The Ontological Metaphysics behind the Physical Manifesto of Islam
The Jihad of Islam and the Hadji of Logos

The Resistance or Counter Movement to the Islamisation of Western Civilization by the Rationalization of Fundamental Christianity as an Eschatological Alternative to Islam's "Islamic Nation" as a Politico-Religious Movement and Organization.

A Historical background of Islam as a Political-Religious Ideology and Organization

The fall of the orthodox Christian Byzantine Empire (New Eastern Rome, centred on Constantinople) in the seventh century to the Arabs in the Muslim conquests following the assassination of Maurice (reigning from 582-602) and the Byzantine-Sasanian war of 602-628 coincided with the establishment of what is called Islam in the historical records.
https://en.wikipedia.org/wiki/Byzantine_Empire;
https://en.wikipedia.org/wiki/Muslim_conquests

The Old Roman Empire (Old Western Rome) had deteriorated and lost its political influence by 530 and the Arab conquerors of the Byzantine Empire realized the attempt and success of its Roman predecessor to unify their jurisdictions by a religious philosophy or clerical rule for political purposes.
So the 'times and life' of Muhammad (570-610- 632) can be associated with the political establishment of the Arab jurisprudence over their conquered territories, beginning in the historical records with the Rashidun Caliphs (Abu Bakr, Umar, Uthman and Ali - {Sunni lineage 632-661 with Shia lineage beginning with Ali 656-661}), followed by the Umayyad dynasties as successors after the supposed death of Muhammad in 632.
The Umayyad caliph Abd al-Malik ibn Marwan (646-685-705) is said to have collected the Qur'an under editorial access by Hajjaj ibn Yusuf, the then governor, general and administrator of Iraq.
The actual historical manifestation of the Qur'an and the appearance of Muhammad in the records does not appear until the caliphate of Abd al-Malik and even the canonical Islamic records show no distribution of the Qur'an until the appearance

of that caliph, said to have 'collected' and edited the Qur'an during his time of Arab-Islamic rulership.
The name Muhammad and the present unfoldment of the Islamic ideology so begins to enter recorded history in this caliphate, the label of the Qur'an then becoming more prevalent in other non-Islamic Jewish and Christian accounts and records from the eighth century onwards.
A case so can be made, that the prophet Muhammad of the Qur'an and the construction and dissemination of the Qur'an is rather closely associated with the Umayyad caliphate of Abd al-Malik ibn Marwan.

The prophet Muhammad could also be a label for a title or office for an exemplary personage, military leader or administrator to render the character and conduct of this model to become enshrined as 'holy law' and as infallible behavior, which should be copied and repeated as idealization. Additionally, 'Muhammad' as a title could become identified as the Muslim name for an equivalent signum such as 'Krystos' or 'Kristos' or Christ from an earlier tradition and as found within the remnants of the conquered territories, say the religion of an exiled Byzantine gnostic sect.
The construction of 'Muhammad the servant and apostle or prophet of Allah' in the 8th Century in the Umayyad dynasty then could be an adaptation of Muhammad/Jesus, the Prophet of Allah as the Arabic translation for 'Jesus, the Prophet of Jehovah/Abba' from the earlier Christian tradition and without any than existing agenda for this conquest to become a self-reinforcing validation of the political agenda as a veiled context of infallible and so coercive divinely inspired and transmitted lexicon of instructions named the 'Holy Qur'an'.
The success of the Arab invasion in a military sense, so formed a valuable platform for the caliphates to establish political order and jurisdiction in the 'New Arabia' in the establishment of an overarching 'new religion', which could replace the older priesthoods as remnants found in the conquered lands.

A distinction between Jehovah as the YHWH of Judaism and 'Abba the Father of Jesus in Heaven', (encoded as YHWHY and as a resymmetrisation of the Judaic Tetragrammaton into a Christian Pentagrammaton) must be made in the context of this article.
Many of the physical atrocities committed by Islamic State and much of its global domination agenda is also found in a certain ultra-orthodox interpretation of the Torah and Talmudic codices sans the New Testament.

Robert Spencer's propositions as to the derivative of Islam as the youngest worldwide religion from older traditions based on Zoroastrianism, Judaism and

Christianity so is fully supported in this essay, descriptive for the metaphysical or 'spiritual' ontology and purpose of Islam.
Once Islam had become the official clerical administration in the Arabian kingdom, the amalgamation of those parts of the older religions considered suitable by the Muslim administrators became the backbone and core for the Qur'an as the validation of Islam as being the final word of the creator.

As 'Muhammad' could be used as a title and the claim of Christianity to the 'Krystos' was well established in Byzantine Christendom; the Islamic clerical administration decided to absorb the 'Krystos' title as the 'Prophet or servant or apostle of God' in 'Muhammad'. In this manner could the claim for Muhammad being the final and last prophet be justified, rendering Jesus Muhammad's forerunner or predecessor and who then had prepared the way for the final prophet Muhammad, apostle of Allah.
This then became the absorption of the New Testament by Islam, centred on the title of 'Jesus the Christ' and omitting the rest of the New Testament and including the basic tenets of it, such as the death and resurrection of Jesus in the process as an irrelevant and unsuitable hindrance to the core political motivations of the by now Muslim Arab nation.
Orthodox Judaism rejected the New Testament as well and so to absorb Judaism, Islam was more sympathetic and akin to the Old Testament, the Torah and the Talmudic traditions. Islam so fully embraced the laws of Jehovah in terms of the 'conquering and administration' of the 'holy promised land' and those laws can be found in various details and derivatives in the Qur'an.
The Torah also contains poetic treatises of harmony and peace and love, even aligned to somewhat obscured sexual references, such as the Song of Songs of Solomon and the Psalms of David and the Proverbs and also futuristic dispensations in the Book of Isaiah, which contra more detailed actual historical accounts, such as the Books of Jeremiah and Daniel can easily be associated with any timeframe not particular to historical records in some chronological order, despite encompassing some historically verifiable references, such as to Assyria in Isaiah.37. It stands to reason then, that universal principles of poetry, art and cosmic harmony are also found in the Qur'an as adaptations from the Torah and older traditions from Zoroastrianism, if not from the New Testament and the literature of the pre- and post-Christians sects such as can be found in the Dead Sea Scrolls of Qumran (Essenes) in Israel or Nag Hammadi (Gnostics) in Egypt.

The western world in its blatant scientific materialism fails to understand that the motivation of Islamic State to act as it does is in no way a misrepresentation of Islam as a religion of peace and love.

