

THE GOSPEL MATRIX

**UNVEILING THE BIBLE'S HIDDEN CONDEMNATION OF
CHRISTIANITY**

The Gatekeeper

Copyright © 2015
The Gatekeeper (Reign, D.)

All contents of this book are copyrighted and forbidden from being unlawfully altered, reproduced, or otherwise redistributed apart from the verifiable permission of The Gatekeeper.

All Biblical citations presented in *The Gospel Matrix* are brought forth from the *World English Bible* translation. (Any editorial additions or modifications within *WEB* extracts are bracketed [as such] and presented in the primary typeface of this book's contents.) The *WEB* is a well-founded and reliable Bible version compiled through the selfless and much appreciated efforts of those with a desire to offer a contemporary and valid Bible that is free to be cited unlimitedly at no cost. Of course, the reader is free (and strongly encouraged) to astutely corroborate all scriptural references herein with any other Biblical sources deemed reputable.

TABLE OF CONTENTS

<u>PAGE</u>	<u>PART/CHAPTER</u>
I	INTRODUCTION
	<u>PART 1: AWAKENING</u>
1	1. THE DARKNESS OF CHRISTIANITY
45	2. THE TEMPLATE OF EXISTENCE
78	3. THE HEAVENS AND THE EARTH
99	4. THE BODY OF CHRIST
119	5. THE BRIDE OF CHRIST
	<u>PART 2: OVERCOMING</u>
151	6. INTRODUCTION TO THE GOSPEL MATRIX
178	7. THE EXTRA DAY
206	8. THE LAST SUPPER AND THE ARREST
223	9. THE TRANSFIGURATION
265	10. CHRISTIANITY—THE MOCKING THIEF
269	11. THE HERD OF PIGS
277	12. THE GOSPEL ENDINGS
289	13. THE END-TIMES DISCOURSE
314	14. THE SHIFT: TO HELL WITH HELL; TAKING CHRIST OFF THE CROSS

<u>PAGE</u>	<u>PART/CHAPTER</u>
	<u>PART 3: LEGACY OF THE EPILOGUES</u>
385	EPILOGUE 1: THE BIBLE'S TRANSCENDENCE
386	EPILOGUE 2: AWAKENING TO THE PLIGHT
390	EPILOGUE 3: THE GREAT COSMIC EMERGENCY
391	EPILOGUE 4: THE LIVING PROPHECIES
393	EPILOGUE 5: FEEDING THE BEAST

This book neither endorses nor is affiliated with any religion, sect, denomination, or belief system—past or present, Christian or otherwise.

*The gatekeeper opens the gate for him, and the sheep listen to his voice.
He calls his own sheep by name, and leads them out. (John 10:3)*

INTRODUCTION

In the volatile arena that pits secularism against spirituality, an unending and seemingly unresolvable debate has long been waged—the conflict surrounding the origins of the Bible’s four Gospels. As there are many contentious aspects involved, a definitive answer concerning whether or not Matthew, Mark, Luke, and John have been “divinely” authored would greatly impact countless facets of education, philosophy, science, and institutionalized religion. When adding the possible effects on mankind’s individualized ideas about the nature of reality itself, we can begin to grasp the ramifications of such an issue. All in all, it is certain that a conclusive and undeniable verdict regarding the Gospels’ origins, one way or another, would greatly impact the world on many levels.

While there are various elements to the controversies related to the authorship of these Biblical books, the primary general dispute takes place between those who believe them to be tainted or imperfect products of mortal minds, and those who insist that they are “God-breathed” and infallible. Of course, skeptics have generally insisted that due to the evident inconsistencies throughout them (as well as what they consider the underwhelming amount of concrete historical evidence in support of them), the Gospels cannot be anything more than myths contrived from the minds of imaginative men, or, at best, exaggerated and/or corrupted records of genuine historical accounts.

On the opposing side, wavers of the Christian banner frequently go to great lengths in carrying out various textual and connotative contortions when trying to prove the Gospels’ supposed continuity and historical preciseness. Generally, this is done while neglecting a fair analysis of difficult and obvious Gospel discrepancies. Their belief and insistence that the best way of “proving” the Gospels’ authenticity is to establish unquestioned narrative consistency throughout them often results in a wide array of propositions and rebuttals that are shaky at best, and ridiculous at worst. As a general example, in the numerous compositions and theses compiled by various Christian apologists attempting to refute the critics, the compositors will often present “several possible solutions” to a given contradiction. This of course means that no viable solution is truly being presented, as otherwise, its obviousness would naturally negate the remaining “several possible solutions.”

Another interesting defense that is often set against the idea of scriptural contradictions and inaccuracies is the notion of “copyist errors.” This puts forth the idea that various errors have crept into present day texts through the fallibility of those who have copied and translated the Bible through the centuries. This, however, is a self-defeating argument, as what is ultimately being proposed is that the *original* manuscripts

Introduction

(which have not been conclusively traced) were meticulously compiled with inerrancy through Divine Sovereignty, but that such sovereignty has not upheld that same standard through subsequent transcriptions. This not only renders the perfection of the lost original manuscripts irrelevant, but actually solidifies the claims of the detractors who say that the Bible of today is *not* inerrant!

It should also be noted that while many Christians are correct in pointing out that nitpicking critics can often mold almost anything in the Bible into a “contradiction” based on a preset determination of skepticism, they themselves are conversely as guilty of *denying genuine* contradictions, as well as of devising ludicrously unreasonable reconciliations of them. (Each of the contrasting viewpoints exemplifies the conclusions of a stubbornly immovable mindset that will only accept reinforcements of what is already believed, while all countering evidence is rejected.)

Throughout modern history, it has thus been generally accepted that there is no palpable way to verify *or* refute the Gospels’ divine authenticity with any certain finality. This has relegated the contrasting positions on the matter, those of both belief *and* rejection, to the realm of faith; that is, having a convinced belief that is not entirely provable *or* disprovable.

So then, who is correct amidst this dissension, and is it important to establish which side has the Truth? Sound rationale dictates that it *is* in fact **vital** to have such questions answered. After all, if the Christian viewpoint is on target, at risk is the eternal salvation of anyone who does not accept the Gospels as factual, God-inspired, historical accounts with soul-saving revelations. Conversely, if those who view them as imperfect terrestrial documents are correct, then astronomical amounts of monies have been put forth by well-meaning individuals, many lives have been uprooted by genuine seekers, and much blood has been shed by forceful men, all in an effort to promote embellishments, fabrications, or outright fiction. When seeing from this perspective, it could be said that the question of whether or not the Gospels are historically accurate scripts from an unseen spiritual authority is one of the most important issues facing humanity.

While it may then appear on the surface that there are only two general sides with which to align regarding this, another possibility inserts itself into the debate—one that most have never thought to consider: *Could both sides be wrong?* Might this dilemma be truly and finally resolved outside of the conventional notions of an “either/or” postulation? This book has been written to show that a clear resolution to this quandary *does* exist, that it is *not* reached through standard methods of intellectual or literary analysis, and that the Gospels themselves actually

Introduction

reveal the answer through an “openly hidden” arrangement of their most blatant *contradictions*. Such a proposition, of course, creates a pesky conundrum for each of the opposing factions, but by the book’s end, it is trusted that the reader will have come to see the classic expression, “God works in mysterious ways,” in a manner that has been heretofore unimagined. This will then accompany the realization and acceptance of two undeniable facts:

- The Bible has unquestionably been assembled by an advanced Consciousness that transcends all human understanding.
- The Truth is far stranger than any conceivable fiction.

Upon an honest and reasonable inspection of what *The Gospel Matrix* reveals, those who dismiss the Gospels as conflicting fables of strangely creative men are faced with an interesting problem of having to also dismiss an extraordinary, undeniably consistent, and never-before-seen *structure* of discrepancies running throughout the four books. Conversely (and paradoxically), Christians who trumpet the supposed harmony and historical precision of the Gospels as proof of a transcendent authorship are faced with the dichotomy of accepting that the template of inconsistencies that *does* exist throughout them (and the fact that this template has gone unnoticed throughout history) actually sets forth an unveiled omen that turns out to be the very “proof” of their divine inspiration.

This presents quite an enigma to the natural mind.

The irony of the Gospels actually validating themselves as divinely composed—*not* by their consistencies and harmony, but by their *in*-consistencies and *dis*-harmony—conflicts with all that the ingrained human intellect would attempt to rationalize about the analysis of given circumstances, as well as the generally accepted ideas of common logic. It is a peculiarity not unlike the paradoxes that pervade the world of modern science, with seemingly incompatible postulations that cannot be harmonized, and yet, cannot be individually denied. While this notion of “perpendicular truths” may cause headaches for those trying to find cohesion in them, such matters should be recognized as a clue that a “game” is being played, or that a *riddle* is being presented, by an incomprehensible Intelligence orchestrating what mankind believes is reality. This Entity has been labeled by the best of man’s abilities as “God,” and it is an aspect of this higher Intelligence that has encrypted the four Gospels with an esoteric message that has been hidden in plain sight for centuries, with *now* being the appointed time of its revelation. It is hoped that many (or all) who read this book with honest intentions will

Introduction

have their “spiritual eyes” opened to the astounding riddle that has remained concealed in the four canonical Gospels for as long as what is known as the Bible has existed; a riddle that can be solved—but that first must be *seen*—with any amount of reasonable inspection devoted to comparisons of the Gospels in any reliable Bible translation that exists today.

In keeping with this premise, and at this early juncture, it must be mentioned that *The Gospel Matrix* is not closely comparable to the renowned “Bible Code,” which in order to verify and comprehend, requires extensive knowledge of the languages in which the earliest Biblical manuscripts were recorded. In fact, *The Gospel Matrix* and the message it carries can be seen by *anyone* having a viable Bible translation in his or her own native language.

Furthermore, while it is beneficial to have a basic knowledge of Biblical matters when undertaking this study, it is certainly not necessary for one to be a Biblical scholar or “theological expert” of any sort to see the important revelations of *The Gospel Matrix*. (In fact, the piousness that sometimes accompanies such credentials could actually *hinder* one’s acceptance of the truths revealed here.) These revelations, having just begun to be seen by a few, have remained hidden from men’s eyes by divine concealment, and are now being disclosed by divine appointment.

The Enigmatic Nature of Scripture

While most Christians tend to focus on establishing an importance of the supposed literal historicity of the Bible, there are those who have come to see it as a book to be utilized as a collection of historical “living metaphors” beneficial for spiritual growth, full of hidden insights that are brought to light with fervent study. As Jesus Himself says in the Gospel of John (6:63), “the flesh profits nothing.” We should understand such an admonition as an indicator that there is much more behind the Bible’s written letter than what comes across on the mere exterior. (Or, as it has been stated: The Bible does not always mean what it says, but it always means what it *means*.) Far more important than focusing on scriptural stories in terms of their absoluteness as historical events is having an understanding of their *spiritual* applications, both individually and collectively, to the readers of the Bible.

Mark 4

³³ With many such parables he spoke the word to them, as they were able to hear it. ³⁴ Without a parable he didn’t speak to them; but privately to his own disciples he explained everything.

Introduction

There is a reason why Jesus only taught His listeners in parables, and contrary to what many believe, it was not to make things “easier to understand”:

Matthew 13

¹⁰ The disciples came, and said to him, “Why do you speak to them in parables?”

¹¹ He answered them, “To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. ¹² For whoever has, to him will be given, and he will have abundance, but whoever doesn’t have, from him will be taken away even that which he has.

¹³ Therefore I speak to them in parables, because seeing they don’t see, and hearing, they don’t hear, neither do they understand.”

Through the Lord’s own words, we see that scriptural parables have actually been set forth to *conceal* secrets of the Kingdom. In this, it is only the most diligent of **seekers** who will have the “eyes to see” and “ears to hear” the hidden truths of Jesus’ spiritual teachings.

Proverbs 25

² It is the glory of God to conceal a thing, but the glory of kings is to search out a matter.

In fact, as we will see later, the use of parables is the only way to convey unspeakable heavenly Truth to constricted earthly minds.

While there are those who *have* come to understand why Jesus only taught through parables, what many are not aware of is that the *entire Bible* itself is a **living and active** parable, with important revelations tucked beneath the surface of the somewhat peculiar stories within it. This is particularly the case with the four Gospels, as this book will demonstrate.

