceptance "to break in" their flesh more precisely, such as their own spiritual driver believed good to make them become: Similar to him! These will then often have heard that it was necessary to be "broken".

If the bible speaks sometimes about a certain breaking, this one actually proves to be a cloning of the flesh of the spiritual driver and not a birth of the Spirit. From the image of truth preconceived by their guide, to whom they have to be identified and resemble to continue to exist, they then pushed back what the Holy Spirit offered to them, life in abundance. Through the permissive will of God for a first spiritual driver, he trains seconds resembling God only in the only facet this man had possibly.

This is why the religions appear often so retrograde because it is not mainly any more about the life of abundance led by obedience to the Holy Spirit, in all time in all place and all circumstance, but too often to the subordination of the man who brings the promotion of the man. This promotion is anti-God, because He wants to make of his church the head, whereas it is much more often the tail, the march of time being stopped on the originator. It is thus, to even the center of important confessions, sometimes are true sects build.

It is unfortunately in this error that many servants of God are falling, because they often want to give "a too good" example of the image of God through themselves. This type of behavior, closer to the simulation than of a reality lived, conduit certain in fundamental traps. They allot to God their own carnal image they initially received from "their carnal good", and much of those who follow them blindly find some infected. If the representative of these groups, to see even some their subjects fall then into contrary errors to their arguments, they prefer to mask them not to give an bad image of "god", themselves being put instead of God in front of a whole group that place them. They act as complete opposition to that God asks in the transparency of the truth, and do it "**for**" **God**. At least they believe it! Isn't to this manner, Hitler did to mask to the rest of the world the satanic extermination of million Jews and other human beings?

Attention therefore at the small beginnings! Anyone, even baptized of the Holy Spirit of God, can react thus in an extremely reprehensible carnal dimension in front of God.

The sin is certainly built on banalities often quite puerile in our eyes, such the history of this child who hit in his big teddy to express his need to be surrounded of the love of his father. In the adulthood, the same images that built our subconscious, our spirit with a small "e", can drive to consequences being however able to go until the murder. This one is much more perfidious besides when it is achieved by the tongue of the man than by his hand.

We did everyone the experiment of a more or less deep wound due to the word of judgment of a loved one, because more we like or liked, to see even try to love this person, more the evil will have been deep. In the same way, more we advance in the spiritual field, more the word that we pronounce can become hurting. It will thus make it possible to reach a higher target to release the soul, but it will be especially fatal if it is directed towards the man and not towards the sin itself in the respect of the human being. This is why we must spare our remarks with regard to others, and in particular with respect to our brothers towards whom we can easily become murderous. *(James 3-5/10) Even so the tongue is a small part of the body, but it takes credit for great things. How much wood may be lighted by a very little fire!*

*And the tongue is a fire; it is the power of evil placed in our bodies, making all the body unclean, putting the wheel of life on fire, and getting its fire from hell.*

*For every sort of beast and bird and every living thing on earth and in the sea has been controlled by man and is under his authority; But the tongue may not be controlled by man; it is an unruly evil, it is full of the poison of death. **With it we give praise to our Lord and Father; and with it we put a curse on men who are made in God's image.***

*Out of the same mouth comes blessing and cursing. My brothers, it is not right for these things to be so.//*

Do you believe that it will be Jesus who will seize the first of our words of curse deserving the Gehenna? If we had, in our flesh, full capacity not to take account of the wounds of the tongue, those would have certainly only few incidences on our life, and the suffering then become specific would be quickly erased. As we saw, it is not thus in our carnal structure, since it is on the contrary this kind of conflict that is the bad builder of our soul in his initial dimension. We can thus go until refusing remarks abnormally wounding, the enemy of our souls will be able to point out them to us one day or the other in one moment of despondency, so that we do not enter the promise of God.

Thus, wounding words can be said, leaving us a gouged-out eye, a torn off ear, the bitten nose, the notched tongue, but the after-effects, although deep do not lead us to absolute death if we do not give them reason some share in us and: **We FORGIVE!** We will not be able to necessarily continue to cohabit with the author of these wounds, but will however stay him like brother. This is why the error is not specifically in the other but also in us, because without forgiveness towards others owing to our nature, it remains for any solution only the total rupture and the war.

It is certainly easier to act spiritually in a sweet climate of praises to God, than in the storm of the life and the difficulties that it generates. Many people are indeed trapped by a behavior identical to that of Pierre, in *(John 18-10/11) Then Simon Peter, who had a sword, took it out and gave the high priest's servant a blow, cutting off his right ear. The servant's name was Malchus.*

*Then Jesus said to Peter, Put back your sword: am I not to take the cup which my Father has given to me?//*

A companion, a friend, a father can act in the way of Pierre sentimentally to protect the one who he likes. How a spiritual driver could thus be protected about this? It is like to try to insert a nail with a too large hammer, and hundred times to try to recess it after having put right it, without changing tool. The one who acts thus, without let itself lead by God to the repentance of its too large tool, will always see the fault of the nail of too bad quality. This one will quickly become unusable because of its weakness, hundred times put right and hundred once bended again in the other direction, just like much of Christians live a life of culpability of their weaknesses and become unusable for the kingdom of God. They remain indefinitely under the verbal accusations and the "supervision of their spiritual drivers" which try to insert them carnally in the dimension of the Spirit of God.