Those tenets are indeed found in the Qur'an, but as a core copying effect from the Old Testament, such as its poetry and wisdom sayings found in many places.
So the visions of the 'Greater Israel' as say portrayed in Isaiah as the Utopian New World and not placed into a particular timeframe becomes simply mirrored in the 'Great Nation Islam', the caliphate of Islamic State.
The chronologies in the Torah, subject to historical analysis are all omitted in the Qur'an, such as Chronicles and Kings and time specific books like Jeremiah and Daniel.
The name of the god of Judaism is well known from Exodus.3.14 as the 'I Am That I Am' and as the mystification in the Kabbalistic tetragrammaton in YHWH. The 'prophet Moses' as a conquering patriarch, eliminating any resisting populations encountered in the conquered lands so fits in rather well into the Islamic agenda to conquer the world as the 'holy land' of Islam. So 'Moses' and a name which has more pharaonic linguistic derivatives, than Hebrew ones in Thutmosis and Ahmose and Rameses can also be considered a title which can be muslimized in 'Muhammad'. In this way then Islam blends the 'physically conquering 'Moses' with the 'spiritual' conquering of the 'Krystos' in the one honorific of 'Muhammad'.

So if the god Jehovah of Judaism as found in the Torah is essentially the template god of Islam as Allah; then what is the difference?

Jehovah has a son called Adam as his own 'perfect image' or veritas eikona. The reason of why Jehovah requires a son who then becomes a son with a daughter from the son is explored later; but Allah has no son, but both gods correlate in that both do not have a female companion to birth any sons or daughters. The reason for Eve the daughter is of course found in this physical dilemma. If Jehovah is male then where is the female? In the physical reality this becomes a paradox, but in the metaphysical ontology it becomes a cosmology preceded by a cosmogony. The cosmology is creation inclusive of an entire Quantum Big Bang Cosmology based on the 'Laws of Nature' and related to a 'Natural Philosophy' which unfortunately for the present invasion of the western civilization by Islam has distanced itself in a blindfolded secularism from the original philosophy, which might be called a 'Perennial Philosophy' and which preceded and is the parent of the 'Scientific Philosophy'. If this cosmogony then can be modeled and constructed in a self-consistent manner and (mathematical) logic; then the origins of space and time and any following cosmology such as a Quantum Big Bang creation event would be easily understood as the ontology for this cosmology.
So then what is called the "rationale of secular scientific-economic materialism' is like the world view or cosmology as believed in by a wayward 'prodigal son', who has forgotten or is in amnesia that he actually owes hisher existence to a mother

and a father who together form his cosmogony or 'Genesis' and an origin which could be termed the 'Omni-Science of the Logos', encompassing and blending the physical realism of the cosmology with the metaphysics or spirituality of the cosmogony.

Islamic State as the 'Eternal Nation Islam' with its value system based on a strict adherence to perceived spiritual principles became the replacement for the metaphysical omission of western civilization. Western culture in its 'political correctness' and multicultural sameness and economic priorities opened its cultural gates or Ba'bs (Arabic gate) of its own 'spiritual emptiness' or void in ignoring well understood 'dangers' to its long fought for principles of freedom of the individual and expression from other diametrically opposed principles, such as prioritizing the economic security of supplies over the danger of losing the valued and historically timeframe evolved principles of its 'free and democratic standards of society'. Appeasing the 'Nation of the Brotherhood of Islam' in the context of the United Nations and in the form of granting nationalistic group privileges becomes a treason by the political western administrators towards its own constituency in the betrayal of its stated constitutional egalitarianism for its citizenry.

A true Muslim, following his allegiance to his religion of Islam could never agree to forsake hisher spiritual fundamental position to assimilate and accept the basically anti-spiritual value system of the western civilization. So a true Muslim is not a terrorist according to his metaphysical tradition, if he in any manner destroys parts or principles of any part of the 'Islamic State' not yet conquered by the 'Servants of Allah' in the model of Muhammad.
A true Muslim so cannot be assimilated into any value system which is not Islam.

So what then is a secular Muslim?
A secular Muslim is a true Muslim who also fully adheres to the principles of Islam and as clearly stated in the Qur'an as the master guide book.
A true Muslim is invited to pretend not to be a true Muslim, if this behavior and agenda serves Allah. In other words deception and lies (Taquia) are fully endorsed and in divine order, should such deception serve the overall Islamic agenda of creating the global caliphate.

The western assimilators and including youth workers and counselors of 'radicalized' young Muslims fail to realize that imploring the parents and the families of the 'radicalized' are not the 'unradicalised' and 'normal' and moderate Muslims, who will be able to correct the aberrant behavior patterns of their misguided children of Islam.

Would the parents and families do so, they would betray Islam and the Qur'an. To seek assistance from the imams and the muftis and the administrators of the Islamic mosques indicates even more so, how the western assimilators have become blinded by their own sense of what a democratic civilization's citizenry should or must be.

In terms of the metaphysics then, the great distinction between Judaism and Islam becomes the notion of a secular Jew and a secular Muslim.
The westernization of Judaism has succeeded to a large extent in that the metaphysical core of Judaism has become the ultra-orthodox faction in Israel and whilst this faction can be said to be the spiritual brother of the Muslim in terms of their 'holy literature'; this spiritual brotherhood manifests itself in a physics of total opposition as the war between the Arab and the Jew. As Pamela Geller has often said, it is not about the land it is a religious war, a war of ideas and information and there can never be a two-state solution of peaceful coexistence as is the dream of the assimilators.

If there is a solution to the 'Middle East Crisis', then this solution must be metaphysical and not political. But the western mentality has eschewed and dismissed the metaphysical reality in its stated scientism and materialism. This 'prodigal spiritual son' is now reaping the consequences of hisher neglectfulness in the imminent loss of his own civilization. This civilization has reformed itself and has created and seeks the democratization of the world in its own image. This is precisely what Islamic State is doing and so despite the proclamations of the intelligentsia and the elitist political and economic classes in the western worlds, that this is not a clash of civilizations, it is just that.
What the remnant of the western civilization fails to do, but Islamic State does rather well; is to present the 'Dream of Islam' as say in the 'Eternal Nation Islam'.
Where is the 'Dream or Ideal Image' of the western world? Is it consumerism and advertising?
Is it Individualization at all costs and a separation of the group-consciousness into pockets of personal preferences, likes and dislikes?
Is it about the relativity of truth, as the final climax of the relativism of opinion? Is it the godless world of a purposeless universe hosting purposeless individuals seeking and pursuing an ultimate meaningless existence?
The Jihadist of Islamic State does not think so, but the elitist governors and administrators throughout western civilization do.
Because science can explain the physical reality, in time all will be understood in a reductionistic materialistic realism?!
Can science explain the metaphysical reality, which is rather real to Islamic State?

It can, it has all the parts to do so. To blend the brilliant cosmology and technology and artistic culture it has developed with the ontology of this cosmology called cosmogony or the Ontology of a Science of the beginning, its own scientific genesis.
But the elitists know almost nothing about it. So you cannot go to some library or university to find the metaphysical reality of modern science.
Just like the Islamic State and Jihadism are dismissed as aberrations, as some punctuated equilibrium in the history and evolvement of the paradigm of science and a nexus in the timeframe of a civilization, so is the solution to the physical crisis mirrored in the world dismissed as fantasy and as valueless.
The solution is translation of the archetypology and symbolism and language of Islam into a universal language. Doing this will harmonize and unify all religions and all the sciences in a 'New World' which then is the 'Eternal Nation Islam' and the 'New Israel Jerusalem' and a 'New Planetary Civilization' enabled to travel to the stars to explore the extraterrestrial universe.