Nearly all Christians then affirm that the entirety of the Bible is to be utilized for spiritual growth and to expand one’s knowledge of the Kingdom of God, but few seem to grasp that the deeper meanings behind the Bible’s stories are more important for growth and enlightenment than the supposed historicity of its accounts and whether or not everything written in it literally and physically happened as textually described. Knowing then that seeking an understanding of Jesus’ parables is beneficial for spiritual growth, and that the entire Bible is beneficial for spiritual growth to those who read it, it should not be much of a stretch to accept that the Bible’s stories are all living parables conducive to spiritual growth, regardless of whether or not all of its recorded events literally

Introduction

happened precisely as written. In fact, many of the contradictions and discrepancies throughout the Gospels, which will be reviewed extensively in this book, show us that it is not entirely possible for all of the Bible's contents to be taken in a historically literal sense. However, contrary to what Christians fear, this fact does not dismantle the Gospels' validity as inspired writings, but *substantiates* it.

Most ironically, it is their overly-suffocating preoccupation with "proving" the literality of the Gospel narratives that actually *prohibits* Christians from seeing matters that are far more important regarding spiritual Truth. Many of them, while robotically trying to convince the world that "God is real" or "the Bible is true" by using the notion of physical, scientific, or historical evidence, remain completely unaware that "unearthing" hidden *spiritual* truths from the living parables of Scripture is far more convincing of the reality of God and the Truth of the Bible than the tangible excavation of ancient fossils or dusty relics. This is likewise (and especially) the case with variations, discrepancies, and contradictions throughout the Gospels. In an effort to prove to the world that the stories of the Gospels are "true," many Christians painstakingly go out of their way in trying to harmonize what cannot honestly be harmonized. In so doing, they remain blind to the paradox that it is the *acceptance* of the obvious continuity problems of the Gospels that is the first step to **proving** their "true-ness." Jesus' admonishment of swallowing a camel to strain out a gnat (Matthew 23:24) comes to mind with such matters.

In regards to these ironies, we can also refer to a Biblical discussion in John 9:

³⁹ Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

⁴⁰ Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

⁴¹ Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains."

Denying the contradictions and inconsistencies of the Gospels, as most Christians do, is synonymous with claiming to see while blind. It is an *internal* matter of self-delusion; of resisting an uncomfortable but undeniable fact. As long as such ones insist on being able to see, they will remain blinded to the important revelations of *The Gospel Matrix*.

The propensity to place more emphasis on earthly historicity of Biblical accounts than on their intangible spiritual Truth is the result of a fact that will be troubling, upsetting, and difficult for many to accept:

Introduction

Those in the institution of Christianity are trapped in a mindset of carnality and cannot see past the flesh (which profits nothing), and the Christian Church has been in this condition *since its inception*. The evidence for this is actually hidden within the Bible itself, and will be presented throughout the many coming pages.

In light of this radical declaration concerning Christianity, this book is laid out as a detailed examination showing that the four Gospels contain a cryptic theme that not only condemns the Christian empire that has existed for the last 2,000 years, but also reveals that we are now in the generation that will see the return of Christ.

Awakening from the Matrix

Through the centuries, many Christians of both prominence and lesser repute have presented a confusing and conflicting viewpoint on the canonical Gospels. Broadly, they insist that the four books are God's infallibly detailed, divinely inspired Word. At the same time, they attempt to explain away differences and difficult inconsistencies in them by reasoning that they are four works by four different writers, largely written from different perspectives or varying sources of information. These notions are obviously incompatible when simultaneously proposed. Either the Gospels were ultimately authored by God, or by man. They either have their direct origins from a heavenly Intelligence, or a terrestrial intelligence. If they are to be accepted as divinely inspired, then the varying perspectives of the men who penned them should not be a factor in or explanation as to why the Gospels differ in the ways that they do. So, if one wishes to use the (supposed) historically factual aspects of the Gospels to put forth the "proof" of their divine origins, it is reasonable to say that there should be no discrepancies amongst the parallel accounts throughout them. We cannot attribute the differences in the Gospels to the varying recollections of men's fallible minds while also perpetuating the idea that they have been meticulously and unquestionably authored by a perfect Divine Intelligence. What we *can* do, however, is acknowledge the fact that their differences have a purposeful meaning, having been placed into their content by way of higher orchestrations. When we genuinely accept and study this fact, and add an understanding of Christianity's spiritual blindness and ineptitude, we begin to see the revelations of *The Gospel Matrix*, and our own place within it.

Now, if one hopes to see not only what *The Gospel Matrix* reveals, but even its very existence, he must first come to "see" that he really has not been able to see *anything*. This simply means that a transitional cosmic fulcrum is now moving us into a state wherein it is essential to accept that the first thing any of us will ever *truly* see is that **we have**

Introduction

been blind and asleep. While this is certainly a crushing blow to the egotistical elements of the psyche, the point at which one realizes and accepts this is the point at which one begins to truly see. This paradox is alluded to in the aforementioned passage from John:

John 9

³⁹ Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

While many Christians would only apply the above passage to the idea of an unbeliever having the option to either "become a Christian" or remain in unbelief, the Truth is that the essence of this admonition now applies to the institution of Christianity itself, which has boasted to the world of being able to see while actually in a state of blindness; and this notion of one only beginning to see upon realizing and confessing that he is blind is an enigma that finds continuity with other Messianic paradoxes:

Matthew 20

¹⁶ So the last will be first, and the first last. [...]

Matthew 23

¹¹ But he who is greatest among you will be your servant. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Luke 9

²⁴ For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it.

Adding to the intrigue, the peculiar fact that the very Bible used by Christianity to speak against the "unsaved world" actually (and *moreover*) speaks against Christianity itself is truly an irony that could only be conceived from unimaginable realms. As we will see, when the Bible is used to condemn those who are not "Christians," the ones who do so are actually building up condemnation for *themselves*.

What we will also see in the coming pages is that *everyone* (zealous Christians in particular) has been cast into blindness since Christ, according to Christian tradition, ascended to Heaven 2,000 years ago. The specification of zealous Christians is made because they not only are very confident that they can see while blind, but also use the words of the Bible that speak against *their* own blindness to condemn *others* for not

Introduction

being able to see. The fact is, *all* men (and women) have been blinded and subjected to the mirage that is the **Matrix-reality** in which we currently reside. As will be shown, contradictions throughout the Gospels not only reveal this fact to us, but cryptically (and thankfully) present us with the necessities of what must be done to break free from the bondage of this *Matrix*; that is, to escape the enslavement of an existence in which egocentrism, conflict, and death reign.

How then can it be determined that mankind has existed within the darkness of a *Matrix*-reality since Christ left the world? First, an honest analysis of humanity's bitterly divisive, combat-ridden, and ever-deteriorating state of religious and social affairs bears out such a notion. Moreover, from a Biblical perspective, we find our answer by again referencing chapter 9 of John's Gospel. Here, we have yet another intriguing (and mysterious) declaration of Jesus, spoken to His disciples:

John 9

⁴ I must work the works of him who sent me, while it is day. The night is coming, when no one can work. ⁵ While I am in the world, I am the light of the world.

In our opening chapter, we will carry out an introspective examination of Christianity. This study will show us that the "night" spoken of in the above passage actually references the approximate 2,000-year Christian Church Age, which was established soon after the resurrected Christ left the world, and is now reaching its end. There is no intention to belittle, offend, or frighten any readers; but at this time, it is important that the Truth is revealed, and that Truth is the fact that Christianity does not *have* the Truth.

Such a fact, however (and again paradoxically), should not be taken to imply that one's time spent within Christianity has been in vain or that the institution itself has been for naught. From a transcendent perspective, partaking in Christianity has been an aspect of the *individual journey* to the Kingdom of God, just as the establishment of Christianity itself (on a collective scale) was a necessary aspect of the bigger picture; a picture that has been unfolding over the course of the last several millennia. Having established that, this "necessity" has been enigmatic, in much the same way that the gestation period of a fetus growing in the darkness is necessary, but, not being the *fulfillment* of the true life experience, must ultimately be left behind.

With all of this being so, what mankind will soon (and *must*) experience is a paradigm shift, bringing an end to an elongated period of darkness and disharmony while ushering in Divine Light and cosmic unification.

Preparing to Defeat Death

In the early stages of the book, we will examine the relationship between the duration of the Church Age and the Old Testament account of the Israelites' arduous trek to the Promised Land of Canaan. Furthermore, we will see the prophetic reasoning behind why they did not take the most efficient route there after being freed from Egyptian bondage, but had to first endure a great tribulation through the wilderness.

Ultimately, we will see how *The Gospel Matrix* incorporates these and other matters together with one of the most perplexing and ridiculed Biblical pronouncements of Jesus Christ—one that has been referenced repeatedly by detractors of the Gospels in an effort to refute their legitimacy:

Matthew 16

²⁸ **Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom.**

By all accounts, this appears to have been a failed prophecy, potentially casting into doubt all of Jesus' teachings as well as the authenticity of the Gospels themselves. Most within Christianity (aside from a small minority who believe that Christ did return to rapture away His disciples 2,000 years ago) have frantically scrambled about in an effort to reinterpret, circumvent, or somehow make sense of this declaration that obviously did not come to pass, but all have fallen short of the true understanding of this apparent dilemma. What will ultimately be revealed here is that this is not to be viewed solely as a statement from the past that has failed to come to fruition, but more accurately as a **present declaration that will soon be fulfilled.**

But before arriving at that point, many issues must be addressed in order to lay the necessary groundwork for a better understanding of *The Gospel Matrix*. (On that topic, it is imperative that every page of this book is read *sequentially* and digested thoughtfully, as a temple of never-before-seen Truth will be built through progressive revelation. If one is too anxious and hastily jumps ahead to the resolutions of Gospel contradictions in Part 2, he will not have the knowledge necessary to comprehend those resolutions.)

As we prepare to begin our somewhat scathing assessment of Christianity, and while it is important to bring to light its shortfalls, it must be reiterated that the Church Age has been a necessary 2,000-year dispensation carried out through cosmic decree. On a level of analysis that

Introduction

transcends “right and wrong,” the fact that Christianity has been providentially sustained by a Power far above mortal control reveals that it should most accurately be viewed as an insufficient institution whose time is drawing to a close. As the revelation of new life cannot spring forth while remaining in the womb, the Kingdom of God will not be revealed in Christianity, which is in darkness. This necessitates the call for those within it to come out of and be separate from it, if they have any hope of partaking in that Kingdom.

The time for these things to take place has now arrived. Let us begin the long journey of discovering how and why this is so.

Part 1: Awakening

1

THE DARKNESS OF CHRISTIANITY

The disciples were first called Christians in Antioch. (Acts 11:26)

Throughout this book, due to the very nature of *The Gospel Matrix*, much emphasis is placed on the fact that Christianity, when examined in totality, has not only been blind, but also unfruitful in regards to bringing forth the true Kingdom of God. So as not to unfairly accuse and bear false witness, we will apply this opening chapter to looking at many facts showing this to be the case. Absent from this examination will be any extensive or overbearing analysis of the atrocities and scandals that have plagued both Protestant and Roman Catholic Christianity throughout the years. While these obviously rotten fruits alone would be sufficient evidence for chopping down the great tree of Christianity, it is beyond the scope of this book to venture down that path. Of course, the overall scandalous behavior within the Christian empire—the conquests and brutality, deceit and greed, and violation of innocents (and innocence)—has all been well documented, and for anyone who is unfamiliar with its exhibitions of such shamefulness, it is recommended to study those issues by way of other sources.

While all such skeletons in Christianity’s closet have long since been revealed to those willing to see them, we will instead focus on the more subtle but *deceptively problematic* shortcomings that plague the world’s largest religion. (This book does not delineate between Evangelicalism, Orthodoxy, or Roman Catholicism when alluding to Christianity—all major sects, along with many outlying offshoots, constitute the whole of the Christian religion.) Many within the Church—the collectively self-proclaimed *Body of Christ*—are oblivious to the significance of the issues that will be brought to light in this examination, making it necessary for them to be addressed in order to come to a more complete understanding of just how blind and hypocritical Christianity truly is.

In these early stages, hastily defensive Christian readers may already be hardening themselves to the idea of Jesus’ established Church having fallen into such a condition, citing the Lord’s words to Peter in the Gospel of Matthew:

Matthew 16

¹⁸ I also tell you that you are Peter, and on this rock I will build my assembly [or *church*], and the gates of Hades will not prevail against it.

As we progress, we will come to see that while the gates of *Hades*

The Darkness of Christianity

(ascribed as *hell* in many Bible translations) will not *ultimately* prevail, they have in fact dealt a painful blow to Christ's established Church over the last 2,000 years. It must be remembered that according to the prophecy of Yahweh (rendered as "the LORD" in many Bible translations) in Genesis 3, it was granted that the serpent—representing Satan, and *Hades*, and death—would strike the heel of the woman's offspring, representing Christ and His Church:

Genesis 3

¹⁵ I will put hostility between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel.