The servant who acts thus does not serve of course God, but itself, because it is not let convince by God of its own error.

This phenomenon often is produced or accentuated by the bad initial motivation of certain servants of God who did not enter their ministry by vocation of faith, but as it is possible to enter in a function or still worse, as young grooms can do it: "To achieve a work better than that their parents" for example. Those will be able to go until being taught from the Holy Spirit on a position to take, and to put it in practice in carnal competition, therefore extremely demonic.

It is not because they are worse than others than they act thus, but because their heart was not renewed yet in this field, like it was the case of Pierre before the arrival of the Holy Spirit at the day of

Pentecost. **These do use the work of God for their personal glory and even if they continue called it "of God", it does have only the name but especially not the fruits.**

The one, who works **"with" Jesus**, even if it is brought like each one to make errors, will normally know to go to repentance before the error does not carry a too great damage to itself and others. If it is beginning to take a too large hammer for example, scarcely it will have perceived the first or the second rebound of the nail, like sign heralding its weakness, that it will hasten to change tool. Where the problem starts, it is when the work of God becomes either a movement **"with" God**, but **"for" God**, because work is then entered in an human dimension to serve God, who can go until the extremism achieves by Hitler or Ben Laden!

If it is rather easy for us to recognize our diversities as a good when we work **with Jesus**, the one who works **"for" him** has much more facility to declare the war with his brothers, that to be their lawyers. Jesus said to us that we will recognize the tree to his fruit, but the one who works **for God** will inevitably transform any work to its profit, and will seek that its tree bears seemingly many fruits, rather than the fruits of serenity that is pleasant to God. He will be more one man of appearance seeking the great meetings, than a man of the Spirit in all humility in his intern life to the group. He will become easily for this one a mercenary, with domination or indifference more and more destructive.

For me who was born not far from Normandy and to have lived there a long time, I know well these enormous apple trees with cider apples that one saw very many in my childhood. They have for the majority a multitude of acid small fruits that make certainly good cider, but only after the process of fermentation was achieved in the only juice of crushed and pressed apple, the fruit having become marc (not alcohol, but the residue).

That for whom the work of God became his work, by human competition, will look unfortunately only to the quantity rather than to quality. It does not matter the savor of the souls for this one, to even see that some are assassinated, provided that it preserves much of them and that its work is glorified on earth. This one will then handle the sword of **"the spirit" (with small e)** carnally to protect its work, to the way in which Peter wanted to do it for Jesus with Gethsemane. It will not realize even that it carries thus a judgment against itself, forgetting what Jesus said to Peter in this same passage, in *(Matthew 26-52) Then says Jesus to him, Put up your sword again into its place: for all those who take the sword will come to death by the sword.*//

More a servant will be high in knowledge and the use of the word of God, more "the sword" of its words will be fine and sharpened to be precise, but more it will be likely to strike deep wounds if it is carnally used to condemn. God wants that no man uses the sword of the Spirit like a judgment against all other, servant of God or not, since it is given to us **in order to fight the dominations and the principalities in the celestial places, in particular for ourselves.**

It is not we who have to judge the men and to use the weapons whose Christ possibly strengthens us, to turn over them against other men, themselves made with the image of God, other servants of God, other Christian confessions, other cells of Christ's body. God did not create us to make us the war between us, but quite to the contrary so that we make the war against that dominates over the man by love for him. This is why He covered us with authority on the principalities and the dominations in the celestial places **and not on the men, dimension whose Satan remains the Master after God because of our carnal logic created under its supervision.**

Because the work of God became his, the one who works, **for and not with Jesus**, is in a hurry by the result of its "company" to be recognized like a good, to see the best soldier of Christ on earth. We do not have to consider that this one is worse than others, but having suffered from jealousy towards his father for example, he sees in this success a justification of his person and his work. All that will be able to come in contradiction with its success and its work will then be fought as well as if the person or the circumstance were Satan himself. There is only for this one covetousness of what makes grow work, and not the respect of each one for whom work should be useful if it were led with God. Let us not forget that Jesus said to the apostles in *(Luke 11-23) He who is not with me is against me, and he who will not give me help in getting people together is driving them away.*//

This is why it is easier to make the war than to build peace, just like it is easier to divorce than to build a couple. Any Christian milieu rightly rejects the divorce of the couple, since Jesus said it in *(Mark 10-5) And Jesus answered and said to them, For the hardness of your heart he wrote you this precept.*//

How much know we by experiment, in our France affected by this plague within the couple, which divorce is cause of very many psychic collapsing of our children and by consequence of our society?

More the divorce will have created conflicts or wars, more the mental of the child will be reached and difficult to rebuild. They are not besides necessarily children in childhood, because even for the child become adult, he is always tearing and destabilizing to be witness to divorce of his parents. The egoistic oppositions and rivalries in which we can go until using the children to be right of our former

spouse, always bring the destruction of these hostages. It is the worst solution, but easiest to adopt. The less destabilizing solution for each one would be to certainly accept the scission like a great misfortune, but preserving contacts near to those of a true family. It is necessary for that each of the two involved parties recognizes a minimum of errors. Just like the Pharisees don't stone the adulteress after Jesus put them in front of their sins, nobody would not throw the stone to its former "spouse", whether he was husband, wives, churches or Christian confessions.