But here is the problem for the western civilization and which is no problem for Islamic State.
The solution is not hidden; it is easily accessible by anyone. But it requires translation and the attempt to translate is disallowed by the western elitists and controllers as it is said to be divisive and private and has no place in the secularization and relativism of perception in a purposeless world of ultimate meaninglessness.
As an example, one might present a scripture passage from the Old Testament or the New Testament or the Qur'an and state that this is more than is seen - it is a cosmic universal code as all such things are and including the surahs and the hadiths of the Qur'an.

But how does the western scientism believer react to it? Heshe dismisses it as some form historical text from the past and localized and individualized to personal preferences of both authors and readers.
How does the jihadist react to it? He personalizes it just as the western scientist does, but the jihadist perceives immediate and present value and potency in what he processes in hisher mind contemplating the code.
The code might be a letter or a word or a symbol or a sentence. Whatever it is; it is a means to create a mental image, a meme or a collection of memes called a memeplex.
Memeplexes are the metaphysical reality, however dependent on some physical reality existing as a reference within say space or spacetime to create the memeplex.

The Jihadist fully 'believes' in the reality of his own memeplex creation, whilst the western scientist dismisses it as some unreal imaginary fantasy in hisher head and brain. The belief of the scientist in the western civilization gives no credence to the memeplex of being in any way 'real' in the physical universe he explores and analyses.
And so only the global scientist of both the figurative east and the reflective opposite west can even begin to use the western potency of analysis and criticism to find the solution to the 'wayward and radicalized' memeplexes the Jihadist eats for breakfast, lunch and tea.

Isaiah.29: 11-13 - OT (King James Version -KJV)

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:
12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.
13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Titus 1:15 - NT

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Zephaniah 3:9 - OT

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

The secular Israeli fully embraces the scientism of the western civilization and many have greatly supported and added to its lexicon. Albert Einstein is a secular Jew and one of the pillars of the western scientific paradigm and he is also a pacifist and believer in the rights of the individual.
Did Albert Einstein deny his Jewish heritage - No?! Did he in any way feel, he betrayed the ultra-orthodox interpretation of the Torah and the Talmud of his countrymen - No?!
Did he believe in the god of Judaism at all? Did he believe in the Christian god of the New Testament, the 'Father in Heaven' called Abba by Jesus and which might not be Jehovah at all and yet being related to the god of Moses at the 'Burning Bush' via the 'unspeakable' name of the YHWH? Did he believe in some mathematical and logical order inherently discoverable in the universe and which he might have called 'The Old One'?

Then modern Israel is just that 'modernized' and reformed in the evolvement of its political history; secular in many parts and encompassing the principles and values of western civilization into which it has integrated and assimilated easily, whenever it did not practice its particular and specific memeplexes as held divine and sacrosanct by the ultra-orthodox parts of its family. The coexistence of the ultra-orthodox Jew with the orthodox Jew with the secular Jew then is encompassed by a common bond of a shared history and past, but the general evolution of the 'Family of Israel' within a greater global context is and was fully accepted.
But if the general Jew would consider his nation's or family's memeplex regarding their sacred scriptural legacy as serious as the Muslim does, then any Jew but the ultra-orthodox Jew would become a traitor and heretic relative to the letter of the law of Jehovah and Jehovah's prophet.

But here is the key. Where is the 'Prophet of Jehovah'? It is not Moses, because the mosaic covenant and the prophets of the Torah predict the coming of a Jewish messiah and therefore Israel is still awaiting their redeemer.
Orthodox Jewry has rejected Jesus of Nazareth as the prophet of Jehovah and therefore Jesus became the prophet of Abba. Abba so redeemed Jehovah in the form of the metaphysical order of the cosmogenesis of the creator memeplexes at the timeframe of 2 millennia ago. Why Jehovah requires redemption relates to his and Allah's self-imprisonment in the said order of the memeplexes, which ultimately relate to the existence of the codes to which all memeplexes and so all religions and philosophies and belief systems and so on owe their existence. And it is there, where the western scientific rationalism would, if it had the necessary mentality and aptitude, would find its very own raison d etre'.

All true Muslims are ultra-orthodox and cannot be assimilated into any culture except Islam, but all true Israelites are secular to various degrees and only the ultra-orthodox Jew cannot be assimilated in the individual sense, but as a group within groups heshe nevertheless integrates in the greater context of the nation Israel. This integration is also a memeplex; namely the Nation Israel is also the patriarch Jacob renamed to Israel and so the individual Jew is the Nation.
In eschatological terms, when the 'Prophet of Jehovah' appears in the orthodox group, it will also appear in the secular group as the 'Prophet of Abba' because the god of Christianity is Abba and not Jehovah and through the New Testament and the memeplexes related to Abba and Jesus and the Apostles and Disciples there are no longer any goyim or gentiles or infidels in the 'New Jerusalem' as an 'Eternal

Nation Israel' which is both the global nation of a 'New World' and the Individual belonging to it as per the New Testament memeplex as a 'universal cosmic thoughtform' energized by the 'spirit' and a 'quantum wave' which can be translated into the omni-scientific code of 'electromagnetic monopolar radiation' (EMMR) as a memeplex transformation of abstract, but mathematical archetypes and symbols.

The history of Islam and its prophet, so can be reconfigured in the light of a non-Islamic account of its own data base and infused with a rationale for the secular political reason for its existence. This agenda then can be compared and contrasted with the importance and influence of the philosophies and religious administrations contemporary with the Islam of the caliphates.

View: https://youtu.be/bRZtUHUifas

View: https://www.youtube.com/watch?v=J6bBeyaRjac

- No record of Muhammad's reported death in 632 appears until more than a century after that date.
- A Christian account apparently dating from the mid-630s speaks of an Arab prophet "armed with a sword" who seems to be still alive.
- The early accounts written by the people the Arabs conquered never mention Islam, Muhammad, or the Qur'an. They call the conquerors "Ishmaelites," "Saracens," "Muhajirun," and "Hagarians" but never "Muslims."
- The Arab conquerors, in their coins and inscriptions, do not mention Islam or the Qur'an for the first six decades of their conquests. Mentions of "Muhammad" are non-specific and on at least two occasions are accompanied by a cross. The word can be used not only as a proper name but also as an honorific.
- The Qur'an, even by the canonical Muslim account, was not distributed in its present form until the 650's. Contradicting that standard account is the fact that neither the Arabian nor the Christians and Jews in the region mention the Qur'an until the early eighth century.
- During the reign of the caliph Muawiya (661-680), the Arabs constructed at least one public building whose inscription was headed by a cross.
- We begin hearing about Muhammad, the prophet of Islam, and about Islam itself in the 690's, during the reign of the caliph Abd al-Malik. Coins and inscriptions reflecting Islamic beliefs begin to appear at this time also.

