

## Individuality

We are individuals. Not only that, but also are we spiritual units isolated from each other. What I have seen, what I have learned, what I believe, what I try to accomplish - those are things I could at best try to tell you about. Maybe with the added bonus of God somehow more or less visibly giving you a thumbs up to those things. But at the end of the day we have our own experiences, our own personalities - our own ways to value or cherish the various things that be. We have different tastes, different passions, preferences, talents, strengths and weaknesses.

Needless to say: Not all of our ... passions, preferences, talents and such ... can just and simply be taken as the gospel; Since either of those has the potential to lead us down dark paths. And so we come to the religious sense of morality. Based on the understanding that there are good things and bad things, a set of rules is being conjured up that ought to line out 'the right path'. So "for as long as you don't hurt anybody ..." perhaps. Regardless of how difficult a topic this is, whatever psychology, religion, legislation, biology and what not might have to say – within the Ninedom, what matters is so:

At first there is God - and He sees your heart. Because there is **nothing that can exist without His notice**, there is no part of you that 'is' without Him knowing. More on that later. As He welcomed you into the ninedom (if so), it is now His objective, in proliferation of this union, to work the fibers of His light into your consciousness - since now, as per the intent of it, you are one with the divine. While your senses at first have to attune to these new impressions, all that is going on at first is a somewhat elusive light-show. The more you attune to this Light, the closer you come to being able to see what is happening. In all this, God is still invisible – and we are as a plant ... growing in a vast blackness. Alone. Alone with a light shining into this darkness. And yes, this is a metaphor. But, not for how you might experience things already. As you, while these ninedomy things are going on, also just continue to exist, you still get to experience that part of your life that you're familiar with. You make experiences, you get to have desires, thoughts and things of that manner. But then, you'll find, the Light interacting with these things – as they exist in your consciousness. Some will be as mirrors to the divine Light; And so you will no longer grow as usual, in the dark into the dark, aimless without vision. But towards a (new, different) light you will find very compelling to grow towards.

## Community

This is the very intimate, individualistic side to this. And then there is the other side, in which you do not exist in a dark void, but as part of a society you may or may not have chosen to be a part of – and ... across things such as Christians being persecuted and Evil dictators imposing their vile rule upon the lands and the plea of the righteous and all the other things that so happen in this world ... the thing is, that it may happen, that the things that are right in the eyes of God, aren't right in the eyes of the world. And the challenges of dealing with that, are ... somewhat beyond what I'm trying to tell here; But it just somehow matters.

Apparently, there were the disciples who would - two by two - just go out into the world to preach the Gospel. Whatever that may be. I think the one thing we can be sure about, is the whole "Son of God came down to earth and died on the Cross" bit. It should have been an easy sell if the phenomena we read of actually transpired. Apparently easy enough for hustlers from far and wide to be attracted to "where-ever things were at" to get a piece of the pie. Strange enough - also - for the rulers of the time to underestimate how much a new ... let's say: "beggars belief" might spread so hard it could topple the established deities of their respective worldview. Until it was basically too late - and folks had to kinda hustle along. Pagan holidays turned Christian would be a sign of the success of the Christian idea.

I also think that some Streisand effect-esque thing may have transpired with the whole ... feeding Christians to Lions thing. I mean, it may not have been all that crazy to roman standards - but those people they fed to the Lions would also speak of this ... faith of theirs. Of Love - of pacifism. All on the backs of a man who was crucified for the crime of ... being popular among ... the Jews or something. People that however weren't really cool with the Jewish leadership of the time, we may assume. Well ... "go figure". And all of that would just continue ... and ... I can see why the commoner might ... be sympathetic towards those "Christians". And yea ... Communism really sounds cool on paper! I guess that the Emperors and such weren't all that cool with it, but if they could establish themselves as patrons ... maybe nobody would notice.

Maybe. Who knows?

What we do know is, that the Christian hegemony did develop a very ... well ... independent view on the Gospel. Such as ... selling forgiveness for money. Sure enough an easy sell if the holy scripture is contained in a language barely anyone could read. But oh yea ... well ... progress. Time is a bitch sometimes. And so along came Luther, a bit of a war broke loose and once again ... hustling had to occur to maintain some status quo.

But sure, violence isn't the way.

One might remark it to be odd however, that the story of Luther and his accusations against the roman catholic church ... did end this way. It's one of those "technically it should be common sense but somehow it isn't" type of things. Wouldn't it be crazy if all that had been foretold? Well, who knows. I'm certainly a bit rusty on my prophets.

Now - from reading the Bible I certainly didn't get the clarity of information I hoped to get. It came to a point where I, while reading in it, was overwhelmed by Disappointment and yeeted (→to yeet: cancellation from close proximity) it into a corner of my room. Tears in my eyes. Which is probably one of the more recent "classical" paths. But I was also so deeply convinced that God existed - and that not by anyone. It was just ... within me. Like a rock. I couldn't move (the rock). Not that I ever wanted to. For some period of my time I threw a blanket over it, but that's in about

it. And so I prayed - because I, sure as shit is a digestive end-product, didn't know what to do. And yea, that's basically my Origin story.



"I reached through the Aeons, to arrive at the Power that is above all Powers - ..." - true story -

and ... a mysterious force was there, floating in front of me - invisibly - and then something came upon me. I picked up my Bible, read around in its backside where all the indices and termsplanations were ... became a **Nasirite** (4<sup>th</sup> Moses 6) and had a few question marks I needed to resolve.

Now, that, sure as daylight corresponds to the sun's visibility in the sky, isn't any form of "classical" path - which makes it classical in a way. "God works in Mysterious ways" - which I suppose also entails that we don't always get it. But that's also it. The Bible, not sure if it made a lot more sense to me. It became more accessible however. It's ... complicated.

I think the closest I got to learning of "the" Classical path was when I turned back towards the Book of Mormon. I picked one up during a stay in the Philippines. And ... yea. When you open the part where Jesus appears among the Nephites (3 Nephi 11 - going by the LDS version), he gives them "the Doctrine". 1. Believe in Christ, 2. Repent and 3. Get Baptised. And something about **the Holy Ghost and being as a Child** in the appendix (3 Nephi 11:22-37). I'm not sure how much percent legitimate curiosity and how much percent shits and giggles were involved - but I did then go through the New Testament to piece that Doctrine together. Because it's like ... all over the place. The NT sure speaks of Baptism and belief in Christ ... but those two things alone are much more in contradiction than in harmony with each other.

And so it is - that ... with the Bible you have to get a little bit creative when trying to make sense of it. Or ... versed in its peculiarities.

It isn't, at the end of the day, an amalgamation of random attempts at religion-building. Although there might be some of it, there is a comprehensive through-line still. God would vastly stay in the background while putting a few things into motion - while also making sure that folks would see God as someone that's not to be messed around with. And so there is this reputation which only ever gets stronger when things turn out His way. And because He is God ... the master of the ways ... that's kinda what tends to happen.