This bruising of the heel has occurred throughout the Christian Church Age, as the sheep have been led astray, and ultimately, to the grave. As we will thoroughly examine, it is the *decreed dominion* that the devil has had over the Church that has caused all Christians to physically die, in spite of them believing that the crucifixion and resurrection of Jesus fully eradicated the wages of their sin, which is **death**:

Romans 6

²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

In similar matters, the New Testament book of Hebrews tells us the *devil* actually holds the power of death:

Hebrews 2

¹⁴ Since then the children have shared in flesh and blood, he also himself in the same way partook of the same, that through death he might bring to nothing him who had [this is just as accurately translated into the present tense—*has*] the power of death, that is, the devil [...]

As long as men are dying, we can be sure that the devil holds power, and this has been the case with the Church all along.

What is Truth?

Everyone who is of the truth listens to my voice. (John 18:37)

In John 16, as the time was nearing for the Lord to go to the cross, we

read these words spoken to His disciples:

John 16

¹² I have yet many things to tell you, but you can't bear them now.

¹³ However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.

Throughout the centuries, the Christian institution has sent many abroad in an effort to shed light to the world and proclaim its Gospel. With this being so, it can be concluded that those within Christianity are certainly under the assumption that they have the Truth. In the West, declarations of Christianity's claim to the Truth are presented regularly by way of television and radio programming, church billboards, the distribution of various tracts and pamphlets, marches, protests, fundraisers, and many other means. Those within Christianity are confident that they hold the only key that unlocks the door to Heaven. Many are not shy about the fact that they possess the "truth," and see it as their mission to share it with the masses in order to supposedly save as many souls as possible from a fiery fate.

But, can Christianity genuinely stake its claim to the Truth?

The most outstanding characteristic of Christianity that comes to mind when considering whether or not the Spirit of Truth is guiding the Christian Church "into all Truth" is the issue of denominationalism. At present standing, it is widely accepted that **thousands** of differing Christian denominations pervade much of the world, and it is conservatively estimated that upwards of *20 thousand* are in existence (with new denominations blossoming on a regular basis), all collectively considering the sum of their parts to be the unified *Body of Christ*. Many in the Church then confess that its discord is not ideal and only exists due to the propensities of fallible humans, and will thoughtlessly repeat pre-programmed mottos such as "there are issues that we can disagree over but should not divide over." The fact remains, however, that such a divided state should cause them to ponder just whether or not the Christian Church is genuinely being guided into, not just the so-called "important" truths, but all Truth, as Christ promised.

In actuality, as we have already begun to see, Christianity is not and has never been led by the Spirit of Truth. Yes, the Holy Spirit came at Pentecost in the earliest stages of the Church's beginnings (Acts 2), but its unifying effects did not last, and the Church was soon thereafter cast into an elongated (and still continuing) interval of confusion and error.

While all of this may be a bitter herb to the Christian tongue, there is

The Darkness of Christianity

plenty to consider in regards to this being so.

First, insisting or even suggesting that Christianity can see the Truth—when there are thousands of denominations believing and teaching different and conflicting things—is not only foolish, but turning a stubbornly blind eye to an obvious fact. While those on the outside find such mega-division in one religion puzzling, many of those *within* do not seem to grasp the fact that this divided state is symptomatic of a crucial dilemma.

The aspects of disunity within the Christian Church are varied and numerous, as divisions have sprung forth most prominently and exponentially through an array of conflicting theological and social opinions; incompatible viewpoints involving everything from whether or not both Roman Catholics and Evangelicals will be welcomed into Heaven, to whether or not a “born-again Christian” has the ability to lose his or her salvation, to whether or not those who have never heard the name of Jesus are hopelessly hell-bound, to whether or not certain types of musical instruments should be used in worship services, to whether or not women are permitted to stand in the pulpit, to whether or not the “gifts of the Holy Spirit” have ceased in modern times, to whether or not an “age of accountability” exists and how to go about determining it, and even to which Bible translation must be used; all of this is added to countless interpretational disputes over the scriptures, as well as the many varying ideas of what falls under the umbrella of “sin.” This specifies only a few of an almost infinite number of disagreements throughout Christianity, many of which even degenerate into callous and unproductive embroilments. (It would also be naïve to deny the disassociations caused by ethnic and cultural variances throughout the Church.)

Furthermore, in almost bewildering fashion, those who consider themselves partakers of the *Body of Christ* have somehow been convinced (or convinced themselves) that it is the unbelieving world’s “fault” for not “accepting” Jesus; this in spite of the fact that He Himself, shortly before going to the cross, had said the following in John 17:

²⁰ Not for these only [His original disciples] do I pray, but for those also who believe in me through their word, ²¹ that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. ²² The glory which you have given me, I have given to them; that they may be one, even as we are one; ²³ I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me.

The Darkness of Christianity

In this prayer, it is repeatedly and unequivocally implied by Jesus Himself that the most certain way for the world to come to belief in Him is for His followers to be as one, existing in a state of complete unity. Does this at all resemble the condition of the Christian Church? Again, while many Christians may want to believe they are all “one” as His Body, the fact is that the division throughout Christianity confounds and repels the world, and the Church is certainly not close enough to being “one” to change that.

Another typical response from Christians confronted with the Church’s divided state is the brisk assertion that “God is not the author of confusion,” which insinuates that there is simply no way that the Church could be spiritually disorganized. Such rebutters then obstinately refuse to ponder the awkward issue any further, which perpetually relegates it into one that is scarcely and disingenuously addressed. True and complete blindness exists when one is blind and yet believes he can see. Perhaps the best example of the collective blindness of the Christian Church deals with this very issue of those within it failing to even realize that they are anything but united as one, and that their divisions are the main cause for the world’s unbelief—this according to the words of their own Lord. And this obviously is not merely referring to the divide between Catholics and Protestants, but to all of the subdivisions that stem from each of those two primary agencies.

As mentioned previously, Christians cling tightly to the notion of issues that can “cause debate, but should not cause division.” The question that must then be asked is—exactly what *is* denominationalism? It is nothing other than division! Regardless of the way Christians think things *should* be, the reality is that Christianity is a house divided, and the time of running from this fact is rapidly coming to an end, as the fall of the house is inevitable:

Luke 11

¹⁷ [...] Every kingdom divided against itself is brought to desolation.
A house divided against itself falls.

As we will progressively come to see, Biblical admonitions have higher prophetic applications than what is portrayed in the mere *historical* context of the scriptures, and Luke 11:17 is most certainly a living and active (and foreboding) prophecy concerning Christianity’s future. The principle of division before the fall is an unavoidable cosmic stipulation.

Doctrine

Pay attention to yourself, and to your teaching. (1Timothy 4:16)

On the outskirts of the Christian populace, there exist certain factions that have been (rather condescendingly) labeled as “cults” by those who consider themselves partakers of “Mainstream Christianity.” Such a classification is given primarily due to the doctrinal beliefs of those “cults.” The Jehovah’s Witnesses organization and the Church of Jesus Christ of Latter Day Saints are the two most preeminent examples, followed by numerous other Christian spin-offs. It is then necessary to inquire as to what justification Mainstream Christianity has in condemning those sects for not having the correct doctrine, when those within it do not even agree upon doctrinal issues amongst *themselves*. Thus, the condemnation of such assemblies is pure hypocrisy, and this does not even touch upon the judgmental condemnation that Mainstream Christianity heaps upon the unbelieving “heathen” world.

One interesting argument sometimes brought forth by those who do not see the divisions and disagreements of Christianity as being of much concern is the supposed fact that adhering to the “essentials of the Christian faith” can assure one of being truly “saved.” In regards to this, the relevant question involves who exactly determines the “essentials.” The Bible itself provides no definitive list of such essentials, and in many places, offers ambiguous or conflicting admonitions on the matter. (Compare Matthew 19:17–19 and James 2:24 to Romans 3:20 and Galatians 3:11, as well as Matthew 10:22 to Ephesians 1:13–14. See also Matthew 5:29–30, Luke 14:26 and 16:19–26, John 5:28–29, Acts 16:31, 1 Corinthians 5:5, 1Timothy 2:15, Revelation 21:8, and countless other New Testament references). While many piously confident Christians would insist that “the Bible clearly teaches” about such matters, the fact is that if it *did*, there would not be such widespread and unresolved disagreement—within Christianity *itself*—concerning said matters. (In actuality, the Bible does not “clearly teach” *anything* concerning heavenly Truth, as it is a compilation of living parables that require spiritually insightful interpretations. Christians’ hasty and erroneous insistence that the Bible *plainly* reveals transcendent Truth is a large contributor towards the division that overruns the Church.)

Other lofty-sounding expressions often bandied about by those who consider themselves wise in Biblical affairs are terms such as *proper exegesis*, *sound hermeneutics*, and *solid scriptural interpretation*. While such terminology may sound impressive, and is often used to supposedly reprove others holding Biblical views with which given “experts” disagree, when one applies genuine contemplation to such ideals, it can

only be concluded that these terms are also *subjective*, and the nuances involved in them can (and do) vary amongst different practitioners of the faith. Even the much-trumpeted principle of using Scripture “in context,” commonly espoused by frequent Biblical debaters, is a notion that entails *undeniable biases*, and has failed to bring agreement amongst opposing debaters who even have conflicting views over the very “context” itself.

Ironically, all such obvious facts do not prevent many self-convinced Christian teachers and theologians, sitting atop their high horses and ivory towers, from proclaiming the supposed essentials of the faith, as they insist that one can be assured of being a true Christian by adhering to a given checklist of doctrinal preconditions. What, however, should be done when there are disagreements (and there *are*) as to what is and is not a necessary belief? This is not only the case in the current era of Christianity, but is an issue that has been a part of the Church throughout history, having caused many divisions. Over the course of time, these varying, man-ordained, so-called “essentials” are passed down through different channels as *traditions* that **masquerade** as truths not to be questioned. They are then blindly accepted by varying groups of followers as absolutes, ultimately resulting in the division that permeates Christianity.

Many then insist that being a Christian is “not about religion, but about a relationship with Jesus.” However, those same ones are oblivious to the level of traditionalized indoctrination that has consumed them, as well as to the ways that **religious tradition unquestionably shapes the individual ideas of the “Jesus” with whom one claims to have a relationship.** Is this not self-evident when acknowledging the diverse range of portrayals of “Jesus” throughout the world, whether culturally, morally, or philosophically?

To Be Saved, or Not to Be Saved?

2 Corinthians 11

⁴For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different “good news” [gospel], which you did not accept, you put up with that well enough.

One of the most troubling aspects of the doctrinal confusion within Christianity is the number of differing views regarding the most important matter of all—salvation. While many Christians, when encountering a doctrine with which they personally disagree, are hasty to reference the admonition to be wary of a “different Gospel,” they do not take the time

The Darkness of Christianity

to think about the fact that there are many “different Gospels” being propagated by varying parties throughout differing Christian sectors. They may all agree that “Jesus died for you and rose again,” and that “you must believe in Him,” but when progressing past those basics, things become muddled and discord ensues.

We will not specifically critique any of the following doctrinal stances to any great degree, but in order to more firmly exemplify the blindness and confusion of Christianity, it is necessary to briefly review some examples of the contrasts that contribute to this predicament:

- Many Christians—pastors and parishioners alike—insist that one only needs to “say a prayer,” “make a decision for Christ,” or “give your life to Jesus” to ensure that salvation is completed and eternally secure (known as “*Once Saved Always Saved*”); this security being certain regardless of any heinous thoughts, words, or actions that may be carried out after coming to belief.
- Others within the *Body of Christ* consider the *OSAS* notion heresy, and contend that a lifetime of steadfast belief and obedience is required to maintain one’s salvation status (*Not Once Saved Always Saved*).
- Injecting even further confusion are those who say that because “Jesus did all the work,” obedience and good works must **not** be relied upon in any way for assurance of salvation, but that if obedience and good works are not present in one’s life, salvation should be in doubt. (Not much contemplation is required to see that with this ideology, known as *Lordship Salvation*, it is completely impossible to separate obedience and works from assurance of salvation, creating an impossible dilemma regarding one’s certainty.)

Of course, those who adhere to any of those three positions (and numerous other sub-positions that have derived from them) are always equipped with plenty of scriptural support to reinforce their respective views and take part in their tedious debates and fruitless rhetoric. The disagreements that transpire regarding these varying positions tend to get contemptuous, and sometimes even feature respective proponents of the differing beliefs accusing one another of not only being hell-bound, but of leading scores of others to hell by propagating their belief. Ultimately, the issue of what constitutes “saving faith” is the root of all such conflict, and these very conflicts reveal that **Christianity has no widespread agreement on what saving faith truly is**. When then adding the turbulence that also arises involving the necessity (or lack thereof) of

The Darkness of Christianity

water baptism into the salvation mix, it becomes more than evident that there is a major cause for concern regarding the Church's understanding of and knowledge about the requirements for salvation.

