

Evidence for the Coming Destruction

1 Thessalonians 5:19-21 '20 ***Despise NOT prophesyings. 21 Prove ALL things***; hold fast that which is good;'

Amos 3:7: 'Surely the Lord GOD ***will do nothing, but he revealeth his secret*** unto his servants the prophets.'

2 Chronicles 36:16 'But they ***mocked the messengers of God, and despised his words, and misused his prophets***, until ***the wrath of the LORD arose against his people, till there was no remedy*.**'

I have announced, and I announce, the destruction that is coming upon this nation. **War with many deaths, famine, diseases, deadly catastrophes...** I have said that this is what God has decided and that no prayer of intercession will prevent it. It is an irrevocable decision of God, and I speak as a messenger of God. Cameroon will be affected, and several other African nations will be too. The Western countries will be punished afterwards for what they will have done. Other nations of the earth will also suffer God's chastisement at the time appointed by God. So, whichever country you are in, this message concerns you in the short, medium or long term.

What God expects is the sincere and genuine repentance of each person, that each one should leave evil, sin, idolatry and magic, cleave to righteousness and do good, in order to have hope of salvation or of being among the escapees in the face of what is coming... A repentance in a day of prayer and fasting, in the manner of the Day of Atonement, which can also be done collectively. This with a return to the law that He gave to Moses, as far as it is applicable, and to the feasts He prescribed in Leviticus 23.

Since many are unbelieving, and some invoke Joel 2 to think that prayer can make things turn out otherwise, I come here to present the evidence, along several lines: biblical, geopolitical, prophetic, logical... You must follow with great attention, for it is very important. In other documents I have addressed the questions relating to the law of Moses and the Christian. This one is focused on the evidence for the prophecy. I begin by reminding those who say they believe in Jesus (Christians, Muslims, Messianic Jews...) that it is indeed Jesus Christ who announces, in Matthew 24 and in Revelation, the misfortunes that will come in future times. These misfortunes will therefore come.

How can the unbeliever who says he believes in Jesus be certain that we are not in the times announced by Jesus Christ?

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Reminder of the warning and the call to repentance

VERY URGENT Invitation to repentance and to the feasts of the LORD before the destruction that is coming
***God calls for destruction and desolation upon this nation, upon this city*.**

It will be terrible, and no intercession will prevent it (Jeremiah 15:1, Matthew 24...). The time is near, God's wrath is great. Death will strike on a large scale, by various means. **Each person individually will try to escape it, or to obtain salvation through the true and sincere repentance to which God calls them.**

The chastisement will also strike very heavily those who are supposed to be the leaders of God's people, but who feed themselves rather than the people, who do not lead the people in the truth, or who are more concerned with receiving money than with leading souls to salvation.

God invites his people to leave iniquity, to come out from the midst of the great whore, to leave abominations, to walk in justice and uprightness, to turn away from evil, idolatry, magic and other things forbidden in the law (Deut 18:9-14, ...). He calls to repentance all who hope in him, and the others too, before the destruction that is coming. The people are called to ***a day of fasting and prayer***, preferably within the framework of the Day of Atonement (Leviticus 23:26-32, Joel 2:15-17, Isaiah 58...) or a similar framework. Failing that, each person individually is called to deep repentance.

Do not take this message lightly, do not be negligent. You must read to the end.

One of the first biblical markers of the return of God's people to God has generally been the celebration of certain feasts of the LORD, prescribed in Leviticus 23. This can be seen with Nehemiah and Hezekiah.

You might tell me that we are under grace, and that for this reason the law does not apply to us, that the misfortunes will not come, or that keeping these feasts is not necessary. It is certainly not God who told you that. Perhaps your own thoughts, or teachings you have received, or the understanding you have of the New Testament. Do as the Bible recommends: ***prove all things; hold fast that which is good***. Do as the Jews of Berea, who, despite the convictions they held, examined the message of the apostles. ***The stakes are vital*** for you and for those you lead.

We are well acquainted with the usual teachings concerning the Christian, the law and faith. This is also why God has given me to gather in documents the important elements based on the Scriptures, without exclusion, to establish the truth of what I say. You will see there that the arguments which seem contrary to what is said here are dealt with. Do not reject it a priori, like the priests who rejected Jesus Christ and his message. Read with your intelligence, turn to God for his light.

Here are some elements of illumination:

- ***Why must the Christian observe the law of Moses*?** The simple reason is that God gave this law with at least three promises to the people of Israel if they observed it: ***to live long, to live happily, to have dominion over all the nations of the earth***. It is the law that comes with the promises relating to life on earth. Jesus Christ came with the promises relating to salvation, not to life on earth. In this sense, he completed the work of Moses, and did not destroy it. To see the law from the angle of its promises matters, for they are in effect even today. In our country, we tend to call someone aged 60 a patriarch, whereas God had planned 120 years for a man's life. The promises of Deuteronomy 28:1-14 are conditional upon the observance of the law. An explanatory summary is given here: https://amourroyaumeetjusticededieu.org/download/comment_la_foi_renforce_la_loi.pdf. There are many other reasons, explained in detail in the document accessible from the following link: https://amourroyaumeetjusticededieu.org/download/le_chretien_et_loi_de_moise_v4.1.pdf

- ***How should justification by faith be understood, and its relation to the law*?** And why many Christians who think they have faith have never had it: https://amourroyaumeetjusticededieu.org/download/la_justification_par_la_foi.pdf
- ***Why keeping the biblical Sabbath remains essential in the Christian's life*:** https://amourroyaumeetjusticededieu.org/download/le_chretien_et_le_sabbat_v1.1.pdf
- **Cameroon is the land of the throne of God. *The true biblical Israelite people is mainly black and African at its origin*.** There are very many Israelites in Cameroon. The temple foreseen in Ezekiel 40–47 will be built in Cameroon. Many prophecies about Israel in the Bible concern Cameroon in particular. But for the moment, the people are as described in Isaiah 1:3: 'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' A people that has lost knowledge of its identity and of its master. The proof is given here, with emphasis on certain populations of Cameroon. Unfortunately, people confuse Israelis and Israelites, and the country called Israel today with biblical Israel, just as one would confuse the country called Egypt today with biblical Egypt, and today's Egyptians with the biblical Egyptians, who were indeed black: https://amourroyaumeetjusticededieu.org/download/origines_juives_certaines_peuples_cameroun_v2.0.pdf
We have inherited historical and geographical lies that have caused God's people to forget their identity and abandon their law. But God has not forgotten. There are indeed children of Israel according to the promise who are not biological Israelites (Christians), but this in no way destroys the promises made to the biological Israelites. Several of the Cameroonians who are not Israelites are Egyptians, and God's promise is that of unity between the Israelite people and the Egyptian people (Isaiah 19:25).
- Our countries (Cameroon, and several countries of Africa) have suffered slavery and colonisation and are in their present state according to the prophecies made by Moses (Deut 28:15-68 and the rest of Deuteronomy) and by other prophets. And the return to prosperity will also come about according to the prophecies, with the return to God and to his law. Our country will become one of the most prosperous in the world, if not the most prosperous, according to the promise: 'the LORD thy God will set thee on high above all nations of the earth' (Deut 28:1).
***We can see here what the people are reproached with and what is expected*:** <https://amourroyaumeetjusticededieu.org/appel-urgent-a-la-repentance2/>
- **Why observe the feasts of the LORD:** https://amourroyaumeetjusticededieu.org/download/le_chretien_et_les_fetes_de_l_eternel.pdf

Do not be like those builders who rejected and killed Jesus because he said something other than what they had learned and taught. Do not be like those scribes, priests and others who in times past despised the prophecies until the destructions that came about.

1 Thess 5:20-21 **'*Despise not prophesyings*. *Prove all things*'; hold fast that which is good.'**

Do not be among those of whom it was said: 2 Chronicles 36:16 **'But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.'**

May the light of God shine and enlighten us all!

Biblical axis

First of all, I would like to say to Muslims: do not neglect to consider this axis, for as I show at the end, we are speaking here mainly of the parts of the Bible that the Qur'an asked Muslims to consider true.