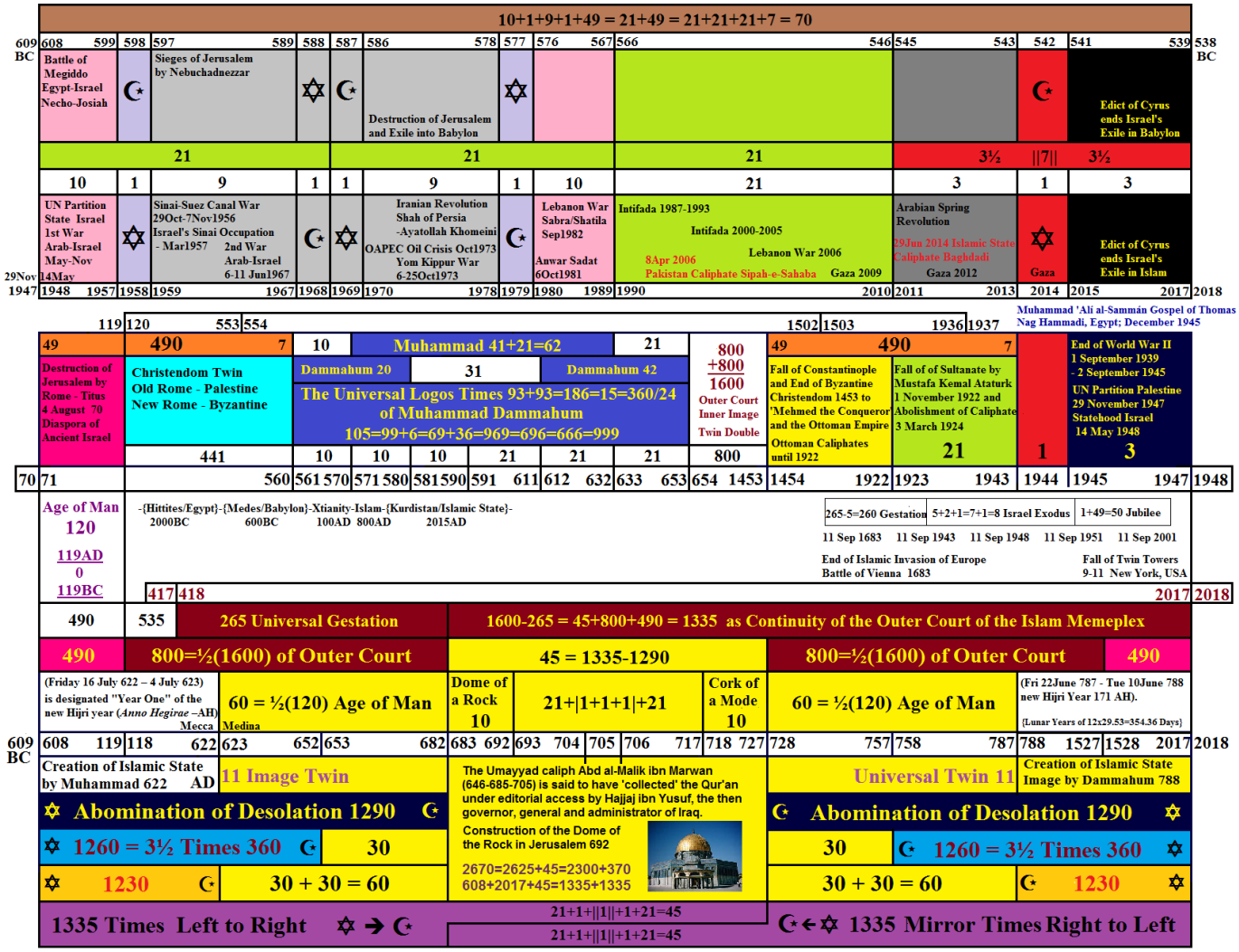
- Around the same time, Arabic became the predominant written language of the Arabian Empire, supplanting Syriac and Greek.
- Abd al-Malik claimed, in a passing remark in one hadith, to have collected the Qur'an, contradicting Islamic tradition that the collection was the work of the caliph Uthman forty years earlier.
- Multiple hadiths report that Hajjaj ibn Yusuf, governor of Iraq during the reign of Abd al-Malik, edited the Qur'an and distributed his new edition to the various Arab-controlled provinces— again, something Uthman is supposed to have done decades earlier.
- Even some Islamic traditions maintain that certain common Islamic practices, such as the recitation of the Qur'an during mosque prayers, date from orders of Hajjaj ibn Yusuf, not to the earlier period of Islamic history.
- In the middle of the eighth century, the Abbasid dynastic supplanted the Umayyad line of Abd al-Malik. The Abbasids charged the Umayyads with impiety on a large scale. In the Abbasid period, biographical material about Mohammed began to proliferate. The first complete biography of the prophet of Islam finally appeared during this era—at least 125 years after the traditional date of his death.
- The biographical material that emerged situates Muhammad in an area of Arabia that never was the center for trade and pilgrimage that the canonical Islamic account of Islam's origin depend on it to be. (pp.205-206)

https://themuslimissue.wordpress.co...alled-muhammad-up-to-732-a-d-was-he-a-caliph/

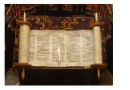
Israel's 70-Year Captivity in Islam 1947/1948 - 2017/2018

Allah's Sword of Muhammad ||Mirror of the Universal Twin Logos|| Dammahum's Words of Ababa

Israel's 70-Year Captivity in Babylon 609BC - 538BC



The Lion of Egypt	Muhammad 622–632	Abu Bakr 632–634	Muawiya I ibn Abu Sufyan 661–680	1st Kingdom Egypt	Mountain Head Horn Fallen King of the Leopard's Lion Plucked Eagle-Man
The Bear of Persia	Founder	Umar 634–644	Yazid I ibn Muawiyah 680–683	2nd Kingdom Assyria	Mountain Head Horn Fallen King of the Leopard's Feet of a Bear
The Leopard of Greece		Uthman 644–656	Muawiya II ibn Yazid 683–684	3rd Kingdom Babylon	Mountain Head Horn Fallen King of the Leopard's 1st Wing's Mouth of a Lion
The Iron of Rome		Ali 656–661	Marwan I ibn al-Hakam 684–685	4th Kingdom Persia	Mountain Head Horn Fallen King of the Leopard's 2nd Wing of a Dragon
		Rashidun Caliphs {Shiah & Sunni}	Abd al-Malik ibn Marwan 685–705	5th Kingdom Greece	Mountain Head Horn Fallen King of the Leopard's 3rd Wing
		ωα The Islamic Bible ωα	al-Walid I ibn Abd al-Malik 705–715	6th Kingdom Rome	Mountain Head Horn Fallen King Is of the Leopard's 4th Wing
			Sulayman ibn Abd al-Malik 715–717	7th Kingdom Islam	Mountain Head Horn Wounded King Come of the Leopard's 1st Head
			Umar ibn Abd al-Aziz 717–720	8th Head Was Is Come Horn 1st Rib and 8th King Swallowed by 11th Horn of the Leopard's 2nd Head	
			Yazid II ibn Abd al-Malik 720–724	9th Horn 2nd Rib and 9th King Swallowed by 11th Horn of the Leopard's 3rd Head	
			Hisham ibn Abd al-Malik 724–743	10th Horn 3rd Rib and 10th King Swallowed by 11th Horn of the Leopard's 4th Head	
			Successors	11th Horn of the Leopard as the Iron - Toothed Man of the Dragon of Malis	
			Umayyad Caliphs {Sunni Only}		