Just as the children can be dragged to become scandalmongers of a parent, too many Christians, find themselves unfortunately involved in criticisms carnal related to the conflicts of our various churches and confessions, than they are due to our fundamental complementarities or our too great carnal differences. It does not always go from the whole error of the drivers, but also the inevitable bias of each one, which becomes conflict as can be the being any situation between children of divided parents. In these extreme cases, the least bad thing would be once again to be able to appear jointly, without there it is settling of score, knowing that once division is consumed, the least bad for all, except perhaps for the enemy of our souls, is although peace comes back as fast as possible and in each one.

The "divorces", are not more often regulated good manners in the Christian couple than laic, nor even on the level of the churches and Christian denominations, it is there the bad testimony and the unhappy proof of our carnal reactions. It is thus, to save an organization which speaks about God, some will go until hiding that the pagan ones would never be allowed, while believing by-there supporting the work of God. God is not moved by such works and their shepherds, because it is Him on the contrary who makes a matter public, even if some people discredit him then, confusing as I did it God with his servants. He does it by divine Grace; so that these are tarnished by the scandal can apologize and repent them of it.

The account of king David's life, and the praises that God made concerning his heart, are there to assure us the necessity of a true attitude, even if we must pass by public humiliation by fault of real individual repentance precondition.

Being himself in love with Bathsheba, king David had made send her husband to the front line, so that he is killed there. After death of this one he thus married with his beloved, without nothing coming to block their peace during several years. God thus throw a line to the King to his repentance coming from himself. It was not thus, and because of that, Nathan the prophet was sent towards the king who undergoes certainly the human humiliation, but repented so deeply his fault that God took him in example of the sincerity of heart that God wishes for each one.

God is God of the transparency, but not of the impurity in the disguise of a perverted soul that prefers to camouflage its breaches under pretext of protect a work or a nation. He has too much the compassion of the souls to allow that one is lost by the lie for a work, even if this one would resemble to him hundred percent, since He can take no account of Himself to our profit, then, all the more reason if it is not the case. It is thus well to act according to God to show humility by denouncing our own errors, even and especially if they are in connection so that we consider most contemptible, without looking at only with sexuality.

Too many servants of God act on the other hand on the pretext of the protection of the organization that they lead, without realizing that they move away the Holy Spirit from God of this one. They forget easily that God charged them firstly, of the responsibility for the soul of their wife and their children, that they are natural or spiritual, and that the happiness and the fulfillment of each soul that God can "entrust" to a man or a work can't be done without the assistance of the Holy Spirit.

It is still and always **the work for God**, who leads to this kind of attitudes. They then are not the men who need God, but God who needs them. They forgot God asks us to firstly serve Him **like useless servants**, in order to be able to bless us in the service that He asks us. **If we refuse the progression of the Holy Spirit in us by the sanctification without which nobody will see the Lord, we prefer to rather disavow this share of God who would return to us, than to lose an organization that became ours.**

That is due to the fact that too many people minimizes the action of the Holy Spirit, perceiving Him in them like a higher ability, an inspiration and a personal understanding that they thus do not have fear of losing. These don't know or pretend not to know that the Holy Spirit is not eloquence and comprehension given to valorous characters, but rather a share of God in the Person of the Holy Spirit. If this " Person of the Holy Spirit", this share of the Trinity of God, moves away from a servant, who says himself of God, it will not remain any more to this one, only are eloquence and its human comprehension that will lead him in the ways of the enemy by a use ill-advisedly of its spirit.

In our Cartesian French spirit, we have an incomprehension towards the reciprocity for an organization that God entrusts to us prevails "**on anything, and anyone**", and what appear to us to be a contradiction, "**never not to make pass a work before only one soul**". That seems to us an



ambivalence, an antagonism, but it is not to know God. It is a fundamental error, because the organization is created to serve the man, to be useful towards humanity that God likes, and not the man to be used this one in a form as prostitution of its soul for the benefit of work. It is a diversion of the objectives that God placed in the man to serve to Him, to the profit of a work, an organization, to see even of its only driver. God does not want work that would cover the whole ground, but he wants to live in heart of each one on the earth. It is there His work of diversity and complementarity.

God doesn't need a work to make known Himself to the world, He can make use of a she-ass, like He was the case for Balaam (see Numbers 22), and if He makes us the honor entrust an organization, it is not so that we use it, like mercenaries on the others. **This is why God asks us to give back all to him, that he entrusts to us, that it is wife, organization or child, because he loves us all, with a same Love. He wants that we can say like Paul at the time of the shipwreck of his ship "And thus all arrived to ground safe and sound". This capacity is not in us, but in Him.**

Even before organization does exist, when He asks us to make pass it in first we are of agreement, because we see in that our own future glory and not our repentances made public by work itself. Such of the bulldozers, we are then ready to pass on all that will bar the road to our work, men or animals, but in our individual presumptions we see there only our own glory. God asks for to us the attitude of heart of king David, so that no soul that He will entrust to us is not lost, but we interpret it to the first degree, as if we were some "Goliath" of God, in the temerity of our revolutionary nature.