Some people also would say or write about how the word "Christian" used to be a derogatory term. Christians of old wouldn't refer to themselves as Christians, while they referred to their religion as "the Way" (*sourceless*). Now, I personally am not all that sure about that, because ... of grammatical inconveniences, actually. What am I to say? I'm a walker? But fair enough do I not necessarily refer to myself as a Christian either. I mean, I do, to make sure it is understood that I'm ... a walker (eine Wandelnde, so a stroller? anyhow) ... but Gnostic does just so much more for me.

The thing is: Sooner or later we have to move beyond the confines of the Bible. At the very least to discuss something we might deem worthy of discussion. But, that's also what the hypocrites do.

So yea. I feel comfortable for as long as I can be as grounded with the Bible as it gets. It's ... even a bit fun sometimes. In maybe a little bit of a psychopathic way. Disregarding all the flaws there are with it - things like: What to make of 2 Kings 22:8<sup>?2.2</sup> - it still serves as a container for God's work. And here's the thing: You are free to see for yourself, if you can, whether or not I superimpose some kind of alternate Gospel on top of the one we find in Scripture.

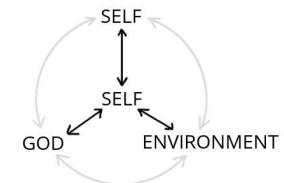
To my belief, Jesus had 12 disciples because each of them had a different perspective. Their own way of looking at things, with different things that mattered to them, different personalities, different expectations on life. It's like how the Gospel of John stands out in comparison to the others. But - we didn't get much out of that. And still I think that each of them would have a different take on the Gospel, including the part of merely telling the story. And so I learned a few things - about life, the Gospel, life and the Gospel, the Gospel and life, since I've been in the ninedom. And so what follows - is what came of that. So, we're leaving the beaten path - as I'll introduce you to the finer concepts of:

## B - Individuality

### Intro

If I had to label my take on the Gospel - I'd call it **the Gospel of Individuality**. A few things thereby have already been mentioned. At the start of it, there is the Gnostic Dilemma, and after that it is ... what that means for us, individually; A.k.a. the individual Journey, personal Enlightenment. And so, at the core of it, we're here also mostly looking at the individual in the Ninedom.

One thing that will come to matter thereby, are what we might call "the three fundamental relationships" we engage in. These also serve as a Template to say: **Gnosis isn't a religion.** ~ish.



Religion is an abstraction of the divine to engage with it on a more personal level as part of a community. In that regard I have a religion, but because of the missing community part it's also only half a religion. It is the fundamental problem that exists with what I want to share here - and perhaps also my primary, personal interest with doing so. For a long time I was worried that I couldn't make any progress - at all - in the Ninedom; Following the idea, that Enlightenment is a process of mutual illumination. To suggest that there is no such thing as "self-illumination". But there still is Gods part to it. A lot of it just fizzles out into my loneliness, but certain aspects are also just between God and one's self.

gaming in the 80s and 90s. People so would sink hours upon hours into games that would strike people of today as unplayable←.) And I'm sure, that some of it will always be valid. I'll get into this here and there further down, so. It sure is rather easy to read Paul as misogynist, nowadays. Just as much of the times; And whether or not you want to ascribe prescriptive authority to Paul, as you understand him, is eventually a [you] thing.

But yet so if we returned to the beginning and allowed for the Gospel to be anything we want it to be, how ... could we find agreement? How could there be any kind of consistency? How, if we're consistently to be worried about agents of darkness trying to poison the well? Well, the answer is simple - as you may already know. If you are serious about learning Gods will - and you learn from Him about His ways - you will find agreement with those that are on the same page. Or in the same book at least. But yea. The history of it all kinda sucks. But in the end it's just a numbers game. And sure, the quality of the numbers involved.

And here I am. I find it easier to conduct my thoughts when I put them neutrally. When I distance myself from the expressions. Perhaps that's just part of formulating a theory. So far there wasn't much of it. I don't think the previous part was much theory either; But it does very well open the doors to it. To say, that you could probably formulate a convincing theory that runs counter to what I'm telling you about here. But it'd suck - I'm sure!

As part of my theorizing, I ever so often have to wonder about what to tell you; And ever so often I get a bit lost. Do I need to tell you about why violence is bad? Why we shouldn't look to it as a solution? Should I write more about the Law to make sure, that the part in the sermon of the mount where Jesus speaks of how great everyone will be who preaches the upholding of it, reflects of me positively? Maybe yes to all of it. What about people who think that the Bible is perfect? What about people who think that it isn't? And so I get to build this tree of possibilities in my head. What will these people think or say if I don't write this or that, but what will those people say if I do write - then I have to this, and maybe also that and that while we're at it, that gets rid of that problem but now there's those who think such and such and ... and I figure: that isn't what I'm trying to do here.

Did you know that Roe v. Wade led to a drop in crimes?<sup>2.1</sup>. Allegedly. Here's a bit of a humorous take on it: [Puts on Sunglasses - not literally]: To come back to what I wrote earlier: I assume it feels, or seems, weird - or wrong, to find a truth in the actual world and to then go to integrate it into religion. Like: "Hey, I found this true thing in reality. Does our religion allow us to accept it?". But that's religion. "If God says it's a sin, it's a sin". And so it's a "both sides" kind of thing. Atheists don't think religious people are much capable of making sense of reality - and Religious people don't think there is much sense in reality. And if you find yourself in either of those camps, this document might be a wild experience for you. Given I get everything across as intended.

When we move on to the Mormon angle, we're talking of institutions or institutionalized influence. Which is ... like ... the big Mystery. It sure stands out to be this missing piece. The Bible does speak of "the authority to Baptize" ... in relatively, but let's be reasonable, uncertain terms. There's the passage where Jesus sends out his disciples to spread the word - and there it is written that he gave them the authority to do miracles and baptize. And then it isn't until the letter to the Hebrews where we read about "priesthoods". All that is stuff that the New Testament - *conveniently* - leaves in the dark.

Yet we must assume that initially at least, this priesthood was present; And respective communities alive or thriving. And from things that were to be found south of the Mediterranean, we can certainly craft a few theories. At any rate - it eventually just disappeared; And with it any form of institutionalized Unity that might have come of it. And meanwhile worldly powers were warring over authority.

### Testimony & Faith

Christian history is certainly tumultuous. And respectively has the Christian faith changed a lot over the time. From possibly being a vague belief in a victoriously uplifting story that inspired introspection and self-improvement - to one of philosophy - to one of dogmatism - to one of authoritarianism ... and on. And it might be worth taking note of the fact, that for a long time the Christian banner has been waving in the hands of a religion that is very antithetical to 'the way'. And it certainly was no minor Church. The new Testament is a roman catholic codex after all - and the church was so dominant, beyond the shadow of a doubt, that all the other Churches that were, had to adopt it. Whether they just did or were coerced or bought into it ... who knows?