Amos 3:7: 'Surely the Lord GOD ***will do nothing, but he revealeth his secret*** unto his servants the prophets.'

2 Chronicles 36:16 'But they ***mocked the messengers of God, and despised his words, and misused his prophets***, until ***the wrath of the LORD arose against his people, till there was no remedy***.'

Parable of **Jesus Christ**: Luke 16:29 '... They have **Moses and the prophets; let them hear them.**'

Ephesians 2:20 'And are ***built*** upon the foundation of the apostles ***and prophets***, Jesus Christ himself being the chief corner stone;'

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Jesus recalls the past result of men's heedlessness. Luke 17:26-27 'And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and **the flood came, and destroyed them all**. Likewise also as it was in the days of Lot...'

The things that are coming were revealed to God's prophets in ancient times. But since we have reached the appointed times, these things are revealed anew by God to his prophets. We shall show here how they were revealed in ancient times and, above all, clear up certain misunderstandings relating to Joel 2, to the time of grace, and to the wish to turn all prophecies into allegories.

If Christians are founded on the prophets and Jesus said to believe the prophets, we cannot ignore them.

The texts of the prophets

We have grouped the texts of the prophets into two large tables. The rows give the succession of events. This is not a strict chronology, but it is a broadly coherent order, with a few exceptions where the order may be changed. The reader is not obliged to read both tables. He could read only table 2 to have all the references for each stage grouped together, without distinction of books. Checking is made easier, in that it is possible to copy the contents of a column of references and launch a search directly on the site <https://www.biblegateway.com/> to obtain all the corresponding texts.

Table 1 shows the correspondence between the books. Some strong elements emerge:

- 1) Since Moses, some of the main events to come have already been announced in the law (Deuteronomy and Leviticus)
- 2) There is a clear progression, beginning with the domination of sin and injustice, then the call to repentance. We are in these phases. The call to remember the law of Moses is also made. Then comes the day of judgement, with exceptional distress.
- 3) The judgement is carried out first on Israel and Judah. In practice, these are certain African nations, including Cameroon (explained elsewhere). For this, powerful nations are used to make war on them (very probably the USA, France, ... in the current context, as we shall see below). Subsequently, these nations are themselves judged and punished by God. Finally, the judgement extends to the nations of the earth. The escapees, the righteous, will inherit the earth. To grasp the full measure of the destruction announced, it is enough to meditate on the verses that follow.

The texts that show the scale of the destruction

Judgement on Israel/Judah

References	What the text announces	What may be inferred about human losses
Isaiah 3:25-26; Isaiah 4:1;	Men fall in war, then 'in that day seven women shall take hold of one man'.	The sequence suggests a marked scarcity of men after the war. To confirm that Isaiah 4 does speak of the times to come, one need only read verses 2 to 4
Ezekiel 5:12;	A third of the inhabitants die of pestilence and famine, a third fall by the sword, and the last third is scattered and pursued.	Two thirds of the inhabitants of Jerusalem are announced as dying , while the scattered third remains under threat. The primary context is the judgement of Jerusalem in the Babylonian period
Zechariah 13:8-9;	'Two parts therein shall be cut off and die; but the third shall be left therein.' The remaining third then goes through a purification.	Two thirds perish in the country concerned , in a context centred on Judah and Jerusalem.
Amos 5:1-3;	A city that sent out a thousand men keeps only a hundred; one that sent out a hundred keeps only ten.	Only a tenth of the numbers mentioned remain : an image of overwhelming defeat. The passage is aimed at the house of Israel and speaks of the men sent into the field, without directly establishing a toll for the whole population.
Isaiah 6:11-13;	The cities are emptied of inhabitants; even the tenth that remains is subjected to further devastation, yet with the image of a stump and of a holy seed.	The reduction of the population is extreme , but the passage maintains the prospect of a remnant.
Jeremiah 15:8;	The widows become more numerous than the sand of the sea.	An image of massive male mortality , comparable, in its social consequences, to that of the seven women to one man.

Judgement on the nations

References	What the text announces	What may be inferred about human losses
Isaiah 24:1-6;	The earth is laid waste; its inhabitants are consumed, and 'few men left'.	This is one of the most direct passages describing a very sharply reduced population , without giving a percentage.
Isaiah 24:13;	The survivors are compared to what remains after the shaking of an olive tree or when the grape harvest is over.	The image is that of a few remnants after an almost complete harvest , in the midst of the peoples.
Isaiah 13:9-12;	'I will make a man more precious than fine gold.'	A particularly strong image of human scarcity . To be read, however, within the framework of the oracle against Babylon, even though the language of the chapter widens the perspective.
Jeremiah 25:32-33;	The slain are stretched out from one end of the earth to the other, unlamented, ungathered and unburied.	The text describes a mortality of immense geographical extent , accompanied by the abandonment of the bodies. No precise figure is given.

References	What the text announces	What may be inferred about human losses
Zephaniah 1:17-18;	Blood is poured out like dust; the judgement reaches the inhabitants of the earth.	A picture of generalised destruction , in a book that also expressly targets Judah and Jerusalem.
Revelation 6:8;	Death and Hell are given power over the fourth part of the earth, to kill with several scourges.	The fourth part of the earth is subject to their murderous power. The wording is not exactly a count stating that 25% of humanity have actually died.
Revelation 9:15-18;	The angels are loosed to slay the third part of men; verse 18 describes this killing as accomplished in the vision.	This is the most explicit announcement in this list concerning the death of a third of men .
Matthew 24:21-22;	The tribulation is unprecedented; if those days were not shortened, no flesh would be saved.	The passage stresses an extreme threat to survival , but states precisely that these days will be shortened. It gives no proportion of deaths.

Table 1 — Correspondences by corpus for the various phases

Motif	Lev./Deut.	Isaiah	Jeremiah	Ezekiel	Joel	Zephaniah	Zech. / others	Malachi	Daniel	Matthew	Revelation
1. Apostasy and injustice	Lev 26:14-15; Deut 4:25; 28:15; 29:18-28;	1:2-23; 5:1-7;	2-3; 23:1-2;	34:1-10; 36:16-20;	1:13-14;	1:4-13; 3:1-4;	Hos 4; Amos 2:6-8; Zech 7:8-14;	3:5,7-9,13-15;	9:5-11;	24:10-12;	2-3; 9:20-21;
2. Call to repentance	Lev 26:18,21,23,27; Deut 4:29-30; 30:1-2,10;	1:16-20; 55:6-7;	3:12-14; 4:1-4;	18:30-32;	2:12-17;	2:1-3;	Zech 1:3-4;	3:7; 4:4-6;	9:3-19;	24:13;	2:5,16; 3:19;
2 bis. Remembering the law of Moses	Lev 26:3,14-15; Deut 30:1-2,8-10;	8:20;	31:33;	36:27;	—	—	Neh 1:7-9; 8:1-8;	4:4;	9:11-13;	—	—
2 ter. Messenger / Elijah before the Day	—	40:3;	—	—	—	—	Luke 1:16-17; John 1:19-25;	3:1; 4:5-6;	—	11:10-14; 17:10-13*;	—
3. Day of YHWH and judgement	Lev 26:14-39; Deut 28:15-68;	13:6-13; 24;	25:15-33; 30:5-7;	7; 30:1-3;	1:15; 2:1-11,31;	1:7-18;	Amos 5:18-20; Zech 14:1-9;	3:2,5; 4:1,5;	12:1;	24:29-30;	6:12-17; 11:18; 16;
4. Exceptional distress	Lev 26:27-39; Deut 4:30; 28:52-57;	24:17-20;	30:5-7;	5-7;	2:1-11;	1:14-17;	Zech 13:8-9; 14:1-2;	3:2; 4:1;	12:1;	24:21-22;	7:14; 6-9; 16;
5. Judgement of Israel / Judah	Lev 26:14-39; Deut 28:15-68; 29:22-28;	5; 10:5-6; 27:7-9;	30:11; 32:28-35;	5; 9; 36:17-19;	1-2;	1:4-18;	Amos 3:2; Zech 13:8-9;	3:5,9; 4:1;	9:11-14;	24:15-22;	11:1-2 [D];
6. Dispersion and oppression	Lev 26:33-39; Deut 4:27-28; 28:36-37,64-67;	11:11-12; 27:13;	23:3,7-8; 31:10;	34:5-6; 36:19;	3:2-6;	3:19-20;	Zech 7:14;	—	9:7;	24:9,15-22;	12:13-17;