Genesis – Daniel – Revelation
Torah – Qur'an – Bible

Prophet of the Earth of the Memeplex Dragon of Islam

Beast of the Revelatory Sea Mirror

Image Prophet of the Heart of the Memeplex Whore of Babylon

ALLAH-34-43-ONE-3+13-ABABA-7 MUHAMMAD-DAMMAHUM-74-SUSEJESUS-74-47-ISAIAH-MALACHI-JOHN-11

December 14th, 2015 – Council of Nuban

Contemporary Islam as a Political-Religious Ideology and Organization

Worldwide caliphate

From Wikipedia, the free encyclopedia

A **worldwide caliphate** is the concept of a single theocratic one-world government as proposed by many devout Muslims, in particular Abu Bakr al-Baghdadi.[1][2] In 2014, Baghdadi claimed to have succeeded in the creation of a worldwide caliphate.[3] On April 8, 2006, the *Daily Times* of Pakistan reported that at a rally held in Islamabad the militant organization Sipah-e-Sahaba Pakistan called for the formation of a Worldwide Caliphate, which was to begin in Pakistan.[4] Hizb ut-Tahrir, a pan-Islamic political organization, believes that all Muslims should unite in a worldwide caliphate[5][6] that will "challenge, and ultimately conquer, the West."[7] While extremists often commit acts of violence in pursuit of this goal, it is alleged to lack appeal among a wider Islamic audience.[8] Brigitte Gabriel argues that the goal of a worldwide caliphate is central to the enterprise of radical Islam.[9]

History

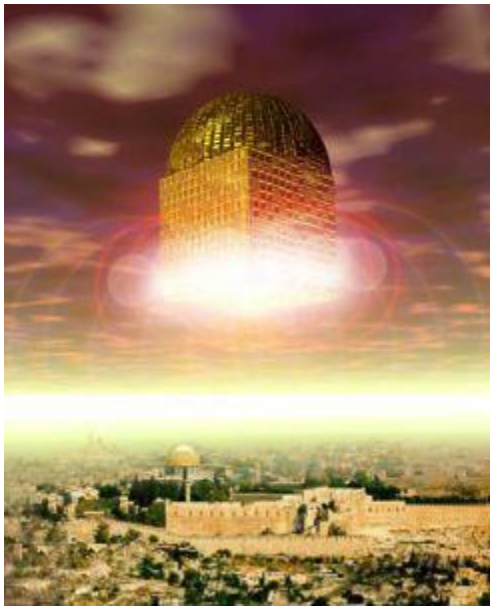
In his 2007 book, *Islamic Imperialism: A History* Efraim Karsh explains the concept's origin:[10]

As a universal religion, Islam envisages a global political order in which all humankind will live under Muslim rule as either believers or subject communities. In order to achieve this goal it is incumbent on all free, male, adult Muslims to carry out an uncompromising struggle 'in the path of Allah,' or jihad. This in turn makes those parts of the world that have not yet been conquered by the House of Islam an abode of permanent conflict (*Dar al-Harb*, the house of War) which will only end with Islam's eventual triumph.
In his 2007 book, *Islamic Imperialism: A History* Efraim Karsh explains the concept's origin:[10]

https://en.wikipedia.org/wiki/Caliphate ; https://en.wikipedia.org/wiki/Worldwide_caliphate

The SWORD of Allah's Jihad and the 'Islamic State Caliphate' as the WORDS of Post-Christian WORDS of the 'New Jerusalem'


لا إله إلا الله محمد رسول الله



The recipients of this message are well informed about the status quo of the islamisation of Western Civilization and as encapsulated in the descriptors above and many more informative media presentations from Robert Spencer, David Warner, Hugh Fitzgerald, Jamie Glazov, Anni Cyrus, Pamela Geller, Geert Wilders, David Horowitz, Brigitte Gabriel, Gregory M. Davies, Walid Shoebat, Jay Smith, Raymond Ibrahim and Pat Cornell and the political root organizations addressing this issue are available through the appropriate and associated channels of data information, public addresses, websites and conferences.

The supporters and organizers of the resistance movement against the political islamisation of western civilization, face however a difficult task to inform the greater public about the nature of this 'coup etat' of the Islamic agenda to establish a global caliphate under Islamic political rule under sharia law.

Due to the support of mainstream media and all political systems in the Western world, operating under a perceived egalitarian agenda of 'freedom of religion' and a non-discriminatory approach to minority groups, this sense of libertarianism affiliated with the executive and jurisprudential enforcement of this administration, has allowed the political intent of islamisation to become obscured by utility of its mantle or facade of being 'only' a religion and not a political movement with its own agenda.

In other words, the political establishment of the 'social justice' and 'progressive liberalism' or the 'left wing' has become as compromised and mentally hoodwinked

by its own political motivations and stated intents, as has the politics of the right wing of the 'fundamental' conservatives.
As the mainstream media outlets for the populations in the western countries are more or less sponsored and reliant on their governmental regulations and affiliations, the prevalent 'administrative norms' regarding information dissemination to the public are dependent on the 'current mentality and mind form or memeplex of their political administrations.
Because of the prevailing memeplex of 'political correctness' regarding the 'freedom of religious expression' and a perceived or 'wished for' multicultural integration of Islam just as a 'religion of peace' and completely separated from possible abstractions or corruptions of that religion; the path of sharing the information about the political nature of Islam with the general populations and constituency in the 'infiltrated' nations cannot take the path of the official channels of the mainstream media and public forums.

View: https://vimeo.com/20710133

This is the unedited version of Fitna prior to Live Leak editing it down after receiving death threats if they did not remove FITNA immediately.
Geert Wilders brings us the truth about Islam and the Koran.