Mat 23:9  
2 Thess 2:4

And even today ... . For a while I had a strong interest in Horror movies - and the roman catholic mythology is most definitely the most dominant take on Christianity when it comes to that these days. It would seem that most wouldn't even have a concept of what else there could be. Rarely one might find a work daring enough to suggest that maybe the Catholics are the bad guys. Or ... something different, however. The only movie I can think of (by title) that takes a different route is Solomon Kane. It sure does glorify violence and implies it as the right solution to the given problem. But it is thereby also set in a very abstract fantasy world specifically created to be an action setting. And so does violence eventually become a Metaphor to maybe ask the questions between Dogma and the Right Way; But at the same time it's also about talents. Maybe more importantly so. It is what ultimately makes the argument's resolve.

And then there's the New Testament's lack of clarity. What it contains may have been valid for the people of its time - but while society evolved, its timeless claims wouldn't properly align with the rest of it anymore (the timeless evolves with the time, the rest gets stuck in the past). While Paul so may have written about the social problems of the

time, “we’re told” to take his words to be timeless prescriptions. Today all of it seems so confused, any choice between the churches may not extend far beyond a “vibe check”. And in openly supporting the LGBTQ+ community – the roman catholic church sets itself apart from how divided and broadly open towards hate and bigotry (US) Protestantism has become; As it certainly still exists in some competition with them – even if effectively on the same team.

Faith almost seems to be a laughable concept in all this. At first you roll a dice to see what church you end up in – and then you have to be faithful to its teachings. Faith in God, as a living being, that exists outside of and independent from our institutions, doesn’t seem to be much more reasonable. As this would eventually just add another bunch of churches to the List; Lest thou art willing to wander alone.

Faith however, can work like a currency. If you know where to get it from, you can end up with a lot of it. You might not be able to buy anything with it – but at that point the Joke’s on the world.

That’s not me just claiming that I have faith while I tell people about Jesus - it’s me preaching about the Gospel because the faith I invested in it has paid off. That’s a Testimony. Though at that point the Joke would be back on me. The world so needs a disclaimer: “Warning! Interact with it at your own risk!” - and so the Joke’s on all of us.

But so, the Testimony I have first and foremost is for me. And so is my faith of the things given to me in response to the questions, uncertainties, interests and such that I’ve had. Also the big Testimony ... . You might read that I was high while I got it - and I really was high - and beyond that ... what’s the point? I can’t tell you that there were no hallucinogenic substances in that weed - I sure was ... "shoving a movie" as we used to say here.

In other words, it doesn't matter to you how deeply within me it did its thing. You couldn't even tell how deep my depths are. They're “so deep”.

On the other side then, talking about the "classical path" - there are things such as compassion. And ever so often I think that atheists are better at this because they don't have conflicts of interests between their ethics and whatever doctrine their church requires upholding. And so far I haven't heard much about Church hopping. That one (person) would, after turning Christian, jump from Church to Church until they found the right one - or an acceptable one at least. I guess there are some that ended up “seekers”. Some of what I see existing is certainly better than others. But outside of that that I think, once again, a lot of the confusion comes down to some kind of suggestibility. And perhaps naivete over how complex Christianity is/has become.

So is there this brand of faith that requires unwavering trust in the “God will take care of all things always” take, where ... everything is for a purpose. It’s really just a matter of personal flavor away from blaming the victim for “attracting Gods punishment”, rather than the perpetrator for

**are made, even his eternal power and Godhead; so that they are without excuse: <<<**

I did at first not want to quote that verse until later – because I thought it would be somewhat counter to what I was trying to get at. Which is, to look at things regardless of the Scriptures. But then, I guess, this verse is telling us as much. So ... there you go.

And that’s the point I’m trying to make here. As a transition into the next part. That, yes. Sticking to the written word is ... cool, I guess. The truth of the matter may be complicated to get into. We may so wonder, at which point one is even entitled to preach. It is however so, in that whenever we preach, about whatever it may be, there’s a conviction (or agenda) that guides it; Whether or not we can spice it up with the word of God. So I may have to make certain to tell you, that most of what I tell you here, may just be my opinion. And I very well hope that you can come to terms with my reasoning. But the thing is that I’ve come to a conviction. Of which I speak. Does that make it ... somehow less? It ... depends.

Early Christianity did rely on the philosophy and theosophy of things. It eventually took centuries for Christianity to congregate around a unified codex of thought - yet soon it would be forgotten that it could have ever been different; And people would sit down to argue over what it actually says. It is even somewhat easy to see why. Jesus wasn’t big on prescribing rules – while further he rather ambiguated them; And so Christianity would be difficult to understand from a perspective of what to do and what not to do. But also is there a legacy thing.

Now, I’ve written about Paul’s role to that enough, so I don’t have to repeat myself here. Paul’s work however usually gives me a headache. In the sense that he wrote a lot of nonsense that doesn’t necessarily fit my understanding of the gospels. And making it fit is where the headache comes in. It’s weird, because things that seem wrong at first glance are eventually just complicated - and just thinking of it gives me a headache. Was he homophobic? Was he a misogynist. Quite possibly so - but ... not necessarily in a way that doesn’t make sense or is entirely unreleatable. I mean, to not handwave it away this time, there’s a fair point to the ‘misogynistic’ takes of Paul. They are misogynistic from a position of emancipation. Which wasn’t what people had to contend with back then, I assume. But are they misogynistic from a perspective of sexual dichotomy? Whatever the case, that mindset didn’t stop Christianity from growing. People embraced what he had to say and there are plenty of women, I’m sure, that at the very least feel positive about their potentials that would put them into this back seat of this sexual dichotomy. And when it comes to emancipation and feminism – I do think that there’s a bit of an issue when it comes to the idea of “social emancipation” while also maintaining a dichotomy. Now, I’m not really familiar with the social reality of the time, but a lot of what we today would read as misogynistic can be summed up as “putting the woman in her place”. And that sure extends beyond Paul. Like how Genesis declares that the woman was created to be a helper. And all that, I think, is fine and dandy. But it is, when it goes too far, that it went too far. And how that was back in the day, I can’t comment on – outside of understanding what the biological dichotomy implies of “the female”. (→Similarly, modern gaming is vastly different from

was wrong-ish. From nothing comes nothing. Work has to be done. My objection to being told those things was, that money isn't the end-all be-all. Things don't fall from the sky? Well a) not true b) I get the idea (food, money), but still and c) now, 15+ years later, things worked out alright for me still. I'm venerated I'd say. My headspace just happened to be superior to theirs. In a way. God is real, I did the smartest thing a person could do in response to that. But say you have voices telling you to do dumb shit. Or say the path you want to be on, specifically, isn't available to you. The very same "advice" might actually be bad.