There is thus in us French, an disconcerting ease to fall into the kind of traps that we already denounced through the words of Madam de Staël, who said, I recall it "the great force of the Heads of State in France, it is the extraordinary taste that one has there to occupy of the places [...].All that distinguishes a man from another is particularly pleasant to the French; it is not nation to which the equality is less right; they proclaimed it to take the place of the former superiors; they wanted to change inequality...".

We will see soon that it is not always thus of French, because also formed by God to contribute to a certain balance, but we should never forget the good attitude of Moses when God proposed to him to change His people that was insulting the Eternal after the report of the spies (to see Numbers 14), his prayer was then (*Numbers 14-13/20*) *And Moses said to the LORD, Then the Egyptians shall hear it, (for you brought up this people in your might from among them;) And they will tell it to the inhabitants of this land: for they have heard that you LORD are among this people, that you LORD are seen face to face, and that your cloud stands over them, and that you go before them, by day time in a pillar of a cloud, and in a pillar of fire by night.*

*Now if you shall kill all this people as one man, then the nations which have heard the fame of you will speak, saying, Because the LORD was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness.*

*And now, I beseech you, let the power of my LORD be great, according as you have spoken, saying, The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation. Pardon, I beseech you, the iniquity of this people according to the greatness of your mercy, and as you have forgiven this people, from Egypt even until now.*

*And the LORD said, I have pardoned according to your word//*

It is this fundamental attitude that God requests from a servant, because if the Lord is truly our rock, whereas we are assembled us, we do not add our efforts, but multiply them. We must thus act lucidly, and to beat us against all share from ourselves that prevents us to be victorious groups, that it is in the couple, the church and of course the nations. (*Deuteronomy 32-30*) *How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?//*

If we would want to paraphrase, we would add: "Because also strong can we be, it is not a man among us who put in rout an army of thousand men, nor even two an army of ten thousand, but rather the enemy who gave up his troops in front of the power of our God when we form a couple according to him".

In the Old Testament, God spoke about physical enemies, who become spiritual since Jesus, in New Testament. To become lawyers of our brothers, that it is in the couple or in any other form of group, is therefore essential to be made victorious. The authority that God multiplies by ten when we use the sword of his word according to his Spirit, thus acts with the same coefficient although we make, since she is sharp and double. It goes however from oneself that if we use the word of God to the opposite, from the multiplication we pass to a division. **If we then make the operation mentioned in this last biblical passage, we discover that where only one would be victorious of thousand principalities in the celestial places for its own life, each one of those who are fighting them,**

**become victorious only of thousand divided by ten, equal hundred.** The Enemy of our souls thus rubs one's hands and rests himself when we are carnally made the war between Christians.

This is why when we are attacked by fratricidal wars; we do not have to turn over the sword against our own camp, but to request in our prayers, the power of the God's Love. It is often that, to hold the other cheek out. Unlike, the one who lives with passion the work that was entrusted to him, falls into confusion between its carnal passion and the authority from God. Any humanly impassioned person will therefore endanger those that surround it, at hour when Satan will wish it. Doesn't Peter act thus in garden of Gethsemane, for the "protection" of Jesus?

I did myself of it the physical experiment, several years before my conversion, during a mountain trek of a fifteen days with family. Apart from one or two small details, I had well organized since long time, but for me who was living any thing with passion at that time, I was of course planned the exploit. My children were then old of ten and fourteen years, but without truly taking into account of this, I had by pride envisaged of the stages worthy of a commando trained. We keep all a very good memory of them, because of the Grace of God who did not allow that one among us perishes, but nothing thanks to me who nearly by twice make us die thirst. **Never let us forget indeed that passions are only one derivative more or less direct from pride if they are carnally lived, this nature so different to that of Jesus.**

It is one of the errors in which it is easy to fall when one is servant of God, because often of too "good" example that we want to give of the Christian. We then live the work of God to identical of Karl Marx for is. Don't you believe that very often we are not far from his result in the heart of each one? Perhaps does that result from a communion more or less identical with the Holy Spirit from servant of God, than this man could also have? It's for you to judge!

If we want to however look at a little further, we would find another reason perhaps there that the error of the only servants who are recognized in the "service of God".

We hitherto looked at the errors of the spiritual drivers, and we now will smooth out the subject, because in Jesus-Christ **we are: All servants of God!** If thus some were delighted or deplored what we could say from these bad spiritual shepherds, they firstly look at to them, and what they can think concerning their brothers working or not to the service of the teaching of the word of God.

The one who gave its life to Jesus-Christ, Sons of God, and who believes being saved through the sacrifice of Jesus in the Cross, already received this role of priest, since it is given to him the possibility of receiving the baptism of the Holy Spirit. *(Revelation 1-1/6) John to the seven churches which are in Asia: Grace to you and peace, from him who is and was and is to come; and from the seven Spirits which are before his high seat; And from Jesus Christ, the true witness, the first to come back from the dead, and the ruler of the kings of the earth. To him who had love for us and has made us clean from our sins by his blood; And has made us to be a kingdom and priests to his God and Father; to him let glory and power be given for ever and ever. So be it.//*

We certainly are not all bound to the "ministry" of teaching, that it is part-time or full-time, but this does not prevent that we are priests in Jesus-Christ, i.e. we are to minimum bound at least to the task of reconciliation between the men and God. We thus restore a situation that could appear ambiguous at certain, and we now will look to the deepest of ourselves, with a remark that I would have liked to make at least twenty times since I speak about the great men, namely: **Are we easily inclined to follow men who speak to us about God, whereas they are often with repentance of one or the other their errors? Do we like to argue about our own errors with the others?**

If we are honest, I think that not very people will answer yes to these questions. I must acknowledge, as for me, that even if I enormously evolved in this direction, I did not always give reason to such an attitude, considering that it was too easy be sorry always for a servant of God who was "**to show the example**". I even once remember to be truly disillusioned by a servant of God, who, according to me, minimized a conflict between a member of a biblical school and himself who was the person in charge. He then says to me openly and in all simplicity, "if I am wrong, it will be very damage for me, but that will enable me to ask for him forgiveness".