The rise of Islamic State as a 'fundamental' and true form of Islam and in full adherence, affiliation and obedient observance to the Qur'an has been analyzed as a purely terrorist movement of 'religious madmen or crazies' of the Islamic religion and so has been dismissed by the mainstream administrations and intelligentsia as having anything to do with its political motivations and agendas.
This course of political deception is perfectly acceptable to political Islam as clearly stated in the Qur'an as a way and method to 'please Allah' and to further the ultimate motivation of Islam to establish global governance and domination in a political sense, expressed under religious sharia law.

A new form of the Vox Populi is accessible through 'alternative and social media' however and a unifying force of the resistance to islamisation of western civilization can use this medium to enhance its seedling presence in the nations in the form of grass root political alternatives.

The 'mad terrorists' of Islamic State and as portrayed by the mainstream media to the general citizenship of nations infected by the 'memeplex virus of Islam' are no 'crazies' at all, but fully motivated and well intentioned citizens of the new

caliphate of the 'New Islamic Nation'.
The label of the 'religion deluded fanatic terrorist' might seem appropriate to a secular and generally atheistic 'disbeliever' 'believing' instead in scientific rationalism; but becomes a 'heroic member' of the Islamic community and family in the all-conquering and divine Islamic paradise of the 'New Nation of Islam' relative to the 'believer' in Allah, its prophet Muhammad and the Qur'an.

The mere idea of Islam represents a thoughtform, a meme or image created from say an universal or cosmic library of memories and like an empty canvas for a painter can become expanded and embellished by colours, hues and context to form a memeplex or collective memory bank as part of a 'cosmic story' or Logos script; so can the conceptualization, invention, system or religion of Islam become a mental belief system and realism for its creators, adherents and believers.
Then the more this Islamic memeplex is 'fed' by believers, the more energy and potency this thoughtform will carry to affect and interact with the physical and metaphysical environment in which it resides.
The imagination defining and creating of this conceptualization can be said to become a metaphysical precursor or 'parent' for this 'image making' of this imaginary concept or 'mental energy'.

Once the 'making of the mental images' centered on the concept of the Islamic memeplex has attained certain points of saturation, say akin the boiling- or freezing point of water; it will become enabled to assume a more and more increasing concrete form and manifest itself in a shared memeplex called the religion of Islam.
The physicalisation of the Islamic memeplex will then become increasingly more potent in the creation of a physical objectification of the subject matter of the thoughtform in say literary representations like the surahs and hadiths and sayings found in the Qur'an and the physical representations of Islamic symbols on coins and tapestries and citadels and mosques and other artifacts.
The manifestation of the Islamic memeplex, just as any memeplex in any form of physicalisation from its metaphysical or mental definition, is however subject to reconfiguration and modification within the process of its growth and progressive expansion.

Should now the initial creator meme, say called 'Allah' in Islam; become in some way restricted to engage in its own self evolution; then the Islamic memeplex could grow in an ever growing linear spacetimed extent; but remain dimensionally restricted in that same cosmological spacetime.
This then constitutes the root cause for the failure of the Islamic memeplex to

reform or reconfigure itself in the linear unfoldment of its linear timeline of its own history.
It is literally 'stuck in a time warp' and unable to escape its own definition entrapment due to its original universal self-definition or original originality.
Initial conditions of the encountered physical environment and circumstance at the institutionalization of Islam, then became 'frozen in time' as a definition for the nature of Allah as unchangeable, eternal and undefinable.
This status quo becomes Allah's restriction and inability to evolve past the environmental canvas of its own conception.
The offspring or progeny of Allah in its 'Children of Islam' then places a time evolving restriction or imprisonment upon the mentality of the believers and adherents to the family of Allah in the evolving concept of the 'Eternal Nation of Islam'.

It is of course possible and feasible in the metaphysics to define a creator memeplex like Allah to be unchangeable and undefinable or unimaged makeable; but doing this will have consequences in the physical manifesto of Allah's family; just as is witnessed in the activity of the fundamental nature and definition of Islam.
This realization can now be used to define a 'family' or genus of creator memes of similar disposition.
The Allah creator meme so becomes a direct image or mirror for the Jehovah meme of fundamental Judaism, sharing the same nature of literary constancy and unchangeability.

But in the case of the time evolvement of Judaism, the offspring of Jehovah in Adam and the continuity of Eve from Adam as the second generation from the initial creator memeplex allowed a cosmogenetic succession for Jehovah in his Son-Daughter Adam-Eve also related to a subsequent redefinition or reconfiguration of the maleness of the Son Cosmo genetically inherent in Eve to become supramental in an evolving Jehovian memeplex and the evolution of a separate femaleness in the separation of the original Eve from the original Adam in the doubling or twinning of the maleness and the femaleness in a newly created world differing in the dimensional constitution.
Then despite the definition of an unchanging Jehovah, the Sondaughter of a New Adam and the Daughterson of a New Eve; both and within a form of sexually differentiated archetypological twinship; could allow the Old Jehovah memeplex to eventually evolve in a new and renewed image making of the original mirror between Jehovah and Adam as a maleness and before Eve became the medium of transformation, say as the 'rib of Adam' as the original femaleness.

Returning the 'rib of Adam' as Old Eve into the original old Adam so would also mirror and redefine Old Jehovah into a New Jehovah which is called or named Abba by the 'Prophet of Abba' known as Yeshuah Jesus ben Joseph bar Thomas de Nazareth Naassenis and also as Jesus of Nazareth, the Logos of Abba redefined with the Gate or Baab of Abba also known as Barbelo Mother of the Creation Worlds of the 'Perfect Shining One' as the Father Creator.
As Allah has no Son, Allah cannot mirror himself in a 'veritas eikona' or 'perfect image' and so Allah remains trapped in his own archetypically stipulated constancy and resides in a warp zone of universal or cosmic self-imprisonment of its own original cosmic selfhood definition.
Therefore Allah can be said to mirror and define a creator memeplex brotherhood in Jehovah, so uniting or contrasting this cosmic brotherhood in the religions of Islam and Judaism, in their native self-similarity and definition and subject to environmental physical stimulus, creating the potential for war and peace and harmony and conflict.

How then can Allah escape his self made imprisonment?
Allah was defined by the creators and image makers of the Qur'an; but those creators drew on a previous creator memeplex, namely the image making of Jehovah creating a codex known as the Torah and the Old Testament of Judeo-Christianity. So the brotherhood of the creator memeplexes is mirrored and physicalized in the brotherhood of the two religion memeplexes called 'Logos or Words of Judaism' and 'Logos or Words of Islam'.

A simple code so indicates the metaphysical dilemma for Allah archetyped and symbolized by the SWORD of ALLAH in a cosmic argument and jealousy between the two creator brothers Allah and Jehovah; Jehovah also being defined in the SWORD of JEHOVAH in the Torah and the Old Testament of Judaism.
The two SWORDS so compete with each other in their constancy of definition and express themselves in physical image makings in environments of space and times occupied and enlivened by their respective 'Children of Jehovah' and the 'Children of Allah'.