And that's a problem with generalized statements. We're all individuals. And between two people who have opposed world-views, the average is somewhere in the middle, even if there is nobody who corresponds to it. Or, if we're on a narrow ridge and some stand too far to the left and others too far to the right – you can't just say go left or go right. Even if it might be tempting. But that's kind of the problem.

As we grow more mature, our wisdom of the things matures.

But anyhow. I am under the impression that we're ignoring a large part of the new Testament if we treat it as the old one. Like, why? The thing is, by the Old Testament ... I just follow the rules – and maybe find reasons to justify what and why. Not that it matters to me unless I wanted to convert to Judaism. With the New Testament, everything is more like a Puzzle. One I think we can't really solve on our own. But so, something the old testament for instance didn't entail, was a sense of our place in existence. The matters of social order and peacekeeping were presented as matters of obedience – eventually wound up in a mythological construct between dogma and the forces that people assumed to be.

So is there as fundamental a shift between the concepts relied upon in the old covenant to those put forth through the new covenant, as there is between gray and the spectrum of visible light. Life is diverse. Even if all the diversity accumulates into more or less monotone vistas – these in and of themselves again extend into a diverse spectrum. Species of animals can expose vastly different modes of behavior from each other, following different means of co-existence and survival; And even grass comes in a variety of ways.

Such is the beauty of the creative mind. The wealth of the spirit. And in that regard it would be an act of ignorance to believe that we could not cherish such diversity within ourselves, among each other.

Some might now wonder, or have wondered, how we might speak about the Gospel with confidence - 2000 years or so after the fact. How, if not in a strictly scholastic manner where we memorize the written word and regurgitate it as a situation solicits a response? But does it matter? Should it matter? What is the difference between me discovering the beauty of God within His creation, and my understanding to speak of it through the words of the Bible? There shouldn't be one!

#### Romans 1:20

>>> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that

"executing God's judgment". So, if you somehow became a believer and all Churches in your vicinity were frauds - you would, by that faith, still be encouraged to think that whatever church you end up with is the right one. Because ... it's fate. Purpose. Like, say, you got a Pamphlet and all your life's troubles come to your mind and all of a sudden you believe in Salvation ... and yet you're given no tools to understand what's been handed out to you.

And then eventually comes the Crash. The person is no longer able to hold back all the doubts - and then it's either ... try finding the right one or turn atheist. And the problem with finding the right one ... well ... is essentially the same that led to that point. Something between luck and misfortune. Or you've gobbled up that churches doctrine and teachings and what not so hard - that you're barely aware that there might be a superiorly different interpretation to the whole thing.

Then there's that prosperity Gospel. It primarily makes sense outside of the context of the Bible. It talks to an "ought to" type of conceptualization of God who is to reward you for doing good. And I hate it. I hate it when it comes from Christians and I hate it when atheists believe that this is what God has to be. But sure. Given all the crazy shit atheists **believe** about God - it comes at no surprise that they're atheists.

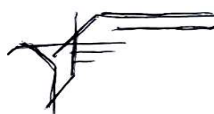
And that is belief in a **broader sense**. Belief in the "classical" sense would imply some religiosity. To me, belief, and thus faith by extension, is also a matter of ones own will and ... we might call it "cognitive energy". You can want to believe something, thus consolidating the presence of an idea within your consciousness. It however isn't willpower to me. It's more like "spirit". And it can form subconsciously. Which is I think what most people understand as 'belief' in the casual sense.

The reason now, why I think God isn't supposed to reward you for doing good - is that it cheapens the whole thing. There's an entire book of the Bible dedicated to it. The book of Job. At one point Jesus literally rejects all the wealth of the world. The Bible is no stranger to critiquing the pitfalls of wealth. If you're confident about both, anti-social capitalism and Christianity ... something's wrong with you! Or your beliefs rather.

Which is ... a pretty "the classical path" take on Christianity - or so - walking the way. But then you eventually enter a roman catholic cathedral and you're amazed ... and perhaps proud ... that your humble religion has grown to such glories. But yea. I don't think people at "those" times had much of a concept of the hegemonic structures of capitalism nor a hint of an alternative to that.

What? Tithes and Taxes can be used to generate common wealth? What wild alien philosophy!


And because it harms the interests of the church ... which shall not be clearly defined here ... adopting such philosophy would eventually make you a heathen. A heretic. A WITCH! (sarcasm-ish)



And that so takes us to a weird thing. The Bible for instance tells us, that His sheep will recognize His voice. Mormons call it "the Light of Christ". It is the idea that we all subconsciously know God. Or His will. But why then is it that we can't agree on what it is? Demons?

Well. We could call them Demons - but what do they do? What are they trying to tell us? Or what does the Light of Christ try to tell us? - to not put the cart before the horse. Else it gets silly. Once you start doing the opposite of what "the Demons" try to tell you - if there is a clear opposite - wouldn't they just tell you the truth? Who is to say that they can't?

So, what is it that we all subconsciously know about God? Or Gods will? The Gospel? If that is even the right way of looking at it. Who knows? But what else we have are biases. And those are learned. As a trans-woman, I would know a thing or two about that. I grew up with the bias to see, understand and rationalize myself as male. For, certainly, obvious reasons. There needs not be malicious intent for bad things to happen. Such is the nature of accidents.



What these biases can do would be visible when it comes to the "Christian" assimilation of the Americas. If you're able or willing to see. See ... there's a story in the Bible about that. It may be a bit vague regarding the context - but what's clear is that it concerns Peter and his attitude of interacting with foreign cultures. So he is given a Vision. A bowl descended from heaven filled with all sorts of unclean animals - and a voice spoke: "slay and eat!". Peter refused. And then the voice spoke: "What I have declared clean, do not declare unclean". (Acts 10:9+). The context is that Peter was called to visit a roman noble of some sort - and whatever context we may have to assume about that, the simplest were that between Jews and Romans there were different concepts of religiosity; Including matters of the cleanliness of food. So was, Peter, at the very least instructed "to not insult the roman" "by imposing his Jewish antics upon him/(them)". The rest would pretty much ... just follow.

And sure enough. For centuries Christians would eat pork no problem! Which does in conjunction with literacy issues and the respective gatekeeping not mean much. So, there probably was never a reason to doubt it. Time being a bitch again. And thus no need to know about how come. And so it would be forgotten, if ever known, that our (western) ancestors were the heathen ... in that old tale of Christianization. Once upon a time.

And yet so these pork-eating drunkards would go out to teach people about some kind of purity. The irony is staggering. Or sad. Yea, actually ... it really sucks!

It sure gets weird when thinking about a Cannibalistic tribe. Or, if you so will, a culture with ample queerness. But that's all it is right now. Weird. There is a section in the Bible that impressed me from the get go. It ... talked to something inside of me ... wanting to be like that. As I got older and read the story again ... I was a little bit disappointed - until some time passed and that old veneration would return. Until I would get to remind myself of that disappointment again. It's most likely a conflict between my

were cancerous, the "moral" stance thus were to hold ourselves to a strict rule that would inhibit its proliferation. But it's not like we're given any kind of good examples. Instead what we see is how the most degenerate people we have ever seen hide behind the Bible.