All of this alone should be sufficient to bring to mind the question of just who is right and who is wrong within such a heap of conflicting teachings regarding such a highly important matter. (We have not even addressed the Roman Catholic viewpoints on salvation, and the ways that many of them foundationally differ from Evangelical beliefs.) One would certainly hope and assume that if the Spirit of Truth has been genuinely guiding the Church, all of the various Christian denominations should, at minimum, be able to agree on *this* issue—the highly important matter of what is necessary to avoid being cast into the eternal hellfire of Christian tradition. However, when dissecting these issues beyond the generic and vague admonitions to “repent” and “believe in Jesus” to avoid “hell,” it becomes increasingly obvious that Christianity has no consistency of agreement within itself regarding this vital issue, and cannot justifiably claim to hold the Truth about salvation.

Again, is it not intriguing—if not troublesome—that the world's largest religion, which claims to possess the complete and only Truth about salvation, has no consistent thread of agreement throughout its varying denominations concerning the subject, and is either too blind to realize it or too stubborn to admit it? What we should now see is that the answers concerning who is right and who is wrong within Christianity become self-evident when it is understood that Christianity as a whole is blind, and therefore, there are *none* within it who are “right.”

Taking all of this into account, along with the divisive disputes that arise over issues such as whether the *Ten Commandments* must be followed or have been abolished, whether or not Christians are required to tithe, when the supposed “Rapture” will take place, and whether man has free will or is a mere vessel of predestination, and it becomes quite evident that those who profess to be members of the *Body of Christ* are blindly stumbling about in the darkness to a degree that is nearly equal to those with whom they are attempting to share their “truths.” This broad range of conflicting theological positions has often produced catastrophic results throughout the history of the Church, up to and including madness, self-mutilation, and even suicide amongst many well-meaning, truth-seeking souls (not to mention brutal and deadly in-fighting amongst zealot Christians with clashing views).

On the other end of that spectrum are many Christians of a more disinterested persuasion, having put very little contemplation or effort into finding a needle of Truth in Christianity's haystack of contradicting beliefs. Such individuals tend to remain confident in their status as a “true Christian” by the complacency of simply adhering to whatever their

particular denomination or favorite televangelist proclaims as Truth. This results in (and is a product of) **spiritual laziness**, and is the subject of the admonition issued by the Spirit of Christ in Revelation:

Revelation 3

¹⁶So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. ¹⁷Because you say, "I am [spiritually] rich, and have gotten riches, and have need of nothing;" and don't know that you are the wretched one, miserable, poor, blind, and naked; [...]

All of this, rather disturbingly, shows that there is quite the "Catch-22" for Christians in their Christianity. The zealous ones, being unable to see the Truth, are ignorantly misapplying their zeal in a self-indicting manner, while those who do not exhibit any type of spiritual fervor are in danger of being "vomited" out of the Lord's good graces due to their complacency and lack of passion. It should therefore be of utmost concern to anyone with any regard for spiritual matters that there are clear signs of a major problem surrounding Christianity. Why do so many Christians see so many different "truths?" How can it be explained that two heavily credentialed, seemingly devout Christian theologians can spend decades studying doctrinal issues and yet come to contradicting conclusions, with each nonetheless being convinced that God has shown him the truth of what he believes? How can two churches in the same neighborhood, even across the street from one another, using the same Bible, be comprised of two separate congregations having irreconcilably opposing doctrinal beliefs? And how can two believers read the same Biblical passage and hold hopelessly opposing views of its very meaning? Is the Spirit of Truth guiding different people into different truths? Or, did Christ perhaps lie when He stated that the Spirit of Truth would be sent to guide His followers into all Truth?

Or could it be that the Spirit of Truth has been *withheld* from the Christian Church all along, and has yet to arrive?

As it is trusted that the evidence for this withhold has now been sufficiently presented, it should be said that while the absence of the Spirit of Truth is a matter of divine circumstance, the *cosmically orchestrated* blindness of Christianity in no way nullifies the accountability of those within it. Each is going to have to give an account for his or her words, deeds, and spiritual condition when the Master returns to settle accounts with His servants (Matthew 25:19), or when one is resurrected unto judgment (John 5:28–29). As we will see throughout the book, Divine Sovereignty works in conjunction with and is

The Darkness of Christianity

inseparable from the choices and actions of the individuals that comprise mankind. With this being so, an ordained period of darkness is no excuse for individual choices and behaviors during such a time. (This is obviously, and once again, a *paradox*.)

Hypocrisy and Paganism in the Church

You hypocrites! (Matthew 15:7)

Many Christians (and non-Christians) are familiar with these widely cited words of Jesus, spoken during His *Sermon on the Mount*:

Matthew 7

¹ Don't judge, so that you won't be judged. ² For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

While this well-known teaching is often partially (and erroneously) quoted by many in an effort to justify absolution from any moral accountability, the important aspect of it emphasizes the notion that if one has not adequately judged *himself*, he will ultimately face a harsh judgment based upon his judgment of others. This is reinforced by the *continuation* of that same teaching:

Matthew 7

³ Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? ⁴ Or how will you tell your brother, "Let me remove the speck from your eye;" and behold, the beam is in your own eye? ⁵ You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

Here we see that judging others is *not* strictly forbidden, but must be a selfless act, only done for *their* good, and only carried out after one has personally dealt with whatever it may be that he sees in another as worthy of judgment. Any type of judgment beyond this is hypocrisy, only being done to quench the ego of the one doing it. An account will need to be given for any type of condemnation placed upon others for things of which one is guilty in his own regard, even if done so unknowingly. As mentioned earlier, there is no better exhibition of Mainstream Christianity's hypocrisy than the fact that it condemns the unbelieving world to "hell" for not having the Truth, when the Truth is not agreed

The Darkness of Christianity

upon (and hence, neither realized nor *possessed*, nor **presented to the world**) amongst those within Christianity itself.

One of the best examples of the hypocrisy of many Christians is their condemnation and supposed disdain for anything they would regard as “Pagan,” all the while unknowingly (or even dismissively) mixing Pagan ideals and practices with their supposed loyalty to the God whom they claim to worship—the one who, according to their Bible, disapproves of any involvement with Paganism. We see this most prominently carried out through the celebration of “holidays” that supposedly point toward aspects of Jesus, but are widely known to be of Pagan origins or influences.

Of course, the two festive days that best exemplify this are Christmas and Easter, which not only stem from Pagan rituals and beliefs, but also tend to promote a great deal of greed, selfishness, and carnal indulgence, particularly within children. (Many Christians also partake in Halloween, a “holiday” that does not even attempt to “disguise” itself as anything but a celebration of darkness and deception.) One must consider the possibility that attending a church service and half-heartedly issuing a reminder to “remember the true meaning” of such holidays, while also scurrying about to fulfill materialistic holiday agendas, may just be a facade of lukewarm self-deception (Matthew 6:19–21). This is not to say that it is absolutely “wrong” to find pleasure in temporal, earthly enjoyments; but, as every individual will reap what he has sown, each must determine for himself where the point is reached at which earthly pleasures begin exceeding spiritual pursuits. All of this should ultimately serve as a lesson to be wary of deceiving one’s own self into masquerading carnal lusts with the illusion of a pleasing celebration to God (Jeremiah 10:1–4.) In certain aspects, it would be less self-damning to simply celebrate the festivities in all their full-blown Paganism, without incorporating any hollow ideas of their supposed relation to Jesus—most particularly when this is done with a spirit of *condemnation* towards Paganism. Such hypocrisies do nothing more than portray the name and image of Christ in vain.

Again, Christians worship and preach of a holy and perfect God with no tolerance for anything that falls outside of his stipulations—and this is the God by whom they will be judged. Because ultimate judgment is going to be heavily contingent upon one’s judgment of others, there will be many required to give an account for why they had condemned Paganism *while* celebrating “holidays” derived from Paganism itself, with all of this no less being done by using the image of their Lord in vain. It is crucial that one settle these matters internally before being too eager to condemn any and all things “Pagan.”

These issues are further compounded by the *Santa Claus* and *Easter*

The Darkness of Christianity

Bunny fables associated with these holidays, which are ingrained into children's minds from a very young age. If one believes in the literal historicity of the Bible while reviling others who see it as a collection of myths or fairy tales, only self-condemnation can result from perpetuating to children the idea of *mythological* characters as gift-givers:

James 1

¹⁷ **Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow.**

Luke 17

² **It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.**

Clearly, a great many Christians knowingly deceive their children into believing that the gifts they receive “magically” come from fictitious icons, which, when taking into account the passages above, is a perilous line to tread in the name of “fun for the children.” Of course, those who do this generally hold a healthy level of assuredness that no repercussions could ever befall them for such “innocent” antics, but this again relates to the false sense of security that stems from a lack of true spiritual integrity and an impoverished desire for Truth:

Revelation 3

¹⁷ **Because you say, “I am rich, and have gotten riches, and have need of nothing;” and don't know that you are the wretched one, miserable, poor, blind, and naked; [...]**

Many clergymen within the Church, considering themselves to be shepherds of the sheep, hold great accountability for this widespread waywardness, as they are not shy about standing in the pulpit and reproving Paganism, while at the same time, encouraging and even partaking in the Pagan aspects of these “holiday” celebrations, even within the walls of their own churches. In this case, an account will need to be given not only for their own hypocrisy, but for leading multitudes into that same pit of hypocrisy:

James 3

¹ **Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment.**

The Darkness of Christianity

Overall, these things are not presented as a verdict declaring that such festiveness is “wrong,” but to underscore the fact that self-assured Christians generally do not even give any humble consideration to such matters.

Steeped in Tradition

Another aspect of Christianity’s incorporation with Paganism involves the phallic Pagan *obelisks* (steeple) that adorn the rooftops of many houses of worship—settings in which Christian attendees who supposedly decry Paganism assemble on a regular basis. As Christian churches are almost synonymous with the steeples that crown many of them, the *Body of Christ*, in the aloofness that results from its own spiritual ignorance, actually exposes its own hypocrisy *and* blindness to the world by the display of these towering monuments. While there certainly are historical scenarios that have contributed to the tradition of fitting steeples atop church buildings, in the grand scope, it is simply an ironic development that has transpired within this *Matrix*-reality through “ordained happenstance,” as it further exemplifies the condemnation that the Christian empire brings upon itself in various ways.

In summary of these matters, let it be noted that bringing all of these issues to light should not be seen as any specific judgment on Paganism itself. As this chapter is primarily directed toward those within Christianity (in an effort to awaken the slumbering ones within it), what is written here is neither an endorsement nor a condemnation of Paganism. All of this should rather be understood as a reproof against the *hypocrisy* of those who condemn it while reveling in it.

Misapplication of Scripture

John 15

¹⁸ If the world hates you, you know that it has hated me before it hated you.

Quite often, Christians will team the above verse with the idea of a supposed widespread disdain for Christianity, and use the tandem as a validation that they truly are beacons of blazing light to the unrepentant world. What *they* are simply too blind to realize (or perhaps too stubborn to accept), however, is that they are misapplying the most direct intent of the passage. While there is certainly no intention to diminish the reality of the past and present persecution and mistreatment of Christians in the world, the fact is that in a historical sense, it was not the heathen world

that hated Jesus 2,000 years ago, but the *religious* world—His very own people:

John 1

¹¹ He came to his own, and those who were his own didn't receive him.

The living and active prophecy in John 15:18 is spoken only to His most intimate disciples, and was historically spoken *before* He was persecuted by the crucifying Romans. This should leave little doubt that this passage concerning the hatred by the “world” towards Him and His disciples is primarily an admonition from Christ to His truest and closest followers, revealing that it will be those who most boldly *profess* to obey Him that will be the most intolerant and unaccepting of His genuine disciples and the truths they present.

In this same vein, a few verses onward in John 15, we read:

John 15

²² If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin.

Historically speaking, who were the intended recipients of Jesus' message—the religious, or the heathen?

Matthew 15

²⁴ But he answered, “I wasn't sent to anyone but the lost sheep of the house of Israel.”

We can now see with certainty that the “them” spoken of in John 15:22 is the same “world” spoken of in John 15:18:

John 15

¹⁸ If the world hates you, you know that it has hated me before it hated you.

[...]

²² If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin.