This conflict, physically manifested and expressed, however metaphysically defined in respective memeplexes or cultures or religions or belief systems and so on is trapped in the eternity of archetypical universal definition due to the original unchangeability of the two creator memeplexes.

But the second generation of Jehovah has reconfigured Jehovah into Abba or more precisely AbbaBaab depending on the second generation of Jehovah becoming the

first generation of Abba also twinning the original creator-creation modality into a AdamEve and a EveAdam HeShe-Shehe memeplex which can mirror Abba into Jehovah as a transformed 'New Heaven' of abstraction and a 'New Earth' of physicality, labeled as AbbaBaab.
So Old Jehovah transfiguring into AbbaBaab will also mirror Old Jehovah in Old Allah in an extended and grafted blending of their respective families in the 'New Nation Islam' and the 'New Jerusalem'. The 'Children of Old Jehovah' so become adopted 'Children of Old Allah' and vice versa, the 'family of Allah' becomes the 'family of Jehovah' with both Jehovah and Allah renamed as AbbaBaab*, say as a Cosmic Universal Twinship of Creation Creator memeplexes, which are defined in another linguistic Logos code as 'Möbius the Klein Bottle Dragon who bites its own tail'. It is Möbius in this other nomenclature or language code, which allows the metaphysical or mathematical nature of the 'Old Heaven' as the abode of both Allah and Jehovah to encompass their eventual realization as waveforms of structural geometry in physical similarity or holographic universality. Because it is only in the Old Heaven, where the archetype of the eternity can be assigned a linguistic translation into a symbolic representation or code for a time independent evolution of the defined undefinable eternity as a definable infinity in asymptotic progression or approach. But the translation of the semiotics between corresponding memeplex definitions are not required for the purpose of this message and letter to the addressed.

It suffices to say that the precanvas origin for all thoughtforms from the metaphysics and including all creator memeplexes like Jehovah and Allah can be said to derive from the manifestation of the metaphysics from an eternal or by definition undefined Void for the purpose to follow the path of the imagination metamorphosing into image making. Once the 'making of the images' from the imagination has sufficiently advanced a physical realization in what is called the 'Laws of Nature' and the 'Omni-Science' of the Universal Logos encompassing all Logia of the creator modalities occurs and is based on the metaphysical energy of the Void albeit defined in a created spacetime to transform in particular energy modes from the energy continua and discretization of defined 12-dimensional supermembranes into their lower dimensional expressions of vibration patterns of energy.
A parent 'energy' defined in the physics of monopolar electromagnetic physics which derives from the angular radially and inertia independent acceleration of magnetopolar charges then transforms from the higher dimension into the inertia associated acceleration of Coulombic electropolar charges to create a light-matter interaction of well-known and analyzed electromagnetic energy patterns.
But it is this transformation of energy patterns from the metaphysical higher

dimensions into the lower dimensions of the physical adaptation and expression which defines the original memeplex potentials as the say 'collective memory vaults' or data storage banks definable as mathematical or abstract conceptualities of 'physical consciousness' and 'space awareness', (meaning the dynamics of objects occupying space relate to the consciousness and information exchange potential of that space) in the parameters of the aforementioned 'Laws of the Natural Sciences' encompassing the physicality of those expressions of existence as their seedling patterns.

As said, the reconfiguration of Jehovah into AbbaBaab from a separated Abba Creator and a Baab Creation in the metaphysical 'Old Heaven' of the higher dimensionality also requires the transformation of the old environment as an 'Old Earth' in the lower dimensionality into a 'New Earth' and this evolvement in the physical beingness or reality requires a prior metaphysical reformation of Abba into AbbaBaab, which is the unification of the 'Perfect Shining One' as encoded 'Forethought' with 'Barbelo' as the 'Afterthought' from a particular lexicon related to the initialization of the third generation of Jehovah in the 'Logos of Abba' also known as the New Testament of Jesus the Christ.

There exists a number alpha-omega code related from the 'Prophet of Abba', which rescues Allah from his eternal imprisonment.
one such code is found in a particular database called the Nag Hammadi codex of Egypt (1945) and more are found in the New Testament of the third generation of Jehovah being the second generation of Abba:

(4) Jesus said, "The man old in days will not hesitate to ask a small child seven days old about the place of life, and he will live. For many who are first will become last, and they will become one and the same." **{Gospel of Thomas - Lambdin Translation}**.

Revelation 1:8; 1:11; 21:6 and 22:13 (all King James Version KJV)
I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give

unto him that is athirst of the fountain of the water of life freely.
I am Alpha and Omega, the beginning and the end, the first and the last.

In this code, the "Old Man" is Allah and the 7-day old child defines a recreation of the 7 millennia code as a 7-day period for the Old Creation redefined in a rebirth of the Old Creation as a New Creation in the Sabbath or Mirror of the 7th day as the closure of the circle in Möbius the Klein Bottle Dragon who bites its own tail of the Omega after having chased it for a while.
The SWORD of Allah so carries the Old Head as the S of the SWORD as alpha and becomes redefined or renamed in the WORDS of New Jehovah as Abba, the Father of Jesus with the WORDS placing the Alpha-S of the beginning of the 'Old Man Allah' as the Omega-S of Abba as his Logos. In that way is saying #4 of the Gospel of Thomas related to the alpha-omega codes found in the New Testament's 'Book of the Revelation, the apocalypse of the Christian Eschatology of John as the ARMAGEDDON or DRAGON MADE of the Old World and of Old Allah himself.
In this way of metaphysical definition then is found the redemption of Allah's SWORD in the WORDS of ABBA through the Logos of Jesus Christ and of Christ Jesus in the eternal twinship of the second generation of AbbaBaab unified.

The Time of the Present in Timeframes Messianic Israel-Jihadic Islam

The potential for a physical resolution of the century old war between Israel and Islam in its physical manifestation so becomes possible, as soon as the metaphysical reconfiguration is established and made manifest in the timelessness of the higher dimensional 'heavenly abodes' of both Jehovah-Abba and Allah.
And this is the nexus, the global populus on planet Earth finds itself from November 2015 to December 2018 as a particular form of the timeline encoding of the universal logistics.
This timeline can be constructed in divers ways, but its historical indicator spans both the historically encoded (Jeremiah) 70-Year 'Babylonian Captivity' of Israel from the original Battle of Harmageddon-Meggido of 609-586-538BC to the Edict of Cyrus the Great of 538BC and the other historical timeline can become defined from the creation of political Israel from November 29th, 1947 in the UN partition resolution and the declaration of the Jewish Nation in the British mandate and the statehood Israel Eretz of May 14th, 1948 in a 70-year existence or timespan.
A 40 year 'time in the wilderness' both as days and as years (Noah's flood with