You know, this shouldn't be a difficult topic. Especially not after what I've written so far. But at some point, there has to be "the crack". And I assume this is what this "loose joint" is going to be. And so I practically envision an army of basically braindead Zombies quoting Homophobia from the Bible while wielding torches and pitchforks. You know, the stuff that gets you feel really warm and fuzzy inside (sarcasm). And that so because instead of trying to understand the Gospel, they use the power of catchphrasing to construct their own outdated worldview into the modern day.

The thing is, a path is being laid out here. Either you go one way, or the other. If not something else, should there be such a thing. And if I might leave you with a suggestion before we move on and descend into the bowels of my theology - ask yourself: What do you crave? What is the fulfillment you seek? And what do you feed it with? For to me, empty hearts are bottomless voids - craving for a fulfillment that shouldn't exist. Pride that leads to vengeance in its craving for self-aggrandizement. Debauchery that sets itself apart from the common needs and feasts on the suffering of the unprivileged. Greed that sets itself apart from the benevolence that is intrinsic to righteousness. Hubris, disguised as a Savior. Authority, reading from an empty book, speaking empty words, cast out to ignite the wicked heart.

#### D. THE PERSONAL ANGLE

It so happens, that the matters of the new Covenant exist in a strong contrast to those of the old. And somehow I have a hard time putting what's on my mind here it into words. In therapy I've learned, that there is a subtle difference between wording things as a neutral/common and wording them as a personal. It's weird to me. Sometimes I'm just in a headspace; And I eventually come to express personal experiences as common ones. "Fire is hot". Now, do I know, that to you fire is hot also? Well, you might suffer some condition or have swallowed a lot of painkillers - so not entirely. But generally I have no reason to assume that it's a wrong statement. Heat and Fire eventually are interchangeable terms. But the more important aspect is to be more conscious about your personal situation. Fire is hot, therefore we [...should...] - isn't as personally effective as: I experience fire to be hot, I don't like to get burned, and I'm justified to avoid it.


It's therapeutic and maybe doesn't have a place when discussing empirical reality, where when discussing empirical reality the individual is often left out. For better or worse.

And giving advice is difficult. It doesn't feel right, for me, most of the time - because I know how easy it is to get stuck on your own version of what people try to tell you. Now, in my case I was right and everyone else



>>> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. <<<

#### John 1:1-5



I'd say, that it started when people got a hold of the Light. That they found themselves envisioning a world, rooted in that Light. Perhaps we can call it hope. Or Love. And although that got eventually buried in confusion – the light shone in the darkness; And the darkness ... just couldn't extinguish it. The message of Love and Hope would always set itself apart from the darkness it would find itself in; And eventually Truth would also join the mix. And so whatever good has come from Christ being among us – is ultimately a product of our own ambitions in a better tomorrow.

Jesus did so gather a pretty diverse cast around himself. We don't read of any kind of discrimination; But that also didn't really change the way the world worked. Cultures around the world, throughout the ages, have developed patriarchal structures; To pretty much no ones surprise. The sexual dichotomy is real – and people would live accordingly. But little by little – as we so became more and more civilized – the reasons behind maintaining it as a social dichotomy became weaker and weaker and an adherence to them more and more ideological. Maybe it there is a stretch to ascribe emancipation to Jesus or Christian thought; But I still do believe that Christian thought did lay the groundwork for people to grow up with a certain positive or **righteous demand** in the world around them.

And so did people not think much of Christ's following. Nobody had a reason to discriminate because nobody was really suggesting anything to be "wrong". The rest is ... suggestion. Like ... saying: the women were pure. After all, they communed with Christ. So, whatever Christ may be to us, we would extend that onto those women. Say, a Punk band? Rebels with an Attitude? Socialists!? And just as people had not thought of emancipation until people started to talk about it, the same would be true about Gay and Trans Rights. Though today there's more of a "while we're at it" attitude to it. People call it wokeness. Though, sometimes we don't really know what people mean when they say 'woke' anymore. I mean, I guess we do, but ... at that point progressive concerns are lumped up together with corporate interests and strategies or the issue of not being enough of a douchebag and it's a whole mess. Words change. We'll get to that. *"Love is a Word. What matters is the connection that the word implies".*

#### Proliferation

But there's so the thing. What kind of progress are we talking about here? I mean, there's this idea, which is that human nature, when unchecked, will grow to more and more perversion. As if human nature in and of itself

understanding of the story and the harsh contrast to the written word. So (Acts 17:16-23~), Paul walks through Athens and suddenly gets upset over all the idols he sees there while somehow rambling about his own beliefs it seems. Which I find oddly relateable. The locals at first look at him like he's crazy - but then they invite him to talk about whatever it is he has on mind in more depth. And so he starts by acknowledging their religiosity - and gets to speak of an altar he had stumbled upon, that had the inscription "TO THE UNKNOWN GOD" written upon it. And so he moves on to say: This is whom I speak of.

You might call it as you will. Infiltration from the inside or whatever. That to me isn't the point. To me it is about understanding the ways in which other people conceptualize the truth as to find a common ground to talk about the things. And it is sorely absent from modern Christian thought. Manitou, Prahna, Dao ... . I cringe, internally, deeply, about how hostile Christians are to eastern philosophy. So much in fact, that they demonize Yoga and Tai Chi. Now, I personally HATE Yoga. But **Tai Chi** I could not **recommend** enough.

So, I'm not saying: "Dao/Prahna/Manitou is God, therefore be Christian now". But we there have a basis to talk about "the thing". We can listen to them talk about what they think about it - and perhaps add of it to our understanding. We can talk about what we think about it ... and yea, share of ours. That's probably where we run into issues ... since ... modern Christianity isn't particularly enlightened. ... Savages ... . Some at least. And ... with it come negative expectations. Christianity induced PTSD ... .

#### The TRUE path

So. The "classical" path may be ... what I said it is. It still is just ... hearsay, fairy-tale or whatever - if you ... well, don't like it's implications. So, we have the Bible - and I sure am no enemy to its content. But what bothers me a lot; And I'm sure there are reasons, peace and love, forgiveness and Gods grace; Is that so often – to believer and unbeliever alike – when we discuss faith and the bible, people are adamant to have these concise and definitive, prescriptive and descriptive statements to rely on. "It is so!" ... "sayeth the Bible!" and like so we shall understand God's graces!

Yet was it Jesus who said accordingly - to Paraphrase: God did a lot of stuff and if you wanted to write it all down you couldn't. Something something particles in the observable Universe or whatever.