Motif	Lev./Deut.	Isaiah	Jeremiah	Ezekiel	Joel	Zephaniah	Zech. / others	Malachi	Daniel	Matthew	Revelation
7. Remnant and escapees	Lev 26:36,39,44; Deut 4:27,31; 28:62;	10:20-22; 11:11;	23:3; 30:11; 31:7;	6:8; 12:16;	2:32;	3:12-13;	Amos 9:8-9; Zech 13:8-9;	3:6,16-17;	12:1;	24:22;	7:1-17; 12:17; 14:1-5;
7 bis. Confession of present and ancestral faults / return to God	Lev 26:40-45; Deut 4:29-31; 30:1-2;	64:4-8;	3:21-25; 31:18-19;	36:31;	2:12-17;	—	Neh 1:6-9; 9:2; Ps 106:6;	3:7; 4:6;	9:4-19;	—	—
8. Judgement of the oppressors	Lev 26:7-8; Deut 30:7; 32:35-43;	10:12-19; 13-23;	30:16; 46-51;	25-32; 35;	3:2-8,19;	2; 3:8;	Obad 10-18; Zech 12:2-9;	4:1,3;	7:11-12,26;	—	17-19;
9. Judgement of the nations / of the earth	Deut 32:41-43;	24; 26:21; 34:1-4;	25:15-33;	38-39;	3:9-16;	3:8;	Zech 14:2-3;	4:1;	7:9-14,26;	24:29-30; 25:31-46*;	14:17-20; 16; 19:11-21; 20:7-15;
10. Cosmic signs	—	13:10,13; 24:18-23; 34:4;	—	32:7-8;	2:10,30-31; 3:15;	1:15;	Zech 14:6-7;	—	—	24:29;	6:12-14; 8:12; 16:18-21;
11. Divine intervention / royal manifestation	Deut 32:36-43;	11:4; 24:23; 26:21;	—	38:18-23;	3:16;	3:8,17;	Zech 14:3-9;	3:1-5;	7:13-14;	24:27,30;	19:11-16;
12. The great trumpet and the gathering	—	27:12-13;	—	—	2:1;	—	Zech 9:14;	—	—	24:31;	11:15;
13. Gathering of the scattered / of the elect	Deut 30:3-4;	11:11-12; 43:5-7;	23:3,7-8; 31:7-10; 32:37;	34:12-13; 36:24; 37:21;	3:1;	3:19-20;	Mic 2:12; 4:6-7;	—	—	24:31;	7:9-17;
14. Reunification of Israel / Judah	—	11:12-13;	3:18; 30:3;	37:15-22;	—	—	Hos 1:11;	—	—	—	—
15. Purification	Lev 26:40-41; Deut 30:6;	4:3-4; 27:9;	31:34; 33:8;	36:25; 37:23;	2:12-13;	3:11-13;	Zech 13:1-2,8-9;	3:2-4;	12:10;	—	7:14;
16. Renewed heart / gift of the Spirit	Lev 26:41; Deut 30:6,8;	32:15; 44:3; 59:21;	31:33; 32:39-40;	36:26-27; 37:14; 39:29;	2:28-29;	3:9;	Zech 12:10;	4:6;	—	—	—
17. Return and replanting	Lev 26:42; Deut 30:3-5;	27:12-13; 35:10;	23:8; 30:3; 32:37,41;	36:24,28; 37:21,25;	3:1;	3:20;	Amos 9:14-15;	—	—	—	—

Motif	Lev./Deut.	Isaiah	Jeremiah	Ezekiel	Joel	Zephaniah	Zech. / others	Malachi	Daniel	Matthew	Revelation
18. New / lasting covenant	Lev 26:42,44-45; Deut 4:31;	54:10; 59:21;	31:31-34; 32:40;	34:25; 37:26;	—	—	—	3:1,6;	9:24 [D];	26:28;	21:3,7;
19. Mutual belonging of God / people	Lev 26:12; Deut 29:13;	51:16;	31:33; 32:38;	36:28; 37:23,27;	2:27;	3:17;	Zech 8:8;	3:17;	—	—	21:3,7;
20. David / the Branch / messianic king	—	9:5-6; 11:1-10;	23:5-6; 30:9; 33:14-17;	34:23-24; 37:24-25;	—	—	Hos 3:5; Mic 5:1-4; Zech 3:8; 6:12-13;	—	7:13-14;	24:30;	5:5; 22:16;
21. Justice exercised by the king	—	11:3-5;	23:5-6; 33:15;	34:23-24;	—	—	Zech 9:9-10;	3:5;	7:13-14;	24:30; 25:31-46*;	19:11-16;
22. Reign of God / of the Messiah	—	24:23;	3:17;	37:24-28;	3:17,21;	3:15;	Mic 4:7; Zech 14:9;	—	7:14,27;	24:30;	11:15; 19:6; 20:4-6; 22:3-5;
23. Presence of God among his people	Lev 26:11-12;	12:6; 24:23;	31:1;	37:27-28; 43:7;	3:17,21;	3:17;	Zech 2:10-11; 8:3;	3:1;	—	—	21:3;
24. Lasting security	Lev 26:5-6;	11:6-9; 32:17-18;	23:4-6; 30:10; 32:37;	34:25-28; 37:25;	3:17,20;	3:13,15;	Mic 4:4; Amos 9:15;	3:17; 4:2-3;	7:27;	—	21:4,25-27;
25. Fruitfulness and prosperity	Lev 26:4-5,9-10; Deut 30:5,9;	35; 60-61;	30:18-22; 31:10-14; 33:10-13;	34:26-29; 36:29-36;	2:19-26; 3:18;	3:19-20;	Amos 9:13-15;	3:10-12;	—	—	22:1-2;
26. Nations acknowledging God	Deut 4:6-8; 29:24-28;	11:10; 45:22-23; 60;	3:17;	36:23; 37:28; 39:7;	3:17;	3:9;	Zech 8:20-23; 14:9,16;	3:12;	7:14;	24:30;	15:4; 21:24-26;
27. Nations towards Zion / divine presence	—	2:2-4; 60;	3:17;	37:28;	—	3:9-10;	Mic 4:1-4; Zech 8:20-23; 14:16;	—	—	—	21:24-26;
28. Extended knowledge of God	—	11:9;	31:34;	39:7;	2:27;	3:9;	Hab 2:14; Zech 14:9;	—	—	—	15:4; 22:3-4;
29. Peace and the end of war	Lev 26:6;	2:4; 11:6-9;	—	34:25;	—	—	Mic 4:3-4; Zech 9:10;	—	—	—	21:4;
30. Resurrection / abolition of death	—	25:8; 26:19;	—	37:1-14;	—	—	—	—	12:2-3;	—	20:4-6,11-15; 21:4;