This attitude seemed to me quite cavalier at that time, and even if I did not condemn him, I was very strongly skeptical. And yet... isn't there in the bible many example of repentances from largest? I will thus not quote them all, but let's look to the supreme example: **(Exodus 32-14) And the LORD repented of the evil which he thought to do to his people.//**

If the Lord our God shows us already the example under the Old Testament, how much all the more so we should consider the repentance as a good testimony for men who serve Him, whereas in our presumption of carnal truth we give reason on the other hand. There is in that a great idolatry of our share as we already saw it in the chapter "Were they worse than others" in connection with acceptance to let itself direct by a king provided that he is of divine nature.

There is on the one hand the observer that would like to get only good examples, from the one who is take for the demonstration of the power of God, whereas it is idolatry. There is in addition the author of the speeches who would like to be only one perfect example, without having with repentance of nothing, second idolatry. You see how much we only evolved very little in front of this plague, which makes us refuse to follow sincere and true men, whereas we follow the arrogant ones so easily who behave contrary to God to whom we however gave our life! Thus, let us not criticize the others, because if they became what they are, it is often because of us!

In an almost identical dimension, it is another matter of which we all can have heard the blame, which seemingly does not refers any more to the body of Christ, since it refers to the "pagan ones". Without worrying to know if France is with Christian majority, these then put all the French who do not adhere directly to their confession, like traitors to God, without even realizing that they are these known as pagan who often bears the fruit that they should themselves bear. **We are often these dying who, behind the panes of the hospital, show to finger all these sick persons of the outside, who run to wander up hill and down dale without being concerned with their diseases.**

When we reject and condemn Christian confessions different from ours, it is in this direction that we however act. We then uproot of the Wife of Christ all those that do not resemble to us among our brothers. We act contrary to the word of God, and do between confessions what the Paul apostle denounces in particular in the local church, but of course in the body of Christ by extension. (1 Corinthians 12-12/27) *For as the body is one, and has a number of parts, and all the parts make one body, so is Christ. For through the baptism of the one Spirit we were all formed into one body, Jews or Greeks, servants or free men, and were all made full of the same Spirit.*

*For the body is not one part, but a number of parts. If the foot says, Because I am not the hand, I am not a part of the body; it is no less a part of the body. And if the ear says, Because I am not the eye, I am not a part of the body; it is a part of the body all the same. If all the body was an eye, where would be the hearing? if all was hearing, where would be the smelling?*

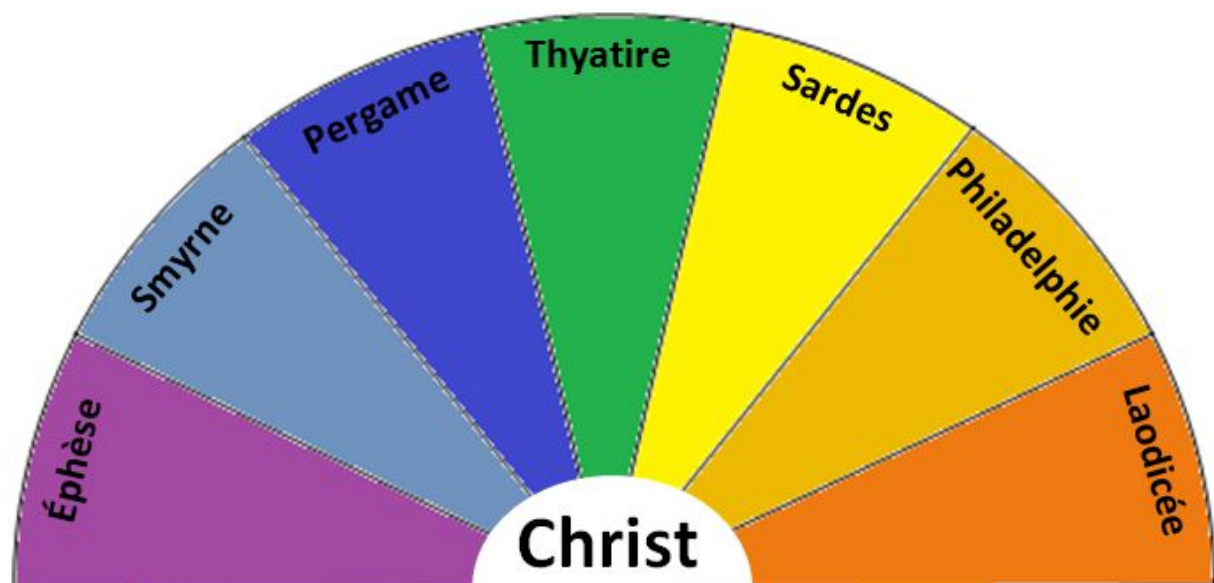
*But now God has put every one of the parts in the body as it was pleasing to him. And if they were all one part, where would the body be?*