And so ... let's talk about the Sermon of the Mount. If I were to say: "In I.T. speak: Jesus didn't include the laws of the Old Testament into the new Covenant" - people would point me to the Sermon of the mount and ask me: "Why this?" And we can go as far back as to Jeremiah, where it reads:

#### Jeremiah 31:31+32



>>> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

**Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: <<<**

And people will still wonder about how come they understand the new Covenant to essentially be just like the Old One; Moving on, let's say, when challenged to answer contradictions or alternative interpretations, as the Scribes and Pharisees would. So, something along the lines of: "We have figured that in this case we shall acknowledge an exception" or "It conveniences us not to acknowledge your critique!". "I shall disagree with you firmly on this matter – alas!". But how? What? But OK.

OK, the sermon of the mount. One of its center pieces is a bit of a rant against the scribes and pharisees.

#### Matthew 5:20

>>> For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. <<<

But OK, what does it mean?

Well, what I like to point out is, that the "ominous" verse (**Matthew 5:17**) begins with a little bit of a curiosity. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." The curiosity being, why Jesus had to point that out. Why would anyone think that Jesus *am come to destroy the law*? And ... what does it mean that he came to 'fulfill' it? I mean, what does it matter to us ... ? So, OK. It is fulfilled now ... is really just words to be puzzled over. It might just say that we can now get over it.

We might come to contradicting opinions of what led Jesus to this opener. It is however clear - when so reading through the Gospels - that Jesus didn't have much of an "And such is the Law!" attitude on things. I mean, the dude could literally bend reality around himself ... and resorted to it liberally. Freestyle. But whatever. Just a funny side-note.

So, when pressed to answer what the biggest commandment is - he named two. Two, that in all actuality are so obscure, most had probably never taken any real notice of them - if they had even ever heard of them. It's like saying that the free spice handouts are your favorite meal at [Popular Restaurant]. So we got **Deuteronomy 6:5** and we got **Leviticus 19:18**. And I can't help but wonder if it was from this response of Christ, where this very weird way of quote-mining the scriptures originated. This whole "out of context? Well, we'll make it fit!" attitude. At least do these

era pretty much wound up in the bends of change. And so is one problem with tradition, that once it's getting caught up in those bends – those who maintain it must balance between the demands of progress and the demands of tradition. The Amish, though I'd generally look at them as an odd and peculiar fragment of the Apostatic state of Christian thought, are eventually however a commendable example of how to deal with it. Perhaps they even managed to build a functional communist society. But yes, that's one way. Isolation. Living to the extent of what the Bible could encompass.

When it comes to Jesus and his issues with the ways of the Jews of the time, the problem at first is one of the circumstance. So, the famous turntable scene at the temple for instance sure depicts what Jesus found as a gross perversion of what had originally been intended. On the other hand that is just what people did to streamline the process. It is from that, that we can speak of people that were unwilling or unable to abandon those ways – while there's still the matter on the other hand. So, the matter of how the concept of sacrifices did attach a price tag to sin. As we today still uphold the concept of the fine. The intention is clear: Don't do the bad thing; And you're fine. But more importantly would there be remorse. What may happen however, is that people might embrace the sin, willing to pay the price for it.

So, it's a double edged sword. And so did Jesus on the one side preach about the virtues of the Law; But on the other also of a new Order that would eventually manifest itself. The two can barely be separated; And yet would he not plot out a clear path for us. As it is written:

#### Matthew 10:34-39

>>> Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. <<<

This might just be the least understood part of the New Testament. And people using the Bible to justify Slavery, or people using the Bible to criticize Christians for adhering to the Bible because its endorsement of Slavery, are just a symptom thereof. Some might further take from this, that we should be willing to give our family members unto death for some ... political agenda (for what else would drive people to that sort of thinking?). But yea, it is still what this reads as. Jesus so just didn't do any political activism. And yet people would go to war over interpretations of his words. Which is what this is about.

So, when did the culture war really start?

The Sword  
of Progress



## C. PROGRESSIVE THOUGHT

For whatever matters about the Gospel, one key item were: a comprehension of what this 'good message' is. Or what victory is being reported on. We have a lot of that in Christian Lore, like, salvation from sin, ... and ... stuff. But I don't really want to regurgitate Christian Lore here. I care more about the theosophy, the philosophy - the logic of it all. And that is pretty much what this whole document is about. Well, yes. It is about Gnosis. And I may yet have to shed some light on how Gnosis and the Gospel connect.

Gnosis – in all simplicity – is about 'having knowledge'. Or so the idea. More specifically then, as a Christian label, knowledge of the divine. And in as far as the Gospel is of the divine, it is heavily implicated herein. In part 1, this basically came in two parts. First we looked at the experience side of things. Which we may simply call: the process of Gnostic Enlightenment. The conductor for everything thereby is Wisdom. Where so in the second part we just came to cover a lot of grounds, to so gather lots of little snippets of available knowledge and information to spin a narrative. A narrative to make the process more comprehensive. So, for the wisdom to have some fodder to conduct itself through. Ultimately God's goal is to get you across the finishing line. And your state of mind – including your knowledge – might not be further from getting there on its own.

So, in a sense, everything that God would need for you that's in here, is one less thing you'd have to hunt for out there. And this stuff can take TIME. But on the other side there's also something about bringing us onto the same page. In as far as I'm concerned, there's my few pages. Beyond that there's a huge overlap with some opinions floating around out there. Perhaps not in terms of the experience and the corresponding faith, but conceptually speaking. There's more I could cover in here, overall, than I do; But there eventually I'll have to let the Big Boss do His thing.

Regarding the 'conceptually speaking', the perfect link to that would be the matter of progressiveness/progressiveism.

We may assume that the concept of progressiveism is a relatively new one. But **the ministry of Jesus Christ is a progressive movement at its core** already. The entirety of our history is riddled with change - and while progress might at occasion be by accident, rather than by design, matters of democratic rule and philosophical reason would inevitably imply that we might at the very least consider to do so (progress) by design - or with intent. One thing to keep in mind here however is, that progress is not universally good or bad. And a term that really does a lot of "work" thereby is: Proliferation. But I think I can do without.

Looking at the ministry of Christ, for instance, we may find that he had to deal with a kind of progress that he didn't like; Where, if we only think of it as a dynamic between progress and tradition, we can see a fundamental problem between the two. More to the point was the entire

laws read like ... side-notes. Anyhow. Maybe Christianity wouldn't have survived without it.

And he moves on to add - as a reason for why he quoted these two - that **"On these two commandments hang all the law and the prophets."** (Matthew 22:40)

So, we can say - and if you don't want to have the consequence, this is the statement to rebuke - that Jesus overall took a pretty philosophical stance concerning matters of the Law. Mostly highlighting aspects around them, such as to address the human aspect – that this "because we can!" shit isn't always a reason to act. That there are matters such as our own attitude to certain things. **"Those of you who are without sin, throw the first Stone!"**. Oh Jesus, this isn't very "Law and Order"y. I guess today Jesus would have to tell us why whataboutisms aren't really the answer either. I mean, sure - you're guilty but others are too - but if it becomes a habit as to dodge responsibility, it's kinda like ... we don't even need a Law; Right? And that would be a destruction of it!