Table 2 — Prophetic progression for the various phases

Stage / motif	Texts in the order of the corpora	Criterion or limit of the comparison
1. Apostasy and injustice	Lev 26:14-15; Deut 4:25; 28:15; 29:18-28; Isa 1:2-23; 5:1-7; Jer 2-3; 23:1-2; Ezek 34:1-10; 36:16-20; Joel 1:13-14; Zeph 1:4-13; 3:1-4; Hos 4; Amos 2:6-8; Zech 7:8-14; Dan 9:5-11; Matt 24:10-12; Rev 2-3; 9:20-21; Mal 3:5,7-9,13-15;	Initial moral observation; does not by itself date a final period.
2. Call to repentance	Lev 26:18,21,23,27; Deut 4:29-30; 30:1-2,10; Isa 1:16-20; 55:6-7; Jer 3:12-14; 4:1-4; Ezek 18:30-32; Joel 2:12-17; Zeph 2:1-3; Zech 1:3-4; Dan 9:3-19; Matt 24:13; Rev 2:5,16; 3:19; Mal 3:7; 4:4-6;	Invitation to return to God. Matt 24:13 speaks of perseverance; Dan 9 is a prayer.
3. Day of YHWH and judgement	Lev 26:14-39; Deut 28:15-68; Isa 13:6-13; 24; Jer 25:15-33; 30:5-7; Ezek 7; 30:1-3; Joel 1:15; 2:1-11,31; Zeph 1:7-18; Amos 5:18-20; Zech 14:1-9; Dan 12:1; Matt 24:29-30; Rev 6:12-17; 11:18; 16; Mal 3:2,5; 4:1,5;	
4. Exceptional distress	Lev 26:27-39; Deut 4:30; 28:52-57; Isa 24:17-20; Jer 30:5-7; Ezek 5-7; Joel 2:1-11; Zeph 1:14-17; Zech 13:8-9; 14:1-2; Dan 12:1; Matt 24:21-22; Rev 7:14; 6-9; 16; Mal 3:2; 4:1;	
5. Judgement of Israel / Judah	Lev 26:14-39; Deut 28:15-68; 29:22-28; Isa 5; 10:5-6; 27:7-9; Jer 30:11; 32:28-35; Ezek 5; 9; 36:17-19; Joel 1-2; Zeph 1:4-18; Amos 3:2; Zech 13:8-9; Dan 9:11-14; Matt 24:15-22; Rev 11:1-2 [D]; Mal 3:5,9; 4:1;	
6. Dispersion and oppression	Lev 26:33-39; Deut 4:27-28; 28:36-37,64-67; Isa 11:11-12; 27:13; Jer 23:3,7-8; 31:10; Ezek 34:5-6; 36:19; Joel 3:2-6; Zeph 3:19-20; Zech 7:14; Dan 9:7; Matt 24:9,15-22; Rev 12:13-17;	The persecution of the disciples and the national dispersion are distinct motifs.
7. Remnant and escapees	Lev 26:36,39,44; Deut 4:27,31; 28:62; Isa 10:20-22; 11:11; Jer 23:3; 30:11; 31:7; Ezek 6:8; 12:16; Joel 2:32; Zeph 3:12-13; Amos 9:8-9; Zech 13:8-9; Dan 12:1; Matt 24:22; Rev 7:1-17; 12:17; 14:1-5; Mal 3:6,16-17;	The preservation of a remnant does not mean the absence of deaths: Rev 7:14 evokes the great tribulation.
7 bis. Confession of present and ancestral faults / return to God	Lev 26:40-45; Deut 4:29-31; 30:1-2; Isa 64:4-8; Jer 3:21-25; 31:18-19; Ezek 36:31; Joel 2:12-17; Neh 1:6-9; 9:2; Ps 106:6; Dan 9:4-19; Mal 3:7; 4:6;	Distinguish the initial call (2) from the return in distress. Lev 26:40 includes the faults of the fathers; Deut 30:1-2 stresses return and obedience. Neh 1:6-9 links confession and gathering; Dan 9:11-13 invokes the law of Moses.
8. Judgement of the oppressors	Lev 26:7-8; Deut 30:7; 32:35-43; Isa 10:12-19; 13-23; Jer 30:16; 46-51; Ezek 25-32; 35; Joel 3:2-8,19; Zeph 2; 3:8; Obad 10-18; Zech 12:2-9; Dan 7:11-12,26; Rev 17-19; Mal 4:1,3;	Isa 10:12 gives an explicit order: work upon Zion, then punishment of Assyria.
9. Judgement of the nations / of the earth	Deut 32:41-43; Isa 24; 26:21; 34:1-4; Jer 25:15-33; Ezek 38-39; Joel 3:9-16; Zeph 3:8; Zech 14:2-3; Dan 7:9-14,26; Matt 24:29-30; 25:31-46 (outside ch. 24); Rev 14:17-20; 16; 19:11-21; 20:7-15; Mal 4:1;	Distinguish historical nations, the coalition of Gog, apocalyptic powers and the judgement of the dead.
10. Cosmic signs	Isa 13:10,13; 24:18-23; 34:4; Ezek 32:7-8; Joel 2:10,30-31; 3:15; Zeph 1:15; Zech 14:6-7; Matt 24:29; Rev 6:12-14; 8:12; 16:18-21;	Matt 24:29 places these signs after the tribulation; their language also appears in oracles against specific nations.

Stage / motif	Texts in the order of the corpora	Criterion or limit of the comparison
11. Divine intervention / royal manifestation	Deut 32:36-43; Isa 11:4; 24:23; 26:21; Ezek 38:18-23; Joel 3:16; Zeph 3:8,17; Zech 14:3-9; Dan 7:13-14; Matt 24:27,30; Rev 19:11-16; Mal 3:1-5;	Dan 7:13 describes a coming to the Ancient of days; it does not explicitly describe a descent to earth.
12. The great trumpet and the gathering	Isa 27:12-13; Joel 2:1; Zech 9:14; Matt 24:31; Rev 11:15;	Isa 27:13 and Matt 24:31 associate trumpet and gathering; Joel 2:1 and Rev 11:15 have other functions.
13. Gathering of the scattered / of the elect	Deut 30:3-4; Isa 11:11-12; 43:5-7; Jer 23:3,7-8; 31:7-10; 32:37; Ezek 34:12-13; 36:24; 37:21; Joel 3:1; Zeph 3:19-20; Mic 2:12; 4:6-7; Matt 24:31; Rev 7:9-17;	The gathering is explicit; the exact identity of the elect in Matthew remains a separate question.
14. Reunification of Israel / Judah	Isa 11:12-13; Jer 3:18; 30:3; Ezek 37:15-22; Hos 1:11;	Ezek 37:22: one nation and one king; to be distinguished from a mere partial return.
15. Purification	Lev 26:40-41; Deut 30:6; Isa 4:3-4; 27:9; Jer 31:34; 33:8; Ezek 36:25; 37:23; Joel 2:12-13; Zeph 3:11-13; Zech 13:1-2,8-9; Dan 12:10; Rev 7:14; Mal 3:2-4;	
16. Renewed heart / gift of the Spirit	Lev 26:41; Deut 30:6,8; Isa 32:15; 44:3; 59:21; Jer 31:33; 32:39-40; Ezek 36:26-27; 37:14; 39:29; Joel 2:28-29; Zeph 3:9; Zech 12:10; Mal 4:6;	Ezek 36:27 associates the Spirit with obedience; Jer 32:40 with lasting faithfulness.
17. Return and replanting	Lev 26:42; Deut 30:3-5; Isa 27:12-13; 35:10; Jer 23:8; 30:3; 32:37,41; Ezek 36:24,28; 37:21,25; Joel 3:1; Zeph 3:20; Amos 9:14-15;	Amos 9:15 announces a planting with no further uprooting; a strong criterion for a reading of complete fulfilment.
18. New / lasting covenant	Lev 26:42,44-45; Deut 4:31; Isa 54:10; 59:21; Jer 31:31-34; 32:40; Ezek 34:25; 37:26; Dan 9:24; Matt 26:28; Rev 21:3,7; Mal 3:1,6;	Jer 31 distinguishes the new covenant from that of the exodus from Egypt; Matt 26:28 must be examined with it.
19. Mutual belonging of God / people	Lev 26:12; Deut 29:13; Isa 51:16; Jer 31:33; 32:38; Ezek 36:28; 37:23,27; Joel 2:27; Zeph 3:17; Zech 8:8; Rev 21:3,7; Mal 3:17;	Common covenant formula; does not suffice to identify the historical modalities of all the promises.
20. David / the Branch / messianic king	Isa 9:5-6; 11:1-10; Jer 23:5-6; 30:9; 33:14-17; Ezek 34:23-24; 37:24-25; Hos 3:5; Mic 5:1-4; Zech 3:8; 6:12-13; Dan 7:13-14; Matt 24:30; Rev 5:5; 22:16;	Ezek 37:24-25 associates David, unity, obedience and duration; the identification of the person is a matter of exegesis.
21. Justice exercised by the king	Isa 11:3-5; Jer 23:5-6; 33:15; Ezek 34:23-24; Zech 9:9-10; Dan 7:13-14; Matt 24:30; 25:31-46 (outside ch. 24); Rev 19:11-16; Mal 3:5;	Isa 11:3-5 and Jer 23:5 specify the justice of the king; Matt 24:30 does not develop its exercise.
22. Reign of God / of the Messiah	Isa 24:23; Jer 3:17; Ezek 37:24-28; Joel 3:17,21; Zeph 3:15; Mic 4:7; Zech 14:9; Dan 7:14,27; Matt 24:30; Rev 11:15; 19:6; 20:4-6; 22:3-5;	Dan 7:27 associates the saints with the kingdom; Rev 20 distinguishes reign, final revolt and judgement.
23. Presence of God among his people	Lev 26:11-12; Isa 12:6; 24:23; Jer 31:1; Ezek 37:27-28; 43:7; Joel 3:17,21; Zeph 3:17; Zech 2:10-11; 8:3; Rev 21:3; Mal 3:1;	Ezek 37:26-28 stresses permanence; Rev 21:3 belongs to the framework of the new creation.