*But now they are all different parts, but one body. And the eye may not say to the hand, I have no need of you: or again the head to the feet, I have no need of you.*

*No, those parts which seem to be feeble are the more necessary; And to those parts of the body which seem to have less honor we give all the more honor; and to those parts of the body which are a cause of shame to us we give the greater respect; But those parts of the body which are beautiful have no need of such care: and so the body has been joined together by God in such a way as to give more honor to those parts which had need of it; So that there might be no division in the body; but all the parts might have the same care for one another. And if there is pain in one part of the body, all the parts will be feeling it; or if one part is honored, all the parts will be glad.*

**Now you are the body of Christ,** and every one of you the separate parts of him.//

## **The body of Christ and his seven Churches**



**Like the rainbow sky, the Body of Christ is composed of seven colors and can be represented by one Church only, but the seven at a time.**

We do not have to pass judgment on anybody, that it is about the human one, the church or the denominations, because there is in this passage a warning statement not to be made the war reciprocally. It is not because we can maybe see what we consider a trap in the life or the teaching of the others, which we must inevitably reject them like the impure ones and unseemly. We will be perhaps brought to contacts more moved away, we will be possibly nourished of the word of God in other lieu, but let's hope that we do not take the risk of the division on body of Christ with the assistance of the enemy, because there is in this unit the secrecy of the will of God.

**There is indeed very beyond our simple small peace of tranquility, there are the secrecy of our success to all, and the necessity that can't be ignored for the Return of our Lord.**

We have noticed how much we act all for a carnal share, which can vary in enormous proportions, say between 2% and 99,99%, but if at the time when we will be translated in front of God, we are in His will with regard to our sanctification, we will make party of the chosen. The spiritual share born from the Spirit in us, will thus not be prevailing, provided that we are in Wedding garment as we already saw. In weddings everyone does not wear the same garment, would be this only between men and women, this is why to the Lamb's Weddings seven different clothes will be of court, corresponding to seven types of spiritualities all complementary the ones to the others. Our real balance in Christ can thus be acquired only through our submitting one to another for the six remaining shares of the Spirit in which we cannot excel. This recognition of the others cells of Christ, necessary to the survival of all is thus **FUNDAMENTAL, for the Return of Christ.**

The enemy uses our carnal differences thus to force us into war against those who are most useful to us, because complementary in their differences. He generally uses for that of the fallacious remarks on behalf of one or other.

Without going into a pompous theories, several levels of spirituality exist, therefore of skies. The dimension of the flesh, being of a class lower than that of Satan, we are under his supervision as long as we remain in this logic of which he is Master, as we saw so many times. He can, by practices and more or less Draconian rules of the flesh, to make us reign on the current world by ancestral competitions, and to entrust many to us as he proposed to Jesus at the time of temptation. It is then about a carnal hierarchy on which he still reigns, and that he uses to promote any religion and religious who are impervious to the spirituality of the Holy Spirit of God, even if those speak about Him without for all that to teach him. These various "promotions of him " are not too dangerous for the individual himself, but lead it neither to the eternal life nor to a sky higher than ours, than is it his. This one, he proposes it at those who are ready to lose their soul by practices and ritual occult that, although always related to carnal dimension, reach demonic dimensions very quickly. This is why we find satanic sects all over the world, whose the aim is to reign on those which surround them, even if it acts for these person of a sight in the short run quite ridiculous in report of what God really proposes.

**Since he is beaten, and Jesus gained the victory by achieving all the Jewish law given to Moses, we can thus circumvent this sky, and reach directly the spiritual world higher than is this of the Love in Jesus, established on another logic.** This is why we undergo still two external influences, and are always pulled on between the good and the evil.

For the one who is entered in the spiritual world led by the Holy Spirit, it is then passed in higher sky than Satan, reason for which we are then died in his world, even if our bodies remain alive and subjected to his principality. He does not then have any more direct accesses on our spirit as long as we held in the sky of Glory of the Spirit of God, but keeps an access on us by our remaining carnal psychology so tiny can it become. He can still use it against us if we give him reason, and he is in spontaneous reactions of our hearts not yet entirely born from the Holy Spirit that he better reaches this objective. Not having more direct rights on the share of our soul born of the Spirit, he uses the share remained psychological in ourselves to make us go down again and try, if he could it, to make us disavow the share born of the Spirit of God.

These harassments would be vain if we all were without reproaches towards our brothers, and if we were always the lawyers of our imperfect brothers in our eyes, supporting us one another. When we find what seems to us an error in the other should try to us to cut the sin's head, whereas when we condemn the man because of what seems to us sinned, it is not the sin's head we slit but that of the sinner and his nature identical to ours. Thus we condemn ourselves and go down again obligatorily under the supervision of Satan, even if the share born of the Spirit remains.

We press on the head of the others born from the Holy Spirit in the share attached to their function, and try by there driving out them from higher sky. If the things stopped there, they would be then a great evil, but there is worse. More we kill our flesh by the victory over our reactions related to our

subconscious, less the enemy have an access to us, just as a quite fatty cord that slips to him between the fingers. As long as there are no asperities or nodes on this cord, he cannot retain it, and Satan not having access to the higher sky in which we are then according to the measurement of humility than we are in Jesus, "he would remain to him only his eyes to cry", if...