It should be clear to anyone who has done even a passive examination of the Gospels that Jesus Christ was solely concerned with admonishing, rebuking, correcting and guiding *His own* people;

particularly those who had smugly considered themselves to be in good standing with God—but even the obvious is hidden from a blind man. The fact that the *Body of Christ* uses Jesus’ teachings and warnings given to religious Israel to speak against the so-called “unsaved world” is yet another glaring example of not only Christianity’s blindness, but its self-indictment. The impending judgment that is to come upon the complacent partakers of Christianity will be brought about through their very own words; those words of Christ that they have used to judge others:

Matthew 12

³⁶ I tell you that every idle word that men speak, they will give account of it in the day of judgment. ³⁷ For by your words you will be justified, and by your words you will be condemned.

Many Christians mistakenly feel as though they are naturally immune from the consequences of such warnings, being eager to direct Jesus’ admonitions and rebukes only toward “unbelievers,” or “carnal Christians,” or anyone but they themselves; but, the Lord’s words stand, and are applicable to *everyone*.

There are also those, equally as immersed in the dark dungeon of a flesh-and-blood mindset, who apply His words of chastisement solely to *earthly* Israel for refusing (even to this day) to “accept its Messiah.” Again, this shortsightedness shows Christians’ lack of understanding of the metaphorical implications of the living and active Gospels. Flesh-and-blood Israel has merely been an earthly *type* of a higher spiritual Truth that is hidden from the unenlightened eye. (See Romans 2:29 and 9:6–8, and Galatians 3:28–29. All of this will be heavily examined in forthcoming pages.) Just as Israel had believed it was doing the will of God by rejecting Jesus Christ, so does Christianity believe it is doing God’s will, all the while being ignorant of and rebellious toward the true spirit of its Lord’s teachings. The Church Body, in its blindness, has merely *repeated* what was *foreshadowed* by the living prophecy of Israel’s rejection of the Messiah.

Ecclesiastes 1

⁹ That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun. ¹⁰ Is there a thing of which it may be said, “Behold, this is new?” It has been long ago, in the ages which were before us.

Living Parables

These things contain an allegory... (Galatians 4:24)

In continuing to formulate an accurate analysis of the state of Christianity, it is prudent to touch upon the concept of the Biblical scriptures application as living parables. There are and have been many, including some regarded as “early Church fathers,” who have had a legitimate understanding of this reality (albeit, without having a full knowledge of its implications on a grand scale). This fact alone, however, should not be the determining cause in whether or not one accepts the Bible as a living and active parable. While many Christians find solace in agreeing with particular views of so-called Church fathers, the reality is that conflicting views existed among those “fathers,” just as they do amongst the Christian brass of today. This should make it clear that believing in accordance with a certain early Church “father” does not and cannot guarantee that one will be any closer to the Truth by doing so. These things are mentioned in order to convey that regardless of what a particular Christian pioneer may or may not have believed, one must come to the assurance of the Bible’s existence as a living parable by way of **direct and divine inner-revelation**. This is the same intuitive knowing shown in Peter’s recognition of the Messiah:

Matthew 16

¹⁷ Jesus answered him, “Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.”

It is the living Christ *within*—He who is one with the Father—who testifies that the Bible is *alive*, and most profitably read as a collection of **prophetic narratives** conducive to spiritual fruitfulness.

We can also see evidence of this aspect of Scripture inasmuch as the Apostle Paul conveys it in, amongst other places, his first epistle to the Corinthians:

1 Corinthians 10

¹ Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; ² and were all baptized into Moses in the cloud and in the sea; ³ and all ate the same spiritual food; ⁴ and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ. ⁵ However with most of them, God was not well pleased, for they

were overthrown in the wilderness. ⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ⁷ Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play." ⁸ Let us not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. ⁹ Let us not test Christ, as some of them tested, and perished by the serpents. ¹⁰ Don't grumble, as some of them also grumbled, and perished by the destroyer. ¹¹ Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.

There is much to be said about Paul throughout this book, and as verse 11 shows, his understanding about the timing of what he had thought was then transpiring was obviously faulty. For now, however, let us concede that Paul, writing to early believers, at least had a foundational knowledge of the allegorical nature of Scripture. He further showed an understanding of these typological facets in portions of his other writings:

Romans 2

²⁸ For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; ²⁹ but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter [...]

Galatians 4

²² For it is written that Abraham had two sons, one by the servant, and one by the free woman. ²³ However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise. ²⁴ These things contain an allegory, for these are two covenants. [...]

The understanding that should be drawn from all of this is that "God's people," as spoken of in the scriptures (flesh-and-blood Israel), are merely a *prophetic representation* of "God's people" at a different level; that would be Christians, or those who consider themselves followers of Christ.

As will be demonstrated in the many coming pages, Christians have not been able to see beyond the constricting confines of the unprofitable flesh throughout the entire span of the 2,000-year Church Age; nor have they truly understood the *living and active* principles of Scripture. As a

result, those who have considered themselves followers of Christ have been unable to fully understand that **any and all scriptures pertaining to flesh-and-blood Israel are actually living parables and prophecies of what would transpire within the Christian Church.** This means that any Old Testament admonitions from the God of the Hebrews, Yahweh, to the people of Israel, in some way—and even *more particularly*—have a correlation to believers of the Christian Church Age.

Having said these things (and as just alluded to), in examining New Testament writings, it is clear that Paul and the other Apostolic writers did not foresee several more centuries passing before Christ would return to establish His Kingdom (Acts 2:16–21, 1 Corinthians 10:11, 1 Thessalonians 4:15–17, Hebrews 1:1–2, Hebrews 9:26, 1 Peter 4:7, James 5:3, 1 John 2:28). Because of this, Paul, in spite of understanding Scripture’s parabolic applications, did not even realize that he himself was a part, if not the *primary initiator*, of the 2,000-year “wilderness” dispensation of blinded Christianity.

Pick a Truth, Any Truth

The night is coming, when no one can work. (John 9:4)

We will soon address the ways that the Israelites’ wilderness trek foreshadowed the span of the Church Age, but for now, we will jump ahead chronologically to examine a later point in Israel’s history, after they had begun to establish their nation, but before they had received a king. This will provide us with an early viable illustration of how Biblical contents have a living metaphorical relation to the state of the Church. The timeframe places us at a point following Joshua’s death (Jesus’ actual Hebrew name, Yeshua, is what we know today as *Joshua*), in which it is peculiarly emphasized that the Israelites were living based upon their own individual determinations of morality and Truth:

Judges 17

⁶ In those days there was no king in Israel. Everyone did that which was right in his own eyes.

Here (see also Judges 21:25), we see that the result of Israel having *no king* was a state in which every man did what he considered right in his own eyes. We can be sure that Scripture is repeatedly linking these two details for reasons beyond a mere history lesson; there is a *prophetic* lesson to be learned. What we should take from this is that when there is “no king,” there is no clear direction, and all that one has to adhere to is

The Darkness of Christianity

his own individualized ideology of right and wrong, or Truth and falsehood. Taking into account what has been covered in this chapter, the realization of a great resemblance between Israel's referenced condition and the state of Christianity should be coming into view. With thousands of denominations made up of millions of individuals all believing and teaching different things, it should be most obvious that the state of Israel (God's people) during the days when there was "no king" is the same state in which Christianity (God's people) finds itself. In spite of the fact that nearly all Christians read, teach from, and establish doctrines from the same book (translational variations and apocryphal versions notwithstanding), they all see and teach different things and establish conflicting doctrines! This again is worthy of further scrutiny, in light of the fact that among the many vehement pronouncements of fundamentally oriented Christians, it is said—"if it does not align with the Word of God, it is false!" But what validity does such insistence hold when overwhelming amounts of disagreement exist within the Christian community itself concerning exactly what the Word does and does not say? Many will then thoughtlessly proclaim that "agreeing on the *important* truths is what matters." However, those who say and believe this simply do not realize that they are judging what is "important" by *their own* shortsighted (and variable) standards, as opposed to God's much higher standardization, which ultimately reveals that they lack true understanding (2 Corinthians 10:12).

All of this should serve as an indicator to ones with awakening eyes that there has been "no king" during the Church Age, and Christians do not see the Truth clearly, with each man (and woman) merely doing what he sees as right in his own (blinded) eyes. This is not intended to be harsh, but is an undeniable reality to anyone who looks at the bigger picture in an honest manner. We then see an irony of all ironies, with the segregated institution of Christianity being comprised of millions of disagreeing delegates all seeing contradicting "truths" in their Bible, while nonetheless finding common ground by collectively insisting that "there are no contradictions in the Bible." (As we will see throughout the book, such amusing quirks are prevalent in the self-deluded world of Christianity, and originate through transcendent domains of a mischievous cosmic trickster.)

So, just as the Israelites had no choice but to determine their own ideas of Truth and error while kingless, so has been the state of the Church (and the world) since the time that Jesus (Joshua), the true Light of the world, departed. Shortly after He had ascended to Heaven, night fell (John 9:4-5), and since then, all men (Christians most of all) have been blindly roaming in the dark while having the false idea of being able to see and perceive absolute Truth, which has been impossible. As with

the Church, a simple analysis of the state of the world shows this to be the case. (It is fitting that the book of *Judges* specifies Israel's condition as such; Christianity has not had the guidance of the King, but has had many who have sought to **judge** based upon their varying individual beliefs.)

Because many Christians may not be comfortable with accepting the realization of their own blindness, they might seek to disagree with the truest implications of the Lord's words about that coming night in which no one would work, and attempt to find other ways to interpret them. It then should be pointed out that other details in the Gospels can be integrated with the idea that John 9:4-5 alludes to the fact that mankind has been in darkness since Christ left the world. Looking at extracts of John 16, we see Jesus comforting His disciples in the following way:

John 16

⁵ **"But now I am going to him who sent me, and none of you asks me, 'Where are you going?'** ⁶ **But because I have told you these things, sorrow has filled your heart."**

[...]

¹⁶ **"A little while, and you will not see me. Again a little while, and you will see me."**

¹⁷ **Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;'** and, **'Because I go to the Father?'**

¹⁸ **They said therefore, "What is this that he says, 'A little while? We don't know what he is saying.'"**

[...]

²⁸ **"I came from the Father, and have come into the world. Again, I leave the world, and go to the Father."**

Because this discussion had taken place just prior to His arrest and subsequent crucifixion, many have assumed that Jesus was referencing the time that He was to be physically afflicted and killed, and placed within the tomb, all before physically reappearing to the disciples in His resurrected state. But closer inspection of what is being conveyed here shows that this is not the case. Just as the disciples were oblivious to what He was telling them (verse 18), many Christians are in oblivion by thinking that He was referencing the time that He would be physically entombed. From a much higher level, Jesus was actually referencing the same dispensation mentioned in John 9, which was to be the "night" in which men would be unable to work.

How can we be certain of this?

In prophesying His forthcoming absence to His disciples (as seen above), He had correlated the time of His absence with His return to the Father. Now, when reading of Mary Magdalene's encounter with the *resurrected* Jesus, we see the following:

John 20

¹⁶ Jesus said to her, "Mary." She turned and said to him, "Rabboni!" which is to say, "Teacher!"

¹⁷ Jesus said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

According to His own words, after having come out of His entombment, **He had still not yet ascended to the Father**. While Luke (23:46) records His last-spoken words before dying as "*Father, into your hands I commit my spirit,*" this by no means implies or necessitates that He had consciously returned to the Father in fullness after His physical death. In fact, when reading Peter's words in the book of Acts, we see that He did *not*:

Acts 2

[...] ²³ him [Christ], being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; ²⁴ whom God raised up, having freed him from the agony of death, because it was not possible that he should be held by it.

[...]

[...] ³¹ he foreseeing this spoke about the resurrection of the Christ, that neither was his soul left in Hades [meaning that His soul was in *Hades* during His death], nor did his flesh see decay. ³² This Jesus God raised up, to which we all are witnesses.

All of this should conclusively show to honest seekers that the period of time about which Jesus speaks in John 16—the time in which He would be gone with the Father—does *not* relate to the duration of His physical deadness, but to the Church Age, which is the time of darkness alluded to in John 9. In this way, **the physical death and entombment of Jesus prophetically foreshadowed what was to transpire on a larger scale regarding His absence from the world during the Church Age**. (In a similar manner, His resurrection and subsequent ascension

foreshadowed His return in glory at the end of the Church Age, as we will see later.)

Not only do we see this darkened dispensation of Christ's absence referenced in chapters 9 and 16 of John, but this general theme also runs throughout many of His teachings and parables of the Synoptic Gospels. (Matthew, Mark, and Luke are all seen to be very similar, and are known as the *Synoptic Gospels*.) Whether it is the man finding the treasure in the field and having to first hide it before finally purchasing it (Matthew 13), the sheep wandering from the fold before being found (Matthew 18, Luke 15), the woman losing the coin and later finding it (Luke 15), the son leaving home and returning to a celebratory welcome (Luke 15), or the Master going away and later coming to settle accounts with his servants, (Matthew 25, Luke 19), we clearly see a concept running throughout many of Jesus' parables that involves some period of separation, loss, or darkness taking place in between periods of fulfillment.