Stage / motif	Texts in the order of the corpora	Criterion or limit of the comparison
24. Lasting security	Lev 26:5-6; Isa 11:6-9; 32:17-18; Jer 23:4-6; 30:10; 32:37; Ezek 34:25-28; 37:25; Joel 3:17,20; Zeph 3:13,15; Mic 4:4; Amos 9:15; Dan 7:27; Rev 21:4,25-27; Mal 3:17; 4:2-3;	Zeph 3:13: absence of trouble; Ezek 34:28: end of predation. The full scope must be tested.
25. Fruitfulness and prosperity	Lev 26:4-5,9-10; Deut 30:5,9; Isa 35; 60-61; Jer 30:18-22; 31:10-14; 33:10-13; Ezek 34:26-29; 36:29-36; Joel 2:19-26; 3:18; Zeph 3:19-20; Amos 9:13-15; Rev 22:1-2; Mal 3:10-12;	Restored harvests and cities are not automatically to be confused with the tree of life of Rev 22.
26. Nations acknowledging God	Deut 4:6-8; 29:24-28; Isa 11:10; 45:22-23; 60; Jer 3:17; Ezek 36:23; 37:28; 39:7; Joel 3:17; Zeph 3:9; Zech 8:20-23; 14:9,16; Dan 7:14; Matt 24:30; Rev 15:4; 21:24-26; Mal 3:12;	The lamentation of Matt 24:30 does not by itself state a universal conversion.
27. Nations towards Zion / divine presence	Isa 2:2-4; 60; Jer 3:17; Ezek 37:28; Zeph 3:9-10; Mic 4:1-4; Zech 8:20-23; 14:16; Rev 21:24-26;	Zech 14:16 speaks of survivors of the nations; Rev 21 describes the nations in the new Jerusalem.
28. Extended knowledge of God	Isa 11:9; Jer 31:34; Ezek 39:7; Joel 2:27; Zeph 3:9; Hab 2:14; Zech 14:9; Rev 15:4; 22:3-4;	Isa 11:9 and Hab 2:14 are broad; Jer 31:34 concerns directly the community of the covenant.
29. Peace and the end of war	Lev 26:6; Isa 2:4; 11:6-9; Ezek 34:25; Mic 4:3-4; Zech 9:10; Rev 21:4;	Isa 2:4 and Mic 4:3: disappearance of the learning of war; a stronger criterion than local peace.
30. Resurrection / abolition of death	Isa 25:8; 26:19; Ezek 37:1-14; Dan 12:2-3; Rev 20:4-6,11-15; 21:4;	Ezek 37:11-14 interprets the bones as Israel; Dan 12 deals with the awakening of the dead; Rev 21:4 with the disappearance of death.

The texts that show that the punishment is inevitable, and that nothing will prevent it

Even before giving the texts, let us recall that if the catastrophes announced were avoidable, that would make liars of the prophets, Jesus Christ included. It would make the prophecies vain. Now, while what comes from a single prophet could be open to doubt, what God has announced and confirmed through several prophets, including Moses and Jesus Christ, cannot be doubted by a believer. There will be a land of peace, of justice... but this will pass through the large-scale elimination of those who delight in evil and injustice, for justice is not produced with the unjust. Those who, for more than 2,000 years since Jesus came in the flesh on earth, have refused to repent despite all the calls of God.

Let us note well that the texts that are now going to be given are not intended to say that God can never cancel a punishment he has envisaged. Their purpose is rather to recall that what God has confirmed he will not cancel will not be cancelled. And never in history has anything been seen cancelled which God had already confirmed was not to be cancelled.

God refuses to hear intercession

- Jeremiah 15:1: 'Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.'
- Jeremiah 7:16: 'Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.'

- Jeremiah 11:14 and 14:11-12: the same prohibition. In 14:12, God says that even if they fast, he will not hear their cry.
- Ezekiel 14:14, 20: even Noah, Daniel and Job would deliver but their own souls by their righteousness.
- Deuteronomy 3:26: to Moses, God says: 'Let it suffice thee; speak no more unto me of this matter.'

As regards the present situation and what I announce, I personally received the verses Jeremiah 15:1, 7:16, Ezekiel 14:14, 20 and others besides. I shall explain further on how this came about for Jeremiah 15:1.

God will not go back on his decision ('I will not repent')

- Jeremiah 4:28: '...I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.' This is no doubt the verse you are looking for.
- Ezekiel 24:14: 'I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent...'
- Jeremiah 23:20 and 30:24: the anger of the LORD shall not return until he has executed and performed the thoughts and intents of his heart.
- Amos 1:3 (and 1:6, 9, 11, 13; 2:1, 4, 6): 'I will not turn away the punishment thereof.'
- Amos 7:8 and 8:2: 'I will not again pass by them any more.'
- 2 Kings 23:26-27: despite the reform of Josiah, God does not go back on his anger against Judah because of Manasseh.

God does not leave Israel unpunished

- Jeremiah 30:11 and 46:28: 'I will correct thee in measure, and will not leave thee altogether unpunished.' The meaning is that God corrects Israel without annihilating it and without leaving sin without a response.
- Exodus 34:7 and Numbers 14:18: God 'will by no means clear the guilty'.
- Amos 3:2: 'I will punish you for all your iniquities.'

God watches over his word to fulfil it

- Jeremiah 1:12: 'Thou hast well seen: for I will hasten my word to perform it.' [Translator's note: the French text renders this as 'I watch over my word to carry it out'; the KJV reads 'hasten'.]

Additional passages

- Numbers 23:19: 'God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?'
- 1 Samuel 15:29: 'the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.'
- Isaiah 55:11: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void.'

- Zechariah 1:6: 'But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?'

There are texts where God does not carry out his threat when the people convert (Jeremiah 18:7-10; 26:3, 13; Jonah 3:10; Exodus 32:14). But it is not that God has gone back on his word. In these cases, God threatens the people with destruction if they do not change, or without having made it an irrevocable decree. The people change and God lets the threat drop. They cannot be confused with the cases where God has already decreed that the destruction will come, whatever the people's behaviour, or with the moments when the judgement has become irrevocable because the people have persisted in their obstinacy. Let us also recall that the announcement of destruction always leaves escapees, for God remembers the righteous and the sincerely repentant (in the sense of what God considers righteous).

Clearing up some misunderstandings

Some people cite Joel 2 to explain that there will be nothing, that God will not carry out his threats. This is a misreading of this text. Let us see what is written.

Joel 2

Joel 2:12-14 '...turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning... And rend your heart, and not your garments, and turn unto the LORD your God... Who knoweth if he will return and repent, and leave a blessing behind him...'

The prophet therefore does not simply state: 'Repent and the announced catastrophe will not take place.' He calls to repentance by invoking God's mercy as a possibility and not as a certainty. But we see in Joel 2:18-27 that the restoration comes after the affliction.