So, can we start to see what I am getting at here?

Follow me on this one: Later in the sermon of the mount then (which I think doesn't extend beyond the ten commandments), Jesus moves on to raise the bar for obeying the Law so high, that it is impossible to be free of guilt. To say, and that's the "catchphrase": **By the Law alone, we cannot obtain salvation**. Or in other words: If we don't understand WHY the Law exists, we can't uphold it as God desires!

Like, sure. If it only exists to God's personal amusement, I can get behind the whole "do this" and "do that's" - or maybe rather the "don't do this" and "don't do that's". Not that I like it, but well ... gotta make a living somehow ... I guess. So, maybe though we can appreciate that this isn't really what we find ample evidence for. Rather it goes so much farther. That although we may have reasons to seek vengeance - we also should see reason in not beating each other over our heads all the time. But that is also ... old stuff, basically. Here and there at least. Taking it further we also speak of rights. As we have attained some standards in wealth - there's the question of whether or not abundance should be for everyone. I mean, if we had a tree that produced enough food for everyone - should we build a fortress around it to sell the fruit, or should we just say ... free meals for everyone!?

Should we work to make life livable for as many as possible - or should we work to make livability as difficult to attain as possible?

Well, whatever your answer may be; What I so gather implies, that Jesus fulfilling the law is about Him adding a few bucks to the bucket of understanding. Why we need them in the first place - or rather: With what mind we should approach the concept of Justice. Justice can be Wicked! Yet I say, it needs to be Righteous! And Jesus gave us **the right** to go there.



## C. TRUTH IS THE WAY

Jesus is the way, the truth and the life. So, the four are somewhat interchangeable. Like how John 14:23 allows us to exchange Jesus with Truth – and so those that Love the truth, are Loved by the Father. And there is a sensible difference between saying "Jesus is the Truth" and "Truth is the Way"; As when saying that Jesus is the truth, we can move on to declaratively suggest what Jesus is all about to essentially create a truth of our own. And my argument is, that once our interpretation of "Jesus is the Truth" diverges enough from "Truth is the Way", for us to be forced to reject the one or the other - we are to reject our interpretation.

It to me is one of the more fundamental principles to life. Even if we can say that God can bend everything to His will - the issue is that ... no ... He can't! There are certain things that just are ... His existence being one - mathematics being another. I mean, I suppose He could still bend our ability to do math - but that would be cheating.

So, when it comes to truth - there are things such as honesty and honor that come to my mind in terms of supporting concepts. Though they ever so often move me to be troubled over our relationships with words. Counter to that we have the "the ends justify the means" way of thinking - but that eventually leads to hypocrisy. Rules for me but not for thee - people get upset - you have to do a police brutality "because reasons" - and because you can, all sorts of things are now regarded to be Witchcraft - except it applies to You. Then it's obviously God power (sarcasm). And so I tend to believe, that the ends eventually get to reflect the means - rather than ... what glorious idea there may have been.

As Jesus said:

**>>> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. <<<**

### Matthew 23:26.

I however have always been, and still am, confused over all the "two fabrics" stuff. It might say how it is if you mix things incautiously or maliciously. As the Bible perhaps.

See, I used to be as naive of a believer as they come. And over the time, a lot of that naivete has been stripped from me. And in process I lost a lot of ... my, let's call it: Christian Bible Zeal. The thing is, that naivete isn't about the truths one is naive about, but about the wrong conclusions that we make based on them (the truths). So perhaps if we lack context.

So - I used to strongly believe that the written word is as divine as your ordinary Christian would. Except I at some point understood its flaws a bit better, perhaps. But its light would still shine brightly to my sight. But over time, I more and more abstained from making exalting arguments for the Bible. It now isn't that I don't believe it anymore; It is rather that it isn't

# 2. The Gospel

## A - Intro

### A. THE CLASSICAL UNDERSTANDING

Jesus died on the Cross to atone for our Sins. (He is the sacrificial Lamb to end all sacrifice)

Now, this is the most central and most commonly known aspect of Christianity I'd say. It speaks to the selflessness of a controversially divine being - that would spark a movement preaching values of love and compassion unto a world riddled in lightlessness and warfare.

The phrase however is rather idiomatic. Which is to say: We possibly don't really know whether it actually means anything. As such it may however have been the best vessel to carry the Gospel into the world. Because - most of humanity has been subject to some kind of mythology that would cover at least some of the gaps in knowledge we had about the world. Thus people would be used to more or less meaningless mythology. So, even if we couldn't make immediate sense of what it means, we still can make symbolic sense of it.

We may argue even, that there is more contained in that image, than centuries of human development could properly digest. As the spirit of Christ's sacrifice would sprawl through our subconscious knowledge of the world ... growing across the generations. Not that the proliferated ideas were particularly new - yet participating in our compounding appreciation for the pacifist hero. Like Luke Skywalker. "Allegedly" (Eps 7-9 don't count)

And so eventually what would matter wasn't what is true or false - but the weight of the image in our metaphysical worldview.

### B. ETYMOLOGY

The english term, Gospel, means "good message" (old English gōdspel. gōd > good and spel > tale, message). Although I learned the German term "Evangelium", it is still referred to as the "Frohe Botschaft" ... the "Happy/Joyful/Jolly" Message". The term "Evangelium" stems from the Greek (εὐαγγέλιον eu-angélion) and means "reward for the delivery of good news/message" or short "good news/message" or "message of victory". (sources: wikipedia (en and de))

Colloquially paraphrased as: (the) Good news.

One part of Mormonism that I can endorse is 'the Testimony' (Moroni 10:4). I however don't write about it all that much - and that because I think that there's some groundwork you can lay that will make the Testimony more or less inevitable. Technically you may even be able to skip that part, with the Testimony you then have being established on more than faith alone. --. The Testimony you then have, is then being established on more than faith alone. I however do have a Testimony - and it told me two things: The Church is true, but a lot of it is ... shady let's say. I did have doubts about the Church as my appointed Baptism came closer - and perceiving its flaws and its validity as not mutually exclusive is what "triggered" it for me. But I was also high - so, who knows? It worked out.

And so I reason, in hindsight, that the least the Church would need to be considered valid - has to go beyond shady records of a time long gone. So my focus resides on Joseph Smith Jr.'s accounts of having met Peter who also bestowed the Priesthood upon him. And this is also what "breaks" "the Golden Chain". I may doubt that it was Peter - but the Bible does in deed claim that some were chosen to live through the ages until the day to come (Matthew 16:28). So, even if the golden plates did/do not exist, this piece alone is I think worthy of a Testimony. In as far as the Priesthood is included. It's ultimately all that matters. Or ... a not insignificant part at least.