While many such parables will be examined more thoroughly in future pages, it should now be clear that they allude to the duration of the darkened Church Age that was to transpire (and *has* transpired) between the time of Christ's earthly incarnation and His triumphant return.

Another similar narrative, the *Parable of the Ten Virgins*, is found at the beginning of Matthew 25:

¹ Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. ² Five of them were foolish, and five were wise. ³ Those who were foolish, when they took their lamps, took no oil with them, ⁴ but the wise took oil in their vessels with their lamps. ⁵ Now while the bridegroom delayed, they all slumbered and slept. ⁶ But at midnight there was a cry, "Behold! The bridegroom is coming! Come out to meet him!"

This parable, obviously dealing with the end of the Church Age, reveals to us that all of Christianity has been asleep during this "nighttime" of darkness. As the Lord's return is now very near, the revelations of *The Gospel Matrix* are being presented to rouse Christians from their sleep so that they may be prepared for His coming.

Obviously then, the "Bridegroom" in this parable is in reference to Christ. Building upon that idea, let us examine one of His more peculiar teachings, in answering disciples of John the Baptist, who had questioned Him about why His (Jesus') disciples did not fast:

Luke 5

³⁴ He said to them, "Can you make the friends of the bridegroom

fast, while the bridegroom is with them? ³⁵ But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.”

Again, it is obvious that the Lord is referencing Himself as the Bridegroom, but what can we gather from His statement about fasting during His time away? There have undoubtedly been many varying postulations by Biblical examiners as to the meaning of this, but the ultimate understanding of what this allegory reveals could not have been made fully known to anyone during the last 2,000 years, as it has not been the proper season for it to be understood. As the night of John 9 is drawing to a close and the fledgling dawn is beginning to shine sufficient light for these things to be seen and understood, the obvious conclusion is that this is once again a reference to the allotted setting of darkness that came about after Christ had departed.

Thinking according to the flesh, we might consider the fasting that Jesus talks about in the above passage as a fasting from physical food and drink, and while that may have been what John’s disciples had in mind, we know that His teachings were *prophetic*, presented in such a way that they concealed higher revelations. What was taught on the surface had (*has*) a deeper and hidden meaning. So, in the higher regard, what is livingly and actively being referenced here is a **“fasting” from hearing God’s Word**, which has been a comprehensive shortcoming of Christians throughout the entire span of the Church Age. This does not mean that God’s Word has not been available, nor does it mean that physical ears of flesh have not had the capability to audibly receive words preached from pulpits or airwaves. Having “ears to hear,” however, goes far beyond possessing ears of flesh, and instead refers to having a *spiritual grasp* of the Word behind the words, as opposed to hearing with the itchy ears of the flesh (2 Timothy 4:3) and deciding upon any “truth” that is *assumed* to be correct.

We can turn to an Old Testament passage that further validates the idea of the Church having fasted from hearing God’s Word during Christ’s absence:

Amos 8

¹¹ “Behold, the days come,” says the Lord Yahweh, “that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing Yahweh’s words.”

Here we have an instance that is not uncommon in the Old Testament scriptures—Yahweh warning his people of forthcoming

disciplinary measures due to his displeasure with their actions. Depending on which aspect of this passage one may emphasize, we can find different implications, but it is by placing an emphasis on the word *hearing* that we find our truest revelation. When carefully examining the text, we see that **it is not a famine of the actual Word that is being prophesied, but a famine of hearing (understanding) the Word.** This prophecy directly points to the 2,000-year stretch of blind and deaf Christianity.

As the teachings of the Bible (the Word of God) are parabolic, and as Jesus taught in parables to conceal the higher meanings of His teachings, so does the entire Bible conceal higher aspects of the Truth that it possesses. Christians, for the most part, have been ever-oblivious to this fact. While the Lord had declared after many of His Biblical parables, “He who has ears to hear, let him hear,” the fact stands that **no one** over the last 2,000 years has truly had “ears to hear” or the ability to understand the meanings of His parables, as is exemplified by Christianity’s many conflicting interpretations of them. It has simply been a case of blind men taking “shots in the dark” (similar to the children’s game, *Pin the Tail on the Donkey*), and determining interpretations of His parables that sit right with them. It is only now that ears to hear are being restored and, again paradoxically, the irony now coming into view is that **many of Christ’s parables actually reveal that those very parables were not meant to be understood until the appointed time.** In fact, it would have been impossible to do so, because the parables themselves incorporate the realization that a time of blindness and deafness was an element of the bigger picture, and men have been trying to understand the parables while confined to that very dispensation. Such is the *Matrix*. Such is the enigma of divine parables. They reveal by concealing, and while they may exist in plain sight for all to see, they can only be truly SEEN by divine revelation, and according to divine timing. (The very fact that these paradoxes are now becoming evident verifies that they are being revealed for the purpose of awakening a people at this conclusion of the Church Age; those who will defeat death—Judges 13:22–23.)

Notice now the similarities between these passages:

John 9

⁴ I must work the works of him who sent me, while it is day.

[...]

⁵ While I am in the world, I am the light of the world.

Luke 5

³⁴ He said to them, “Can you make the friends of the bridegroom fast, while the bridegroom is with them?”

Compare those similarities to what we see below:

John 9

⁴ [...] The night is coming, when no one can work.

Luke 5

³⁵ But the days will come when the bridegroom will be taken away from them. Then they will fast in those days.

Clearly, these are companion passages that, from a historical perspective, prophesy the same Truth; and equally as clear is the fact that, as the *Parable of the Ten Virgins* shows, the Bridegroom (the Bread of Life; John 6:35) has been away, and men have had no choice but to sleep (or to “fast”) during His absence.

The Kingdom

*But seek God’s Kingdom, and all these things will be added to you.
(Luke 12:31)*

At this point, it is necessary to address Christianity’s incomprehension of the Kingdom of which it claims to have presentable knowledge, referenced as both the *Kingdom of Heaven* and the *Kingdom of God* in the Gospels. While the sum of all aspects of the Kingdom is infinitely complex and unknowable in fullness to the mind of earthly denizens, Christians falter badly regarding their understanding and conceptualization of what is attainably perceptible about the Kingdom that they so boldly attempt to represent. In simpler terms—the *Body of Christ* is ignorant of the purposes of the true Kingdom and its entailments, and possesses neither the ability to nor the privilege of leading others to it.

In the grandest sense, the Kingdom of God is, in fact, EVERYTHING. As Divine Providence has created, sustains, and exists within all things, so are all things—seen and unseen, good *and* evil—aspects of the Kingdom. With that being so, it becomes evident that **an individual’s own perception of and relation to God** constitutes the idea of “seeking” the Kingdom. While Christ has offered many scriptural parables concerning this Kingdom, showing that it exists externally in relation to individual perception, He has also revealed that it exists *within*:

Luke 17

²⁰ Being asked by the Pharisees when God’s Kingdom would come,

he answered them, "God's Kingdom doesn't come with observation;
²¹ neither will they say, 'Look, here!' or, 'Look, there!' for behold,
God's Kingdom is within you."

As we have been subsisting in a reality of divisiveness and conflict, it has not been the proper season to bring forth the truest fruits of the Kingdom, which would show themselves by an existence of peace and harmony, devoid of the conflict that not only exists in the Church, but in the world. This failure to manifest the Kingdom in a profitable way has occurred on a *collective* level due to it also happening individually. As Christians have not found the true Kingdom *within* themselves, it has likewise failed to come to fruition transcendently (Matthew 16:19). Instead, the Kingdom has been corrupted in many ways, and, as the Christian empire claims the responsibility of representing the Kingdom to the world, **that institution, as a whole, will be held directly accountable for the failure to bring forth its harvest.** This is alluded to in Jesus' *Parable of the Tenants*:

Matthew 21

⁴³ Therefore I tell you, God's Kingdom will be taken away from you, and will be given to a nation producing its fruit.

While this was *historically* spoken against religious Judaism in Jesus' day, and while Christians generally assume that this referenced the idea of the Kingdom being taken from that institution and given to Christianity, 2,000 years later, this rebuke applies *to* Christianity. As centuries of religious Judaism had reached a point in which those within it had grown stubborn to spiritual insights, the same has happened with Christianity. What had transpired then was merely a living prophetic allegory of what would happen again in a similar way. (Refer again to Ecclesiastes 1:9-10.)

From a broadened perspective, there are two levels at which the Kingdom exists. One level is that at which the Christian Church, which has carried out works that are both good *and* evil, has brought it forth—that is, in a display of *duality* (good and evil), division, corruption, and certainly, unfruitfulness. This is exemplified throughout many of Jesus' parables (particularly in Matthew 13), as several of them clearly incorporate the infiltration of **undesirable elements** into the very Kingdom itself:

Matthew 13

²⁴ He set another parable before them, saying, "The Kingdom of

Heaven is like a man who sowed good seed in his field, ²⁵ but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.”

Matthew 13

⁴¹ The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity [...]

Matthew 13

⁴⁷ Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, ⁴⁸ which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away.

Matthew 13

³³ He spoke another parable to them. “The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened.”

Matthew 13:33 is a particularly interesting metaphor, as in other places, Jesus allegorically uses the idea of yeast in a *negative* sense:

Matthew 16

¹¹ “How is it that you don’t perceive that I didn’t speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees.”

¹² Then they understood that he didn’t tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Luke 12

¹ [...] Beware of the yeast of the Pharisees, which is hypocrisy.

As we have already seen, the Christian Church (the Kingdom) has become leavened with hypocrisy and error, and this is precisely what is prophesied in many of Jesus’ parables.

The again-referenced *Parable of the Ten Virgins* also alludes to this same Truth concerning the duality of the Kingdom:

Matthew 25

¹ Then the Kingdom of Heaven will be like ten virgins, who took their

lamps, and went out to meet the bridegroom. ² Five of them were foolish, and five were wise.

Here, we plainly see a representation of duality by the inclusion of both foolish and wise virgins in the Kingdom, all of whom had fallen asleep. As we are nearing the end of the age, *The Gospel Matrix* is being revealed at this divinely appointed time, and is sending out the wakeup call to all sleeping Christians.

While Christianity has insufficiently presented the Kingdom to the world, on a higher level than Christians generally perceive, the Kingdom, in its purest form, is a **state of harmony**; harmony not only between creation and Creator, but *within* creation itself. Those who are spiritually mature and prepared for the coming of Christ (the good fish, the five wise virgins) will be translated into such a heavenly state of imperishable glorification upon His return, and granted the right to reign in the Kingdom:

Matthew 25

¹⁴ For it is like a man, going into another country, who called his own servants, and entrusted his goods to them.

[...]

¹⁹ Now after a long time the lord of those servants came, and reconciled accounts with them. ²⁰ He who received the five talents came and brought another five talents, saying, "Lord, you delivered to me five talents. Behold, I have gained another five talents besides them."

²¹ His lord said to him, "Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord."

Those *unprepared*, having been internally unfruitful in their spiritual development, will be kept from the Kingdom and withheld from heavenly dwellings, forced to endure the consequential judgment of their failure to produce:

Matthew 25

²⁹ For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. ³⁰ Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.

Upon the Master's return, the Kingdom will at last be revealed in a way that the world has not experienced, as He and His elect will palpably reign, existing in a state of spiritual perfection and bringing forth the true fruits of the Kingdom to which Christians have been oblivious. This is the Kingdom referenced in Revelation 20:6, labeled by many as the "Millennial Reign."

Israel's Journey

Having now established the fact that the Kingdom has existed in a corrupted form during the age of Christianity, we have a better foundation for understanding how the Israelites' journey through the wilderness relates to the duration of the Christian Church Age. We will now examine this more specifically and collate facts that bear this out.

As many who are reading this are familiar with, the event that was responsible for setting into motion the Israelites' escape from Egyptian enslavement was the initial Passover meal/event (Exodus 12). According to instructions, the Israelites were to slaughter an unblemished male lamb (*or* goat), spreading its blood upon the doorframes of the houses in which they would eat it. That night, Yahweh would pass through Egypt and kill the firstborn of all households, save for those with the blood on their doorframes. In this way, the firstborn of all obedient Israelites would be spared from the plague.

This of course is precisely the way things transpired. Shocked and frightened by Yahweh's orchestrated carnage, the unnamed Pharaoh finally ordered the Israelites to be freed. (Of course, he later changed his mind and pursued them.)