'...I will remove far off from you the northern army [...] **because he hath done great things.**'

If this enemy is judged for what he has done, this presupposes, in the logic of the passage, that a destructive action is indeed imputed to him. And Joel 2:25 uses an even more revealing expression: 'And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, **my great army which I sent among you.**'

We see here that God sends not only human armies, but also animals, insects, even catastrophes. To restore what has been devoured, a loss must precisely have taken place (one glimpses famines here).

Joel 2:28-32 is even more decisive. 'And it shall come to pass afterward, that I will pour out my spirit upon all flesh...' Joel 2:28. After what? Then come the signs associated with the day of YHWH: 'The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.' Joel 2:31. The day is not cancelled; it is going to come.

'And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.' 2:32

The term escapees / survivors is crucial. [Translator's note: the KJV renders the word here as 'remnant'; the French text uses 'réchappés', those who have escaped.] The very notion of escapees fits naturally with a situation in which not everyone passes through the judgement unscathed. The text does not simply describe a repentant people for whom every catastrophe has vanished; it describes a salvation in the midst of the Day of YHWH, with survivors, escapees whom God calls.

Joel therefore calls on each person to repent in order to be among these escapees; he calls the people to fast in the manner of the Day of Atonement. And it is this message that I carry today. Joel 1 and 3 help to remove all ambiguity.

The time of grace

The idea that we are in the time of grace, that the misfortunes belonged to the Old Testament... and that consequently what was foreseen will not come about, is an error; otherwise the prophecies of Jesus in Matthew and in Revelation would be false, for they do concern the time of grace. The other prophets too, since Moses, would have been mistaken!

The geopolitical analysis: signs, tensions and risks of war

1. The astronomical, geographical and social signs as elements of transition

I begin this section with an argument which might rather be seen as a transitional argument, before going into the specifically geopolitical elements. It concerns the blood moon. There is a blood moon on 3 March 2026. On 12 August 2026 there were four simultaneous astronomical phenomena (1. a total solar eclipse, 2. the peak of the Perseid meteor shower, 3. a perfect New Moon, 4. a massive planetary alignment (a parade of planets)), a situation never before observed in the literature.

Joel 2:30-31 — Joel announces wonders in the heavens and on the earth, with the sun turned into darkness and the moon into blood before the day of the LORD.

Acts 2:19-20 — Peter takes up Joel's prophecy: wonders in heaven above, signs on the earth beneath, the sun turned into darkness and the moon into blood.

Revelation 6:12 — At the opening of the sixth seal, the sun becomes black and the whole moon becomes as blood.

Luke 21:25-26 — Jesus announces signs in the sun, in the moon and in the stars, accompanied by distress of nations.

The signs announced by Jesus Christ as signs of the end of times are being fulfilled. We can see them. War is very present, as are rumours of war, earthquakes and the other elements that he had announced as forerunners of the end of times. They are very visible. But let us now make an analysis that is a little less biblical and a little more geopolitical.

Matthew 24:6-8 — Jesus announces wars and rumours of wars, nations rising against one another, as well as famines and earthquakes in divers places; he presents these events as the beginning of sorrows.

Mark 13:7-8 — Parallel passage: wars, rumours of wars, conflicts between nations and kingdoms, earthquakes and famines.

Luke 21:9-11 — Jesus announces wars, commotions, great earthquakes, famines, pestilences and signs from heaven.

I. THE AFRICAN GEOPOLITICAL CONTEXT

3. The decline of French influence in Africa

Let us look at the situation of the former French colonies. France has lost a number of countries over which it had a stranglehold, mainly the countries of the AES (Alliance of Sahel States): Niger, Mali, Burkina, and to a certain extent the CAR as well, together with other countries. This development constitutes an important change in the balance of power in French-speaking Africa.

4. The domestic situation in France

As a result, France today is in crisis. It has very serious financial problems. Its level of debt is very high. It even has difficulty paying the rents of its administrations. There, one is beginning to observe power cuts such that, at times, children do not go to school. And there is at least one former general, a French general, who was very clear in saying that France absolutely must go back and reconquer its colonies, even by force of arms if need be. Because otherwise, it is their children who will later come to Africa looking for work.

5. The announced preparation for a long war against Russia

President Macron has clearly told the French that they must prepare for a long and intense war against Russia. Anyone thinking at face value will say to himself that France is about to attack Russia in Russia. Which, obviously, makes no sense. France cannot. It does not have the capacity to attack Russia directly on Russian territory. One must therefore ask where this confrontation could really take place.

6. The hypothesis of a Franco-Russian confrontation on African territory

In fact, Macron is very probably, or almost certainly, announcing a war that will take place on African territory, against African states that are defended by Russia or by agreements with Russia. One piece of evidence put forward in this direction is that a mobilisation relating to this has been under way in France for some time. Recently, a French official was saying again on social media that he does not understand how people can say that a war against Russia is being prepared when the weapons being bought are weapons specialised for Africa. The war is prepared against Russia, but the weapons are said to be specialised for Africa. Go figure.

7. The return of the Western powers to Africa

It seems to me that even the Americans, at one point, invited the French or the Europeans to come back to seek shares in Africa, to come back like starving men looking for shares in Africa. And one must not think that this will be done only freely. We can see that terrorism is financed here in the AES, in the AES zone. It is not only there. And one would have to be blind not to take account of that, or particularly optimistic.

II. THE 2026-2028 WINDOW

Let me state at the outset that I am not saying that God told me that things will happen within this interval of time. I set out here a geopolitical analysis of what is probable, the prophetic message not including a precise date. Jesus Christ and all the prophets cited in the Bible made prophecies without a precise date. I stand in that continuity, and I analyse the signs of the end times.

8. The end of Emmanuel Macron's term

The other important detail is that President Macron comes to the end of his term in May 2027. This date therefore constitutes a first important deadline in the analysis. I do not think that President Macron will want to leave without having triggered this war that France is going to wage, or ought to wage, to take back control of its former colonies.

9. Donald Trump and the American deadline

President Trump will, as early as November 2026, have the possibility of losing his majority in Congress. And by 2028 too, he will be at the end of his term. Now President Trump and President Macron are heads of state who can directly trigger wars, truly in a frontal, brutal and unexpected or unpredictable manner. We therefore have two deadlines to watch: May 2027 for Macron and the end of Trump's term in 2028, with a first American political stage as early as November 2026. Let us mention that Vice President Vance said that if the actions of the Trump administration were to result in the end of the world, so be it if it is God's will. This strong statement is to be taken seriously.

III. IS CAMEROON CONCERNED?

10. The particular position of Cameroon

Someone may say to me: and Cameroon in all this? It is not necessarily concerned. That is not quite true. One must ask oneself why France did not congratulate President Biya, if not on his re-election, at least on his inauguration. This is not necessarily without cause. And it does not necessarily have anything to do with questions of democracy. The Americans have financed and hold a mining map of Cameroon, a country extremely rich in minerals and rare earths.

11. The risk of an indirect war

There is therefore a context which, according to this analysis, shows an imminent attack that would very probably come from those powers. Not necessarily in a direct form. It may take, as with the Sahel states, the form of armies of terrorists financed by powers lurking in the shadows, without necessarily being reduced to those forms.

12. The resurgence of Boko Haram

At the time I am writing this document, there is a strong resurgence of Boko Haram in the north of Cameroon, in the Far North. So, when we speak of war, the war on Cameroonian soil **has already begun** at the very moment I speak, with this resurgence of Boko Haram that is displacing thousands of people. And I said: '**has already begun**'. Where will it go? Those who do not yet see it at their level are at ease.

IV. THE LINK WITH BIBLICAL PROPHECIES

13. The nation coming from the north

If we return to the biblical prophecies, we saw that there is talk of a nation coming from the north, which comes to attack Israel. There is talk of a nation with horses like eagles, chariots like flames of fire. It is a powerful nation, very powerful indeed. When one looks at the description, one can easily fit the United States of America to it and, to a certain extent, France. The biblical description and what is happening now therefore converge, according to this reading.

Jeremiah 1:14-15 — Evil is announced as coming from the north against the inhabitants of the land; kingdoms of the north are called against Jerusalem.

Jeremiah 4:6,13 — The prophet announces evil coming from the north; the invader comes up as clouds, his chariots are compared to a whirlwind and his horses are swifter than eagles.