We all more or less did skimmed pebbles of on water with small flat stones, and we realized it then, how much we reached surprising distances without this stone sunk in water when it is well launched. It is same holds between broad jump and of triple jump, the stone or the jumper using the effect of rebound then. The phenomenon that the enemy uses to reach us beyond his limit, is identical to this practice. The same a jumper of triple jump would go further if he used a trampoline, he uses the Christian born of the Spirit but still little sanctified for this work of destruction. Half-truths and innuendo unsaid, being often only true lies, are delights whose he is particularly fond of the mouth of people who act then as Judas Iscariot. He will thus try to make go down again even most perfectly forgiven in Jesus-Christ, if those stoop to defend themselves carnally. It is like some missiles whose remote controls would make to ricochet their lies or bad interpretations; the enemy then achieves his aim, even on advanced God's children and already out of a direct attack of the enemy.

That leads us to ask us the question namely: When do we give indeed reason to the judgment on the man, and by extension the judgment on a nation?

As long as we see the sin that is snapped, like a trap on the sinner, for whom we are sympathizing and full with rushes of heart, we do not condemn the sinner but the sin. It is we would generally like to be able to make for an animal whose paw would be taken between two steel jaws, which we would like to open to release it and let it go.

The shoe pinches when we act by incomprehension towards the sinner and that we then impute to him the act like a thing inadmissible, **taking into account his position**. We consider whereas being Christian, a man cannot have such or such inconceivable attitude with our eyes. **It is in this incomprehension that we open the door to the judgment of the sinner, because it doesn't matter to us from where we draw our comparison then, we consider that it cannot be in the tolerance of God towards this human flesh made like ourselves. God knows any thing and knows why this person reacts in this error, reason for which He has compassion for her. We, we do not know it, and this is why we suppose so many villainy. It is the obvious proof that our conclusion is carnal and not in the Spirit of God.**

We prefer to take the risk to be to reject of God like we reject the others, and we refuse the right to God to enlighten one day this person (or this nation) in order to gradually bring it to comprehension and the origin of its errors, claiming death rather than the repentance of the sinner. The more we thus rise in the knowledge of the law, the more we must enter ourselves in victory against our carnal again subconscious, in order not to act thus. Our knowledge of the word can indeed become a large trap for ourselves, if our heart itself is not really renewed.

If on the other hand, we are placed in the situation of those whom undergo calumnies wrongfully, we must see an opportunity given there by God to grow us even more in Him, by examining us ourselves. **As long as the faults and the lies of the slanderous don't cut us from the Love of god towards him, and we can look him like a victim of the enemy whatever his position, then we are in the right track, we must if not us in repentance, even if we do not give reason to the errors.**

Our differences are necessary, and even if they all are not to the Glory of God, they reside sometimes in the only difference in a need for complementarity that God wants to use for our benefit like it is the case of the man and the woman.

A bit like young betrothed, we thus will approach the conclusion of this chapter. We are admittedly much more inclined to marry us with the one who is suiting best to us. Not knowing however our future, our evolution and what will oppose to us, we often find ourselves confronted at the dawn of our marriage with a very evolutionary situation of the young girl towards her status of woman, then from the woman to the mother, without speaking about the evolution of the father in front of his new responsibilities. Thus when we reproduce, we are confronted with this evolution of the fundamental differences of the individual.

We must be aware that more the grounds for dispute will be many and fundamental, and more it will be difficult to reach peace, but to also know that the more we will be thought safe from any conflict in an initial presumption of harmony, the more we are likely to be very quickly disappointed and of going to the rupture. This is why those who are arriving to the Christian life believing that God will open all the doors of the success to them, run the risk to be very likely diverted of Him. God will never make for anybody work He asks us to make in the repentance.

This challenge is worth more than trouble to be lived, but if we would say that it will appear always easy to us, we would be against the word of the epistle to Hebrew in (*Hebrews 12-7/11*) *It is for your training that you undergo these things; God is acting to you as a father does to his sons; for what*

*son does not have punishment from his father? But if you have not that punishment of which we all have our part, then you are not true sons, but children of shame.*

*And again, if the fathers of our flesh gave us punishment and had our respect, how much more will we be under the authority of the Father of spirits, and have life? For they truly gave us punishment for a short time, as it seemed good to them; but he does it for our profit, so that we may become holy as he is.*

*At the time all punishment seems to be pain and not joy: but after, those who have been trained by it get from it the peace-giving fruit of righteousness.//*

This is why it is still completely impossible for us to live the haven of peace to which we aspire. If we live it firstly, that would like to say that we are not sons, just like if I told you the opposite I would be a hypocrite and a liar. It is quite obvious that all these things must be lived in serenity, knowing that it is a necessary and inevitable dimension.

We do not have however to move back the expiry of the encounter with God as we can hear it sometimes some: Ah but he is still young, he has still time to be occupied in doing all that! The one who speaks thus, sees only the religious attitude of prohibition to blossom in any thing, good if need be for oldest who advances already towards death. They do not realize that they assert for young person, to have right to lose itself in excessive carnal reactions. The Holy Spirit is never there to prohibit, but to lead to the victory in a life punctuated by abundance of successes in a balance not limiting.