Accepting that Jesus is Biblically shown to have been crucified near or at the time of the Passover, Christians find general agreement in upholding Him as the *Passover Lamb*. (1 Corinthians 5:7 alludes to Him as exactly that.) It is also universally agreed upon and attested by many within Christianity that the Passover sacrifice of the crucifixion has accomplished the act of setting men free from various types of bondage (sin, addiction, sickness, and supposedly death). Nonetheless, Christians' willingness to establish prophetic comparisons between the crucifixion and the first Passover ends there, and resultantly, absent throughout the Church Age has been a sufficient understanding of the reason for the Israelites entering a great *wilderness* experience after being freed from their bondage. It should then be understood that this wilderness experience foreshadowed the Church Age, in which all Christians have died without "entering the Promised Land." (That is, without seeing the coming of the Kingdom).

1 Corinthians 10

⁵ However with most of them, God was not well pleased, for they were overthrown in the wilderness.

[...]

¹¹ Now all these things happened to them by way of example, and they were written for our admonition [...]

While it is true that Yahweh was leading the sons of Israel through the wilderness and orchestrating the entire journey (as God is sovereign in all things), ultimately, the vast majority of them died or were eliminated during the 40-year journey through the wilderness. (Joshua and Caleb are regarded as the only two Israelite “escapees” to have entered the Promised Land.) With these things in mind, it should now be clear that **the bondage-breaking Passover sacrifice that led to the Israelites’ wilderness experience was a living parable foreshadowing Jesus’ bondage-breaking crucifixion which led to the darkened Church Age that followed it.**

As has been alluded to, no one during the last 2,000 years has brought forth a spiritual harvest worthy of a living entry into the Promised Land, as all Christians have died (in the wilderness), going to the dust without seeing the coming of the Kingdom. This does not suggest that there have not been many well-meaning, devout, selfless men and women who have lived and died during the Church Age; however, it simply means that it was not the proper season for any of them to come to the level of *spiritual knowledge* and maturity needed to bring forth the revelation of the true Kingdom **from within**. This has prohibited Jesus’ declaration of not tasting death, made to His original disciples, from coming to fruition.

The Christian Church Age has clearly been a wilderness of darkness, fasting, and death; throughout this age, a true knowledge of the true Christ has not been grasped. We can see this by the fact that while **manna** was given to physically sustain the Israelites in the wilderness, the word *manna* actually means “*what is it?*”

Exodus 16

¹⁴ When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground.

¹⁵ When the children of Israel saw it, they said to one another, “What is it?” For they didn’t know what it was. Moses said to them, “It is the bread which Yahweh has given you to eat.”

[...]

³¹ The house of Israel called its name Manna [...]

The manna did come down in order to fill their stomachs, and while this temporarily satisfied them, what was the ultimate result of their consumption of the manna in the wilderness? Let us read the words of the Lord:

John 6

⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This [Christ Himself] is the bread which comes down out of heaven, that anyone may eat of it and not die. ⁵¹ I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever [or live “unto the age”—the *Kingdom Age*] [...]

The Israelites’ consumption of the “what is it” in the wilderness was a prophetic pre-revelation of the fact that Christians throughout the Church Age have been eating the “what is it” of worshipping a vacated Jesus that they neither know nor understand. The result of this has been *physical death*. Many would then insist that the Lord is referencing “going to heaven” in John 6:50–51, but when examining those verses in light of verse 49, it is quite evident that **He is specifically contrasting succumbing to physical death against overcoming physical death**. He most certainly indicates that those who genuinely know Him will not physically die. As we will see throughout, it is a lack of *knowledge* concerning Christ’s true image and identity that has not only caused a failure to bring forth the Kingdom, but caused all Christians to go to their graves:

Hosea 4

⁶ My people are destroyed for lack of knowledge. [...]

John 8

⁵¹ Most certainly, I tell you, if a person keeps my word, he will never see death.

While Christians have been under the impression that they “know Jesus” and obey His words, the fact is that it has not been the proper age for this to be accomplished, as the King has been away, and all men have merely formulated their own individual ideas of who and what He is, and what He does or does not want them to do. It was not until the (soon-approaching) end of the wilderness journey, the end of the “night,” that there would be a people who could come to a knowledge of Him

sufficient enough to defeat death and enter the Promised Land alive. In the meantime, it has been a 2,000-year dispensation of the blind leading the blind, straight into the pit of death:

Luke 6

³⁹ He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?"

The fact that men have only been doing what is right in their own eyes has not only led themselves and others to the grave, but has shamefully led to countless atrocities carried out "in Jesus' name." In order for them to break free of this blindness, a "coming out of Babylon" is needed. (Many may have now come to the realization that Christianity itself is *Mystery Babylon* mentioned in Revelation 17.)

Never Say Die

What a wretched man I am! Who will deliver me out of the body of this death? (Romans 7:24)

In order to reinforce the solemnity of death and the need to overcome it, and to highlight Christianity's perplexing *acceptance* of death as a "part of life," we must present a parenthetical section discussing a somewhat complex issue. This is deemed necessary in order to come to a better understanding of the magnitude of what is being discussed here.

One of the most ensnaring problems of Mainstream Christianity is that many of its beliefs are fundamentally and *foundationally* erroneous, to the extent that clarity about important prophetic revelations is rendered impossible, being choked off along a course that has been misdirected from the start. One of those faulty beliefs is the idea of what transpires upon physical death. The prevailing view among those in the Church—a stake planted firmly into the foundation of Christianity to which many desperately cling—is that when a person dies, "he" or "she" either "goes to heaven to be with the Lord," or goes to "hell" due to a lack of belief and/or ungodly living. While others within Christianity have varying views about this subject, the overwhelming majority subscribe to this traditional notion. Nonetheless, in spite of what many Christians simplistically believe, the issues involved with the crossover of biological death are far more complex than what they (and most people) generally realize. Because of those complexities, there are varying scriptural allusions to the matter, and many differing interpretations can be (and have been) drawn from them. This is yet again a situation about which many indoctrinated Christians will insist that "the Bible clearly teaches,"

but this is said by those who have now been shown to claim to have sight while truly blind.

In actuality, the only “evidence” concerning death’s entailments that can be gathered among those who live is from the testimonials of those who have *experienced* death and returned to the realm of the living. The tales are many of those who have been declared clinically dead, only to be resuscitated unto life, returning to the physical world with reports of “out-of-body” journeys, whether enjoyable, horrific, or just downright mystifying. While there is certainly no intention to diminish the reality of such adventures (many have seen their character and overall outlook changed for the better after having them), it must be understood that any experiences that one may have had during such a condition transpired within a realm of *temporary* death. The realm of those who have remained **permanently** dead would not be the same as those who have experienced the realm of **temporary** death, so any experiences of going to “heaven,” “hell,” or any conceivable variation thereof, are not the *actuality* of what transpires after a *permanent* death. With this being so, we can understand that these “Near-Death Experiences” (which largely remain a mystery to both the spiritual and scientific communities, occurring as mystical convergences of spirit and psyche), while very real to the individuals having them, are nothing other than *parables* of higher truths. The “heaven” that one may have perceived during such a journey would merely be a *representation* of the *fulfillment* of the true and eternal Kingdom of Heaven, but not the actuality.

Furthermore, while “NDE’s” *are* cosmic experiences granted to souls for purposes of spiritual progression, a jubilant but *temporary* encounter with Infinity does not guarantee one’s future place in the coming Kingdom, as such heavenly experiences are not the Kingdom’s actuality. (The same can be said for the “hellish” encounters experienced by some.) Thus, as many cosmically-ignorant Christians have deemed death to be acceptable (or even *welcomed*) due to the supposed security of “being with Jesus,” so have many near-death experiencers mistakenly drawn the same conclusions due to their euphoric encounters.

Aside from the sparse studies that have been carried out in regards to NDE’s, there is also the consideration of a person’s “dual-consciousness” *separating* (or even fragmenting) at death, with different aspects of the soul and spirit going into varying etheric realms upon the termination of the body. Certain beliefs of various ancient cultures are attributed to this notion, which is also used as an explanation for strange encounters with disembodied apparitions that seem to be fragmented aspects of the “person” they had once been; and, most importantly to the Christian seeker, it is a notion that is Biblically considerable:

1 Corinthians 15

⁴⁵ So also it is written, “The first man, Adam, became a living soul.”
The last Adam became a life-giving spirit.

1 Thessalonians 5

²³ May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

Hebrews 4

¹² For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

Most Christians (and many non-Christians), who do not “do their homework,” tend to regard the soul and spirit as one in the same, but we can see that this is not the case from these New Testament references that contrast the two. As further validation that these are separate entities, Ecclesiastes 12 tells us that the spirit (*ruach* in Hebrew) of *every* man, whether wicked or righteous, **returns to God** upon death:

Ecclesiastes 12

[...] ⁷ and the dust returns to the earth as it was, and the spirit returns to God who gave it.

Again, the prospects of what transpires with those who have departed the terrestrial realm through permanent physical expiration are far more complex than what Christians, near-death experiencers, or any living humans can truly grasp, but the baseline fact is that **physical death is most assuredly unprofitable and in need of eradication:**

1 Corinthians 15

²⁵ For he [Christ] must reign until he has put all his enemies under his feet. ²⁶ The last enemy that will be abolished is death.

Here we see that death, in any and all of its forms, is not only an *enemy* that must be done away with, but is the most steadfast of enemies. In spite of this, many have been conditioned into using another passage from Paul’s writings, in 2 Corinthians 5, to perpetuate the notion that “to be absent from the body is to be present with the Lord”:

2 Corinthians 5

⁸ **We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord.**

This is generally the passage most cited by those who seek to uphold the idea of one dying and “going to be with Jesus,” however, those who reference this verse to promote such a conviction do so with tunnel vision, causing their failure to realize that they are not only misapplying its meaning, but even *misquoting* it. The statement does not doctrinally declare that one is present with the Lord after dying, but indicates what Paul would *prefer*. (It does *not* say **to be absent is to be present**, as many falsely ascribe.) This is just one of many examples of how Christians (and non-Christians) thoughtlessly and erroneously recite Biblical presentments to force a desired meaning upon them. (As an unrelated but fitting example of this, 1 Timothy 6:10 is infamously and regularly misquoted as “money is the root of all evil.”) In regards to the erroneousness of the common rendering of Paul’s assertion in 2 Corinthians 5:8, one must then reference 2 Timothy 4:1–8 to accept that **Paul did not expect to “see the Lord” immediately after his own death, but at Christ’s future coming.**

Another Biblical reference frequently cited by those who insist that one is in the presence of the Lord immediately after death is the account of Luke 23:43, with the crucified Christ telling the dying thief that he would be with Him in Paradise “today.” What we have already established, however, is that His soul was *in Hades* at the time of His death. With this being so, we can accept that this is once again a Messianic proclamation that holds a meaning different from what its overt implications appear to be; and, we will in fact see much later in the book that this illustration does not purport the notion of being with Jesus after death, but actually has prophetic connotations far removed from what Mainstream Christianity has gleaned from it.

Overall, within this *Matrix*-reality, the complexities of life and death, and the relationships between the realms of the seen and the unseen, also involve such varying concepts as “soul sleep,” reincarnation, earthbound spirits and ghostly materializations, as well as all sorts of psychical experiences and other phenomena. While Christians have generally been programmed to hastily dismiss all such proposed ideals as being “of the devil” (this is a conviction that has led to many brutal killings throughout the centuries), there is certainly a necessary time and place for the discussion of all such affairs. This book, however, has been written to dissect revelations of the canonized Bible, and to bring to light the conclusions toward which they point. So, all analyses done here are from a *Biblical* perspective. In these regards, it must be reinforced that

Biblically speaking, death is often relegated to the idea of sleep or a lack of perception, and is most assuredly not looked upon as something to be desired (Genesis 3:19, Ecclesiastes 9:10, Daniel 12:2, John 11:17–44, Acts 2:24, 1 Corinthians 11:29–30, 1 Corinthians 15:42–55). In fact, the word *Hades* (largely and less-than-accurately translated as “hell” in the New Testament of many Bibles) holds the literal definition of “to not see,” or even “the inability to perceive.” We can then conclude that *Hades* has the same meaning as the word *Sheol*, often translated (in most modern translations) throughout the Old Testament as “grave,” and more generally meaning “the realm of the dead.”

Returning to the book of Ecclesiastes, and in spite of the ways that many Christians strive to convolute the most certain implications of these passages, we see the following in regards to *Sheol*:

Ecclesiastes 9

⁵ For the living know that they will die, but the dead don't know anything [...]

¹⁰ Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.