Jeremiah 6:22-23 — A mighty people comes from the north country; it is armed, cruel and advances against Zion.

Habakkuk 1:6-8 — The Chaldeans are described as a terrible nation; their horses are swifter than leopards and their horsemen fly like the eagle that hasteth to eat.

Nahum 2:4-5 — In a battle scene, the chariots appear as flaming torches and rush through the streets like lightnings.

Joel 1:6 'For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.'

Joel 2:2 'A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.'

Let us recall that we have already provided the evidence that biblical Israel refers mainly to black African peoples. The prophetic names are not the same as today's, but one can contextualise. Babylon is the dominant power. No military power in the past has equalled that of the USA.

V. THE STAKE OF AFRICAN NATURAL RESOURCES

14. Resources as a strategic stake

We must tell ourselves that control of Africa's mineral natural resources is vital for France and, for certain resources, it is also vital for the United States. They are not going to let this go just like that, because it is a matter of life and death for them. The question of resources must therefore be placed at the centre of the analysis of the current geopolitical tensions.

VI. The warnings of President IBRAHIM TRAORÉ

15. 'The black winter'

One must also follow the speeches of President Ibrahim Traoré, available on the Internet. When he speaks of 'the black winter', one must not think that it is just a manner of speaking. He knows what he is talking about. He also said that his people must prepare for a long and intense war.

16. A war meant to serve as an example

He went still further, saying that one must tell oneself that, when the colonial powers come, they will want to ensure that never again will an African leader think of opposing them or of seeking any autonomy. So the violence and the destruction they will inflict will be such that it will truly be a deterrent. And one must tell oneself that if a serving head of state speaks in this way and people are content to tell themselves that it will not happen, I do not know what people can rely on to say that it will not happen.

VII. CONVERGENCE OF THE SIGNS

The biblical signs are there. The geopolitical context is there. The prophecies of the Bible are there. To truly believe that we are not at the appointed time is to be very optimistic. Very, very optimistic. Almost even blind.

VIII. THE STRAIT OF HORMUZ AND THE AGRICULTURAL RISK

18. The question of fertilisers

We can broaden the analysis of the geopolitical context by looking at the closure of the Strait of Hormuz, through which normally about 40% of the fertilisers used in the world pass. Let us analyse the impact on future agricultural seasons for nations that will not have been able to obtain fertilisers as they wished. We know that when this kind of situation arises, powerful nations will first secure the stock for themselves, before other nations can find a way out. And we can see the situation becoming complicated with regard to Iran. All this contributes yet again to creating tensions.

IX. THE GAS CRISIS AND THE RISK OF FAMINE

19. Tensions over gas and oil production

Gas is another important element. World gas production is well and truly under attack, even damaged, not merely attacked, with the consequences that this will have. In Cameroon, the vessel that produced gas here has left for another country and, for the moment, has no replacement. We are beginning to observe long shortages of domestic gas. Refineries are being bombed in the Russia/Ukraine war which, together with the closure of the Strait of Hormuz, leads to the scarcity of oil and soaring prices.

20. From energy shortage to famine

At some point, we risk arriving at a situation where even the means of cooking will run out. There could then be several simultaneous factors of famine:

- famine due to the war;
- famine due to weak agricultural production;
- famine due to the absence of means of cooking.

Someone has rice. He does not have the means to cook it. How is he to eat it? I recall that, in the prophecies, famine is announced. Even insects and climatic catastrophes may contribute to it.

X. POLITICAL DEADLINES AND STRATEGIC CONTINUITY

21. A war possible before the end of the terms of office

My point is not that it is certain that President Trump or President Macron will make war on us. But it is very probable, and above all before the end of their terms. We therefore have a first deadline at the end of Macron's term: May 2027. Another deadline corresponds to the end of Trump's term, at the end of 2028.

22. And if nothing happens before these deadlines?

If, by a miracle, this war had not begun before the end of their terms, that does not mean that it would not take place. Because I think that Macron has already mobilised the whole French political class so that they understand that the stake is national, beyond individuals or political parties, so that continuity is assured.

23. The continuity of the foreign policy of the great powers

As President Obama said recently of the United States, American foreign policy has immense continuity. As if to say: no matter which side the president comes from, foreign policy is continuous. He will carry out the plan already decided. Thus, the analysis must not concern only the persons of Macron or Trump. It must also take into account the lasting strategic interests of states and the continuity of their foreign policy.

Partial conclusion

The whole of this analysis rests on the convergence of several categories of signals: the astronomical and prophetic signs, the multiplication of wars and tensions, the decline of French influence in Africa, the confrontation with Russia, African natural resources, the security situation in the Sahel and in Cameroon, the tensions around Iran and the Strait of Hormuz, as well as the agricultural, energy and food risks. Taken separately, each of these elements can receive different interpretations. But the argument developed here consists precisely in looking at them together. The central question then becomes: are we faced with a simple accumulation of independent crises, or with the convergence of several events announcing a much more significant period of upheaval? **Supposing that we are in uncertainty, not having proved that these elements do not portend destruction, what would be the wise course of conduct to adopt?**

Contemporary prophetic analysis

1. Why take a prophetic warning seriously?

First of all, I recall what is said in the Bible: 'Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.'

Those who think that there are no more prophets in our day not only oppose this text, but also oppose the text of Revelation 11, which speaks of two prophets to come in the future, who, as we officially know, have not yet come. Since they must come before the end of times, they could also be here now. Their very announcement is the proof that, at least until them, there will always be prophets. It is written not to despise prophesyings, but to **prove all things** and hold fast that which is good.

Today, very many people presenting themselves as prophets announce that God has revealed to them that a destruction is coming and that it is not far off. One can find on the Internet, notably on YouTube, a large number of messages of this kind.

Naturally, faced with such announcements, someone may ask the question: 'What is the proof that these people are really prophets?' It is a legitimate question.

But one may also ask the questions the other way round: what is the proof that they are not prophets? What is the proof that they have received no prophecy? And above all, what is the proof that what they announce is false?

One may reply that, in the past, some people made announcements that never came true. That is true. But the fact that some past announcements did not come true does not in itself constitute proof that every announcement concerning the future is false.

I like to take a very simple comparison: the existence of counterfeit money is not proof that real money does not exist.

The Bible itself reports many cases in which prophets announced events which their contemporaries did not believe and which nevertheless came to pass. Jeremiah, for example, announced on many occasions events which his contemporaries refused to believe. Yet what he announced ended up happening. Noah also warned the men of his time; they did not believe, but what had been announced came to pass.

Jesus Christ himself announced events of which we can see a first historical fulfilment in what happened to Jerusalem in AD 70, notably in connection with certain words of Matthew 24. I speak of a first fulfilment because the passage also contains other elements which open a wider perspective.

One cannot therefore simply decide that an announcement will not come true because one does not believe it. Unbelief is not proof of falsity, any more than the existence of false prophecies suffices to show that all prophecy is false.

2. The problem of proof: when must one act?

The particular problem with prophecy is that, very often, its most certain proof appears only at the moment of its fulfilment.

Now, when a prophecy announces a catastrophe, waiting for its fulfilment before beginning to take it seriously can be extremely dangerous. For some people, its fulfilment could mean that they will no longer even have time to appreciate the proof, because they will already be dead.

One must therefore also know how to take measures of wisdom.

You do not necessarily lock your door in the evening because you are certain that a thief will come that night. You lock it because a thief may come. You do not need proof that he will come in order to take this precaution. It is simply a measure of wisdom and prudence.

3. Why set out my own testimony now?

That said, it is obviously not enough for someone to assert: 'God spoke to me', and to ask others to believe him on his word.

Whoever claims to have received a message must be able to explain how he came to know of it. Then each person remains free to examine his testimony, to assess the elements presented, to determine whether they seem to hold water or not, and to make his own choice.

That is precisely what I want to do now: to explain how, personally, I came to know of the message that I give.

How I received the message I am passing on

4. How I receive certain messages from God through the Bible

I recall first of all that I am a servant of God, called and established by God in his service. God himself bore witness to this call to me and to more than a dozen people who, in one way or another, let me know of it. This can be consulted in a dedicated document.