It is obvious that the one who knows God through the difficult law led by the man and his religion, will not be truly of agreement, because it will not be any more God who will have transformed him to His image, but the man according to his own deformed image of God. This is why beyond our differences; it is good for any Christian to be grouped under **the only banner of Christ**. Let us not look at if its color is blue red or yellow, provided that it is multicolored like the east the rainbow for better representing our union in spite of our various origins. It is however necessary to remain clear, the Christian life is a challenge, because even if to grow we need to be nourished in various places, the true objective is to join together us all, around our Lord. If we want to see the return of Christ before our planet is absorbed in the abysses of time, we should look at only with him, even if some of our ancestors undoubtedly are included as ourselves in the Acts of the Apostles, who continue themselves still nowadays.

The fact to assemble with Jesus and Jesus alone, does not want to say that we will not keep towards these ancestors this respect which is due to all the Saints, since "is" holy, the one who was washed of its sins by the blood of the Lamb. Jesus alone possesses this peace, because of nature different to that from all other, since in God from the womb of his mother. Any other form of spirituality can by appearances bring at a pinch a peace of carnal size, like France has in a great part, as we will develop it in the next chapter, but all these peaces based on the balance of "dressage" have to disappear to the profit of the true peace from the Spirit. Some miracles in our eyes occurred already and will occur still by the evocation of various spiritual forms, but only one will remain, at us to choose the good one. Jesus said it in **(John 14-6) Jesus said to him, I am the way, the truth, and the life: no man comes to the Father, but by me.//**

Would He have lie? He without sin! Perhaps would be there no return to envisage from Him?

Perhaps? But then, why all these prophecies on the circumstances preceding His advent agree would so well?

Why would we find at the same time global warming, the water pollution, like as many phenomena following the restoration of Israel?

We mustn't to bury our head in the sand, to hide from the truth, the return of Jesus is imminent, even if it will be preceded by the reign of the Antichrist, who will be confused by much of the terrestrial population as being Jesus Himself.

We will not enter more than previously all these circumstances, than others treat much better than me, but we will be satisfied to motivate us to entrust us to God before closing this chapter.

It is, more encouraging for each one to work to the peace than to view the war. What will be this war besides? Will It only be from a spiritual level, or with an upheaval such as nothing will never be alive on the earth planet?

Many torments are certainly to consider, but as we already said, God did not come to save us on this earth, to serve it up to nothingness of eternity. Immediately after carnal purification that He will have achieved by Himself, and not by religious criteria, a continuity or the establishment of what we could call today, "His structure", will live on. Will it be new? Will be the continuity of those who will have given reason to His Spirit? Will it settle on the earth or in the skies?

As many questions which we'll be very careful not to answer so that nobody is going away from this blessing. Since Jesus will reign with an iron stick, we are in right to consider that the hand that will hold

this stick will not be of marshmallow, but of iron also. Between this hand and the stick there will be doubtless a glove of velvet, but the hand will be firm. I do not say it to make shudder and dread, because in our world of current violence, much from us will probably see there a great interest.

Humanity will have certainly changed "wavelength", but once again it is necessary not to delude us, that it will remain of the old practices of the flesh in the heart of those who will be remained, will necessarily require of these a great perseverance. That wants to say, with the first glance of an external observer; there will be only one modest change for which Jesus will provide as time goes by. Where on the other hand the true change will be to operate, will be in these ancestral verbal and physical wars and our motivations to do them, which give such an amount of place to iniquity. Largest human shortcomings to which we can possibly give reason today having been abolished, we are in right to suppose, that disproportions of our excesses will be rejected mainly by ourselves. It will not be perhaps thus for all, but the means of understanding relating to our bad reasons, them will have also evolved, I suppose. This iron stick will be right, in an always-equitable repression, contrary to the present attempts of civil or governmental justice, subjected to our perceptions as well carnal as spiritual.

The harvest is for very soon, know to prepare it *(Matthew 13-36/43) Then he went away from the people, and went into the house; and his disciples came to him, saying, Make clear to us the story of the evil plants in the field.*

*And he made answer and said, He who puts the good seed in the earth is the Son of man; And the field is the world; and the good seed is the sons of the kingdom; and the evil seeds are the sons of the Evil One; And he who put them in the earth is Satan; and the getting in of the grain is the end of the world; and those who get it in are the angels.*

*As then the evil plants are got together and burned with fire, so will it be in the end of the world. The Son of man will send out his angels, and they will take out of his kingdom everything which is a cause of error, and all those who do wrong, And will put them into the fire; there will be weeping and cries of sorrow.*

*Then will the upright be shining as the sun in the kingdom of their Father. He who has ears, let him give ear.//*

Where will this kingdom be located? Will it be in the skies? Undoubtedly! But a King without subjects, is it possible? Then will the subjects of this King of which it will be necessary to manage again the evolution of the heart, where'll be they? Where will this small or great part occur for each one of fight against the flesh due to disappear completely to enter the dimension of the Spirit? Will this share of our soul forgiven of its sins in Jesus-Christ, where will it be educated during this "Millennium"? On this good old earth? Why not?

**A thing is certain; the kingdom will have changed of king.**

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