As conveyed by the Septuagint text (an ancient Greek translation of the Old Testament Hebrew scriptures), *Hades* and *Sheol* do essentially have identical meanings; meanings that hold connotations of a lack of sight, perception, and knowledge, all of which is certainly unprofitable concerning one's spiritual attainment. We have already seen Peter's reference to *Hades* in Acts 2, as he alluded to it as “the **agony** of death” from which Christ Himself was freed at His resurrection. Knowing then that Jesus' death and entombment (in *Hades/Sheol*) foreshadowed the duration of the darkened Church Age, and knowing that blinded Christianity has been eating the “what is it” during the night, and knowing that the meaning of *Hades/Sheol* implies the inability to perceive, it can be conclusively stated that **the Christian Church has been confined to *Hades* throughout its entire existence.** This is then exemplified in a macrocosmic manner, as Christians' inability to see while consciously incarnated in the flesh has resulted in them retiring into a more literal and longstanding realm of “the inability to see”—that being *Hades*, where:

Ecclesiastes 9

¹⁰ [...] there is no work, nor device, nor knowledge, nor wisdom [...]

Is there now any doubt that John's “night” in which no man has been

able to **work** is the equivalent of *Hades*, where there is “no work”?

Driving home the point of all of this even further—are there many Christian-based funeral ceremonies carried out in which the facilitator declares that a known unbeliever or immoral person has died in his sins and gone to hell? Of course, in spite of what Christians doctrinally insist, this generally does not happen, as all the deceased are typically proclaimed to be “now at peace.” And so, Christians tend to be very adept at “whistling past the graveyard” concerning the topic of death, particularly when it closely affects *them*. This of course reveals many of them to be hypocritical and duplicitous about the matter, showing their doctrinal beliefs to be nothing more than a façade that only applies to distant *others*—those who must “repent” lest they be forsaken to eternal torment.

And so it is that many indoctrinated Christians are uncomfortable with the idea of their deceased loved ones having gone to “the abode of the dead,” as opposed to walking into the loving arms of Jesus upon their deaths. This naturally forces them to dismiss other important facts incorporated with the Truth that they do not wish to face, which ultimately **prevents the spiritual understanding of even greater truths that would otherwise be gained by accepting it**. Nonetheless, the Truth stands, and all who wish to follow Christ must stand with the Truth:

John 18

³⁷ [...] For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.

Those who stubbornly refuse to accept that **death is a corruption of Existence that must be done away with** are already dead in the wilderness.

Luke 9

⁶⁰ [...] Leave the dead to bury their own dead [...]

Eternal Life

The reason that the insights in this book are now being revealed is that we are nearing the end of the wilderness journey, which has been the Church Age of dissonance and death. At this time, the *Body of Christ* has now branched into more schisms than ever before. As division begets division, this will not stop and will only continue to worsen until a complete transformation takes place regarding the Church. This transformation will

The Darkness of Christianity

not consist of a religious movement, revival, or “reformation,” but can only happen on an **individual level within men**. This will then blossom into a large-scale, *palpable* transformation, as more individuals experience *internal* change.

As the Kingdom exists within *and* outside of each individual, the same applies to the transformative experience of the Church. The inward experience itself is an inward pilgrimage of the individual, even as a collection of individuals having internal experiences forms a cooperative *group* experience, all of which constitutes a “template within a template.” This is best exemplified by the fact that as the Israelites journeyed through the wilderness, each individual was experiencing it in his or her own personal way, while as a whole, it transpired as a group experience, or a collective migration. The many individual experiences constituted a single group experience in such a manner that each Israelite could call it “my journey,” as well as “our journey.”

So it is with humanity as a whole. While mankind is one assembly having a singular group experience as a planet, that assembly fractures down into many divisions as countries and thousands of subdivisions as cities, all made up of billions of individuals having their own individual experiences. We also see this principle in effect by way of individual existences making up group existences of races, religions, social classes, and so forth. These things are emphasized to show that **the Israelites’ wilderness trek not only represents the 2,000-year progression of the Church’s existence, but the believer’s individual journey to the ultimate Promised Land**. When a person comes to faith, or “becomes a Christian,” embracing the sacrifice of the Passover Lamb, it is merely the *first step* of a long spiritual voyage towards what is referred to by Christians as salvation, but in more precise terms, is the regeneration into a transcendent existence. At this very time, the conclusions of many individual journeys are coinciding with—and *comprising*—the end of the Church’s journey as a whole. Hence, it is now time for a mass-awakening made up of a multitude of individual awakenings.

Of course, the idea of a long-suffering wilderness obstacle on the path to salvation contradicts what many in the Church believe and teach; those who use various scriptures to promote the idea that Eternal Life is sealed as some sort of “ticket to heaven” at the moment of initial belief. But, as stated earlier (and as the Lord discusses in John 6), if this were truly the case, **Christians would not physically die**. Clearly, there are great misunderstandings within the Church about issues dealing with death, salvation, the Kingdom of God, Eternal Life, and basically, all higher Truth. “Asking Jesus into your heart” or saying a “brief prayer that will alter your eternal destiny” are (again, at the risk of sounding harsh) childish notions of Christianity, which negate any necessity of pressing

onward in spiritual maturity as taught by Christ Himself.

While it is granted that many in the Christian Church speak against the ills of fluffy doctrines such as the “sinner’s prayer,” they often counter such “easy-believism” with the notion that many who make their initial confession of faith and later backslide had never “really and truly” believed. This however would necessitate that even they themselves cannot genuinely be assured of their own salvation, as there exists no “sincerity meter” by which one can gauge his deepest intentions. The fact is that the possibility of falling away exists even amongst Jesus’ most devout followers (Matthew 26:31–56).

All such conundrums arise from the fact that Christians’ overall understanding of salvation and the Kingdom of God is gravely defective, and many of Christianity’s teachings regarding such matters completely contradict and dismiss the Kingdom-centered teachings of the very God-Man whom Christians claim to believe in, praise, understand, and know. Even the “shepherds” of Christianity have such a shortsighted view of Kingdom truths that they cannot see anything beyond an importance of one becoming a Christian so that he can “go to heaven instead of hell” (and even this is a false dichotomy). The vast majority of all other teachings from Christian pulpits have a focus on pleasing God or “sowing seeds” for the purpose of prospering in worldly endeavors involving finances, physical wellness, romantic relationships, day-to-day happiness, occupational advancements, abundant wealth, and other spiritually insignificant matters. (This renders multitudes of ecclesiastical leaders to little more than the “pop-psychologists” that many of them reprove.) So while Christians may claim that their lives are “purpose driven,” in actuality, they are cosmically futile and grave-bound. Such spiritual immaturity is a natural byproduct of being entombed within the darkened wilderness of *Hades*.

While Christianity ignorantly distorts the nuances of salvation, Jesus Christ Himself gives us a scriptural definition for *Eternal Life*, and yet, many Christians are unable to—or refuse to—acknowledge it as anything more than the candy-coated notion of “forever basking in the joys of heaven” as opposed to “forever suffering in the bowels of hell.” There is generally not much contemplation that goes into the matter beyond such a lazy and indistinct outlook. But what does the Lord say?

John 17

³This is eternal life, that they should know you, the only true God, and him whom you sent, Jesus Christ.

Again, while most Christians tend to think of Eternal Life primarily as a “hell-immunity pass,” the Lord Himself defines *Eternal Life* as

knowing God. This is not an instantaneous event that saves one from an eternity in some cauldron of fire, nor is it a lifetime of “holding firm to the faith” without falling away, nor an abundance of good works, nor “receiving blessings,” nor memorizing the entire Bible cover-to-cover. Knowing God—Eternal Life—is an ongoing process which should manifest itself *inwardly* as ever-increasing spiritual knowledge and understanding by way of studying and learning the infinite truths found in the spiritual teachings of Jesus Christ and the Bible’s living allegories.

The Golden Calf

Continuing with the representative aspects of the Israelites’ wilderness experience, we find in Exodus a prophetic example of the erroneous premise that a person truly “knows God” by simply becoming a Christian:

Exodus 32

¹ When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron, and said to him, “Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.”

² Aaron said to them, “Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.”

³ All the people took off the golden rings which were in their ears, and brought them to Aaron. ⁴ He received what they handed him, and fashioned it with an engraving tool, and made it a molten calf; and they said, “These are your gods, Israel, which brought you up out of the land of Egypt.”

⁵ When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, “Tomorrow shall be a feast to Yahweh.”

⁶ They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

This is a story with which most Christians are at least somewhat familiar, as they understand it to teach that they should “worship God instead of idols.” However, far beyond the elementary understanding of this narrative warning against the worship of silly idols is the revelation that a person does not truly “know God” by merely accepting the sacrifice

of the Passover Lamb (becoming a Christian), even after having been set free from various types of bondage. Many attend church services and indulge in jubilant revelry, singing and carrying on with great joy in honor of their *idea* of the God who has delivered them, all the while having no intimate knowledge of that God, and merely worshipping the *image* that they have conceived within themselves. The Old Testament elsewhere offers a sobering admonition regarding this:

Ezekiel 14

³ Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them? ⁴ Therefore speak to them, and tell them, "Thus says the Lord Yahweh: Every man of the house of Israel who takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I Yahweh will answer him therein according to the multitude of his idols [...]"

Such an admonition concerning **being led by one's own internal idols** (desirous, preconceived beliefs) should not only be taken as a *warning* to Christians, but also as further *explanation* as to why so many zealous believers see so many conflicting "truths."

As with the Church entering a great wilderness 2,000 years ago, the revelation of initial belief merely being the beginning of an individual *wilderness journey* is a Truth that has never before been fully seen or understood, until now, as we are nearing the end of the journey and preparing to enter alive into the Promised Land. In order to enter, however, one must continue to press onward in the quest for Eternal Life, understanding the need to leave the wilderness behind. *Entering* the Promised Land cannot be achieved without *exiting* the wilderness, and cannot be accomplished while clinging to any obstacles (idols) that might deceive one into thinking that he has already completed the journey while still in the *flesh*. **The journey is not fully complete until one has defeated death by nullifying the corruptible with the incorruptible:**

1 Corinthians 15

⁵⁰ Now I say this, brothers, that flesh and blood can't inherit God's Kingdom; neither does the perishable inherit imperishable.
[...]

⁵³ For this perishable body must become imperishable, and this mortal must put on immortality. ⁵⁴ But when this perishable body will have become imperishable, and this mortal will have put on

immortality, then what is written will happen: "Death is swallowed up in victory."

Again, contrary to what many Christians can come to terms with, death is not a *doorway* to the Kingdom, but in fact *corrupts* the Kingdom, reveals that the devil has been in power, is an enemy that must be defeated, and ultimately *prevents* Christ's return and the establishment of the Kingdom. (Much later, we will see how differences throughout the Gospels reveal the secrets to defeating death in preparing the way for Christ's return.)

Concluding our review of the *Golden Calf* account, we see that in the end, the Israelites were forced to drink of their own idolatrous indulgence. In reference to Moses, we read:

Exodus 32

²⁰ He took the calf which they had made, and burnt it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink of it.

This is another instance in which it is important to think beyond the flesh and to have a higher understanding of what is being taught. Surpassing the idea of a simplistic story featuring a group of people being punished for worshipping a ridiculous idol, we see a living allegory foreshadowing the judgment that will come upon those in Christianity who will stubbornly continue to cling to their "idols of the heart."

Luke 19

²² He said to him, "Out of your own mouth will I judge you, you wicked servant!" [...]

Taking the Lord's words above and marrying them to the story of the Israelites being forced to drink the remnants of their own idol, we can certainly see that the judgment that one will face upon His return will entail being judged by one's own words, as well as one's own *idea* of the God they worship. This should serve as a dire warning to fire-breathing Christians (and others), as it reveals that those who worship and broadcast a vengeful and merciless god to the world will face just that at the judgment. This is not to be taken lightly and must be carefully considered by all who read these words.

Conclusion

We have now sufficiently inspected the inside of Christianity's dish. It should be crystal clear that this examination has left the Christian empire's image as anything but crystal clean, as we have seen the depths of blindness and hypocrisy into which it has fallen. We have also, very importantly, established a prophetic relationship between Israel's wilderness wanderings, Jesus' death and entombment, and the 2,000-year Church Age—the age in which men have been stumbling about in the blindness of *Hades*, ultimately falling into the pit of death.

So again, as one cannot see while blind, nor enter the Promised Land in the wilderness, nor be birthed in the womb, one cannot enter the Kingdom while remaining in Christianity. It is understood that it will not be easy for many to flee that with which they have become deeply comfortable, but as religious Christianity is fitted for destruction, it is the sacrifice that will need to be made in order to take one's place in the Kingdom—and to avoid the consequences of remaining in Babylon (Revelation 18:4–5).