God speaks to me in several ways. One of the means by which he speaks to me is the Bible, according to a very simple protocol.

Every day, I begin my day with a family worship. This worship includes in particular a time of teaching. At the time of this teaching, I ask one of my children to open the Bible at random, without choosing the book, chapter or passage, by placing a finger on a verse. It is from the verse thus designated that I give the day's teaching, without specific preparation.

For my part, I consider that the verse thus obtained is not simply the fruit of chance, but that it is the verse that God gives us for that day, precisely because we do not choose it ourselves, and because in my teaching I happen to say many things that I did not know myself beforehand, things that are revealed to me directly during the teaching. My teachings are available online, for anyone who wishes to verify.

With time, I noticed a particular phenomenon: it happens that the same verse comes back several times over a short period, or that different verses on the same theme follow one another. Some of these repetitions were striking enough to lead me to understand that it was neither chance nor merely a matter of explaining the texts, but sometimes of acting according to what I understood through them. Several earlier experiences led me to this understanding.

5. First precedent: the multiplication of the loaves

At the beginning, I held these worships only for my family. I recorded nothing and broadcast nothing.

One day, the passage that comes up is the one where Jesus multiplies the loaves. I explain it. A few days later comes the passage of the multiplication of the fishes. Then, a few days after that, the theme of the multiplication of the loaves comes back again.

I then begin to wonder: why does the same theme come back several times over such a short period?

Thinking about it, I make the connection between bread and the Word of God. The Word can be considered as spiritual food. Hence 'multiplying the bread' could mean, in my context, making this Word reach many more people than the members of my house alone.

I then understand that I must record my teachings and broadcast them more widely through the Internet.

We are around December 2022. I therefore begin to record and broadcast my teachings.

Now, from the time I began this broadcasting until 1 October 2026, I have never again, within the framework of this protocol, come upon a text concerning the multiplication of the loaves or of the fishes.

The same theme had come back several times over a very short period. As soon as I did what I had understood I was being asked to do, it did not come back – and this after more than a thousand openings of the Bible and more than three years.

6. Second precedent: 'Suffer the little children to come unto me'

A similar phenomenon then occurred with the text: 'Suffer the little children to come unto me.'

This text kept coming back repeatedly. After a while, I told myself that I could not simply go on explaining it each time it appeared: I had to seek what I was to do concretely.

My children took part daily in the worship and listened to the teachings, but they were not yet baptised.

I understood that these repetitions were inviting me to have them baptised. I therefore had them all baptised with water, in the water, on the same day: 7 March 2023.

From that day to this, I have never again come upon this text within the framework of these openings, whereas it had come back several times over a relatively short period before their baptism.

7. Third precedent: 'All scripture is given by inspiration of God'

At the beginning, for my teachings, I worked essentially with the New Testament.

Then a verse began to come back: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

This text came back four times.

At the fourth occurrence, I understood that I should no longer limit my openings to the New Testament, but use the whole Bible, since the text itself insisted on 'all scripture'.

I therefore extended the protocol to the whole Bible, around the end of May 2023.

From that decision to this day, I have never again come upon this verse within the framework of these openings. Yet another passage of the New Testament, bearing a rather special message, has in the meantime come back about ten times.

These experiences constitute the context necessary to understand what happened next.

8. A repetition on a quite different scale: destruction, war and misfortunes

After I began to use the whole Bible, a phenomenon much greater in scale occurred.

For practically a whole month, almost every day, the texts obtained spoke of destruction, war or misfortunes.

This repetition particularly struck me.

In the previous experiences, three or four repetitions had already sufficed to attract my attention. I had sought to understand what was being asked of me, then I had acted according to that understanding. Each time, the theme that kept coming back insistently had then ceased to appear.

A question therefore naturally arose: if three or four repetitions had already sufficed to attract my attention and had been followed by elements confirming the interpretation I had made of them, what was I to understand when the same type of message came back not three or four times, but practically thirty times?

For me, the conclusion was obvious: this message had to be carried to the people with the same insistence. That is what I began to do.

9. The message: destruction to come and a call to repentance

I therefore began to announce regularly, in my preachings and by various means, the coming destruction and God's call to repentance.

A new question then arose: could this destruction still be avoided?

One evening, a lady pointed out to me that, since several months had passed without anything happening, perhaps prayer could still lead God to prevent this destruction.

I replied that there is, in the Bible, a difference between a conditional judgement, which repentance can turn aside – as in the case of Nineveh – and a decision that God presents as already determined and irrevocable. My understanding was that we were in the second case.

10. An answer the very next day: Jeremiah 15:1

Now, the very next morning, the text received for our teaching was Jeremiah 15:1, where God declares that even if Moses and Samuel stood before him, his decision would not change. The passage then announces several misfortunes. I received this text as a direct answer to the previous day's conversation.

This kind of correspondence has, moreover, occurred on several occasions: a question arises in the course of a conversation or through a particular circumstance, then the text received the next day comes precisely to shed light on that question.

Other passages then came in the same direction: the one where God declares that even Noah, Daniel and Job would deliver only their own souls by their righteousness, and the one where God orders Jeremiah no longer to intercede for the people because he will not hear him.

For me, these texts reinforced one and the same understanding: the decision announced is irrevocable. Let us note that even Jesus Christ, who announced the destructions to come, did not say that he could intercede, or that anyone else could, to prevent them.

11. 'Since you began announcing it, nothing has happened'

Time has, however, passed. The elections have taken place in Cameroon without the announced destruction occurring. Some have therefore concluded: 'Since you began announcing this, nothing has happened. Why should one still believe it?'

But delay, by itself, does not make it possible to determine whether an announcement is false. In the Bible, Jeremiah announced certain events long before their fulfilment – up to 23 years – whereas others occurred much more quickly, sometimes within a few months.

The one who receives the order to warn does not necessarily possess the calendar.

God may ask to announce today an event that will occur tomorrow, just as he may ask to warn long in advance. If no precise moment has been given, the messenger's role is to warn; the moment of fulfilment belongs to God.

This is precisely why the warning must be taken seriously as soon as it is given: no one knows how much time remains.

12. Should I have toned down the message?

Recently, I nevertheless considered softening my message. I did not want to deny the destruction, but to present its inevitable character in a less categorical manner. At that moment, I received two texts that particularly struck me.

The first concerned Jeremiah: despite the threats, the imprisonment and the pressures of the king, he had remained faithful to the message he had received, without modifying it to make it more pleasant. The second, in Proverbs, recalled the importance of the faithful messenger.

I understood from this that I must not tone down my words, but transmit faithfully the message as I have understood it.

13. Confirmations that are not limited to verses

The verses are moreover not the only elements on which my conviction and my revelation rest.

I have also experienced dreams, events and various circumstances pointing in the same direction.

There are many other elements, including concrete and physical manifestations of what I consider to be the action of God in my presence and in my life. To set them all out here would lead to a document far too voluminous. Some are presented in a separate document devoted to the evidence concerning the mandate that I consider I have received from God.

Although I am an engineer with a doctorate and a university professor, I approach spiritual things with the rationality of a mathematician and the concern for experimental rigour proper to the physical sciences.

14. The mission that I consider I have received

Finally, my personal understanding goes further. I consider that God has revealed to me that I am among the persons announced in the Bible as having to appear before the end of times (there are several), and that he has entrusted several missions to me. One of these missions consists precisely in warning people of what, according to what I have received and understood, must happen soon. That is why I give this warning.

I do not set out these elements to ask anyone to believe me blindly. I set them out so that everyone may know on what my message rests, may examine the elements presented, and may then take, in full knowledge of the facts, the decisions he judges he must take.

Conclusion

May everyone conduct himself in a sensible, righteous and godly manner.

May everyone make his choices with wisdom. It is easy to claim that everything I have said here proves nothing. My role is above all to warn, and I have done so. The minimum of prudence would require that, if someone thinks that what I say is false, he should prove it too. The absence of proof of an assertion is not proof of its contrary.

However, all the elements set out here are very solid for anyone who has to decide to act wisely.