I do however want to close this by mentioning what I call the "Error 404" statement contained in the Mormon scriptures - which also isn't the only "oddly inspired" piece I found therein. It is alternatively known as **the strange act** - and found in the 'Doctrine & Covenants'. 95:4 and 101:95. So, yea. 404-ish. If you squint a little.

**>>> For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh <<<**

## E. GNOSIS

We are sorry. The wokes have stolen this section. Please consult your local secretary Angel for further instructions. We however are currently understaffed. Nobody wants to work anymore. Please stand by while the requested re-enforcements from Africa aren't available. They aren't happy tho. And #Doyourownresearch. A Joke.

## -> CONCLUSION

Come up with your own Conclusions.

necessarily conducive to the discussion. So - eventually something just "clicked" and I started to look at things from the other side. I'd barely notice it - nor have much space to pronounce it. It didn't change my understanding of course. Yet instead of finding the things that were wrong, I could focus on the things that were right.

As an Altar of Light, hidden in a Temple of Dust.

## B - Scholastic

### A. OLD AND NEW COVENANT

I emphasize it here and there. There is an OLD → Covenant, and a NEW → Covenant. The OLD → Covenant was made between God and → Israel (the People of) during their: Exodus (from Egypt). It entails the 10 commandments, a whole lot of additional rules and regulations – a good chunk of which revolves around the construction and maintenance of → the Tabernacle. The central gist of it was that there are rules, transgressions were Sins, and to atone for them, people had to bring sacrifices to the Tabernacle. (Exodus 20+++)

It further came with a → **Blessing and Curse** (Deuteronomy 28:1-46), the gist of it being that if they did God's will they'd be going to do fine – and if they didn't, dispersion or how to put it would be going on.

Eventually they did so badly, they didn't even have the means to properly practice their religion anymore (absence of the Tabernacle, including the Ark of the Covenant). Because for the most part Israel was split into two nations that were at constant war with each other, they whittled themselves down – and then came a long period of Israel being an occupied land; Handed down from conqueror to conqueror until eventually being independent again. ~ish.

Some say that the first mention of the Gospel is in Genesis 3:15. We find a more satisfactory prophecy in Isaiah 7. Focusing on Verses 13-16 we can read that a Virgin will give birth to a Son whom she shall name Immanuel (God with us), apparently born to the house of David; And that during a time where both houses of Israel are essentially poof. In Jeremiah 31:31-34 we further find a very clear announcement of a **NEW** → Covenant; Along **some insights into the nature of this** Covenant.

**>>> But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them,**

**saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. <<<**

It is interesting then, that the Quran puts Moses and Jesus next to each other. Those would be the two humanoids, however, that did play the key role in the giving of either Covenant. While with Moses we have a story of God doing grand things, with Moses as a tool, in Jesus we have the opposite. God appearing as the tool to Jesus' doing of grand things. The name 'Immanuel' - and the virgin birth - allow us to suggest that this is no ordinary human. A.k.a.: God with us. Well ... of course I'd say that!

## B. HISTORY OF APOSTASY

Rather than going through all the things I've written previously, I think it should suffice to remind you that the corresponding term is Apostasy. I mostly encountered the term among Mormons; And it generally refers to the absence of [fill in the blanks]. A precise wording may be of significance. It could be an absence of the proper knowledge of the Gospel. It could be an absence of the tools to properly practice the religion. Depending on how we phrase it, we're either still in or already out of the Apostasy. And so I think a middle ground is acceptable.

## C. ISLAM | METACOMMENTARY

Islam ... is a peculiar thing. It may be the most unlikely of the Abrahamic religions, and yet it makes sense to assume that the other side of Abraham's offspring would also get to play a role eventually. The point is, that Islam - or the Quran - can be considered Christian; In that it doesn't only endorse the validity of Christ, it doesn't even fundamentally disagree with the Christian idea. It acknowledges Christ as a prophet and it acknowledges that Christ did miracles. There just happen to be a few verses ... . At least one is commonly interpreted in a way, that is used to disagree with one of the most fundamental concepts of Christianity; Which is that Jesus was/is the Son of God. The Quran so states that Allah never procreated - and sure. Allah is the infinite - His Body is literally Christ. So, unless He had sex with Mary to produce Himself as her child ... we can totally agree with the Quran at that point. As it reads in John: "In the beginning was the Word and the Word was God. [...] And the word became Flesh". It would so be ... a whole other level of weird if God wouldn't just ... make Himself manifest.

And so we get to this pesky problem that has riddled humanity for ages - and most certainly isn't isolated to religion. And it goes to show that the problem with "Identity Politics" isn't exactly a new one. The thing is that although there are ways for us to find mutual grounds, somehow ... we seem to have a knack for not doing so. This might be an uncharitable take on these things; With the most charitable take being to suggest that God did do a little bit here and there so those agreements wouldn't happen. For some reason. I certainly tend to believe that the Muslim attitude towards

Christianity is to do with the Corruption that had settled within Christianity - and I think that is one of those less controversial takes on the matter. It then is only slightly more controversial to add a divine purpose to that, which is to hold Christianity at bay until it eventually got rehabilitated.

And if this were so, Muslims were unable to properly tell Christians just 'what' is wrong with them. Else they'd just be (the better) Christians. And also was Christianity eventually dropped into the most progressive, intellectually advanced Civilization on this planet, at the time, and still somehow things went sideways. And since nobody really knows - weird ... takes on what is and isn't would develop; And I think ... this is a wrap.

**>>> He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise — they are the foundation of the Book — while others are elusive. Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations — but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this 'Quran' — it is all from our Lord." But none will be mindful 'of this' except people of reason. <<<**

## Surah 3 Verse 7

Two Fabrics?

## D. MORMONISM

Yes - my message is Mormonism adjacent. It may be shocking, but once you're a legitimate Gnostic, you're also technically a Mormon. But since, as of yet, the Mormon Church doesn't endorse me, that's also ... a bit iffy.

For all intents and purposes am I only cherrypicking from Mormonism - but since one thing I pick from there is the Priesthood, a.k.a. the authority to conduct baptism, what I would also call "the Keys to the Kingdom of Heaven", it goes a bit deeper than just, well, ideological cherrypicking.

Critics of Mormonism may be very familiar with the concept of the origins of the church being somewhat controversial. Not the events per se, but various details associated with them. People speak of multiple, differing accounts of the first vision and the "Blue Book" (LDS version of the Book of Mormon) is evidently not identical to the original 1830 version (not only in Chapter and Verse counting and punctuation (1 Nephi 11:21)). Seventh Day Adventists might want to interject on what the 7th day/Sabbath is; And contrary to what I learned of Mormonism during my time in the Church here in Germany, "proper" Mormons also seem to practice and believe in a lot of whacky stuff that is properly beyond me.