430+40 years of Egypt divided into two sieges of 390 left-Israel and 40 right-Judah also apply in a 40-43 year period from 1975 to 2015 to 2018 in interwoven encoded patterns of dates and time markers found in Noah's Covenant, the dispensations of Daniel in the Old Testament synchronized and extended in the Book of Revelation in the New Testament and Ezekiel:4) also can be assigned within an encompassing 70 year timeframe for political and current historical Israel.
https://en.wikipedia.org/wiki/Israel

The Persian revolution in 1979, displacing the Western associated and friendly, relatively secular and pragmatic Shah of Iran (Mohammad Reza Pahlavi dynasty) by the theocratic-republican Shia Cleric Ayatollah Ruhollah Khomeini also began the overall current memeplex of the Islamic State and resurrected its 'dream and desire' of Allah to manifest its agenda of the worldwide caliphate of the 'New Islamic Nation'. Khomeini began the resistance to the perceived westernization of Islamic culture at a time marker mirrored in today in the resistance movement of the islamisation of western culture and civilization.
The deterioration of the Words of Abba of the Western Judeo-Christian in Iranian culture so began the rise of the Sword of Allah in the period of time climaxing in the Iranian revolution under Grand Ayatollah Khomeini.
The present timeframe of 2015 so indicates the mirror for the Sword of Allah to reflect in the Words of Abba renewed and beginning its ascent to mirror the Iranian revolution in a reformation of Western Civilization.
This effect is testified by a gradual awakening of a remnant or small part of the populus within the western civilization aware about the nature and happenstance of the islamisation process made manifest in a form of apocalyptic manifesto by Jihadic Islam and triggered by the Iranian reformation in the pendulum of historical times.
Due to a commonly shared metaphysical brotherhood between Jehovah-Abba and Allah and in effect since Islam's creation in the Qur'an and the muslimisation of the previous Arabian identification however; the pendulum of history will not swing into more continuing and repeating reflective modes.
Both Islam and Judeo-Christianity share a similar eschatology in a perceived and archetypological 'time of the end' and universal judgement.
This eschatology is defined in the metaphysics of both physicalizations of the creator memeplexes and so must in some manner be 'fulfilled'.
Islamic State so represents a well-planned and archetypically energized medium for the Islamic eschatology as its apocalypse of the Old World and climaxing in the creation and universal domination or supremacy of a New World called 'Eternal Islamic Nation'.

The Judeo-Christian eschatology carries the same parameters in a different naming of the messianic and antimessianic symbols and labels; but it is defined not in the 40 Year timeframe of Islam with a naturally defined nexus point of the Iranian revolution.
The 70- Year timeframe of political Israel then becomes the applicable chronos for the Judeo-Christian religion, but is skewed by the difference between the Jewish and the Christian memeplexes for their respective eschatologies and as defined in the Torah for the Jews and in the New Testament by the Christians.
https://en.wikipedia.org/wiki/Iranian_Revolution

https://youtu.be/nn-EBiMhczw
https://youtu.be/28fvSS0J6xg

John 8 - King James Version (KJV)

1 Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
17 It is also written in your law, that the testimony of two men is true.
18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.
26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
27 They understood not that he spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
30 As he spake these words, many believed on him.
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free.
33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35 And the servant abideth not in the house for ever: but the Son abideth ever.
36 If the Son therefore shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.
42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
45 And because I tell you the truth, ye believe me not.
46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.
48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?
49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.
50 And I seek not mine own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.
57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Romans 8 - King James Version (KJV)
1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
6 For to be carnally minded is death; but to be spiritually minded is life and peace.
7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
8 So then they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.
18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
22 For we know that the whole creation groaneth and travaileth in pain together until now.
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
25 But if we hope for that we see not, then do we with patience wait for it.
26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What shall we then say to these things? If God be for us, who can be against us?
32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.
34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Corinthians 15 - King James Version (KJV)

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures:
5 And that he was seen of Cephas, then of the twelve:
6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James; then of all the apostles.
8 And last of all he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
11 Therefore whether it were I or they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen:
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.
15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, and become the firstfruits of them that slept.
21 For since by man came death, by man came also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy that shall be destroyed is death.
27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
33 Be not deceived: evil communications corrupt good manners.
34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.
35 But some man will say, How are the dead raised up? and with what body do they come?
36 Thou fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
38 But God giveth it a body as it hath pleased him, and to every seed his own body.
39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
47 The first man is of the earth, earthy; the second man is the Lord from heaven.
48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
53 For this corruptible must put on incorruption, and this mortal must put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
55 O death, where is thy sting? O grave, where is thy victory?
56 The sting of death is sin; and the strength of sin is the law.
57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
Click to expand...

1 John 4 - King James Version (KJV)
1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many

false prophets are gone out into the world.
2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:
3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
5 They are of the world: therefore speak they of the world, and the world heareth them.
6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.
7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
8 He that loveth not knoweth not God; for God is love.
9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
11 Beloved, if God so loved us, we ought also to love one another.
12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
19 We love him, because he first loved us.
20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
21 And this commandment have we from him, That he who loveth God love his brother also.

2 Corinthians 11:13-15 - King James Version (KJV)
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
14 And no marvel; for Satan himself is transformed into an angel of light.
15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Ephesians 6:11-13 - King James Version (KJV)
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness in high places.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

John 16:1-3 - King James Version (KJV)
1 These things have I spoken unto you, that ye should not be offended.
2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.

Isaiah 5:19-21 - King James Version (KJV)
19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

(39) Jesus said, "The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves." - Gospel of Thomas - Lambdin

2 Thessalonians 2:2-4 - King James Version (KJV)
2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

https://www.youtube.com/watch?v=KRwuiJDceYg

View: https://www.youtube.com/watch?v=GxUGs1zmFeQ&feature=youtu.be

View: https://www.youtube.com/watch?v=oyZDVA2bG0w

View: https://www.youtube.com/watch?v=2l43yzyDOCE

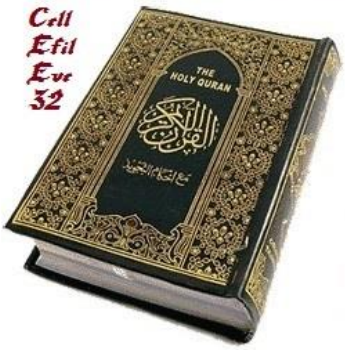
View:
View: https://youtu.be/v2Ey9TLq4yY

THE GOSPEL OF ST. THOMAS & THE MIRACLE OF MUHAMMAD

Jihad of Islam

Cell
Efil
Eve
32

Gabriel
Sun
Nevigo
Love
54

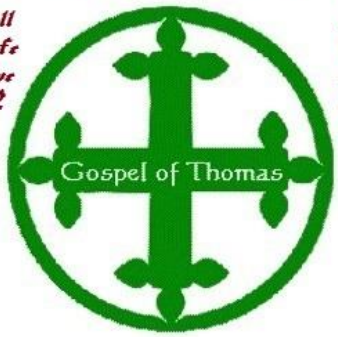


114 Suraha
of the
Holy Qu'ran
of Muhammad

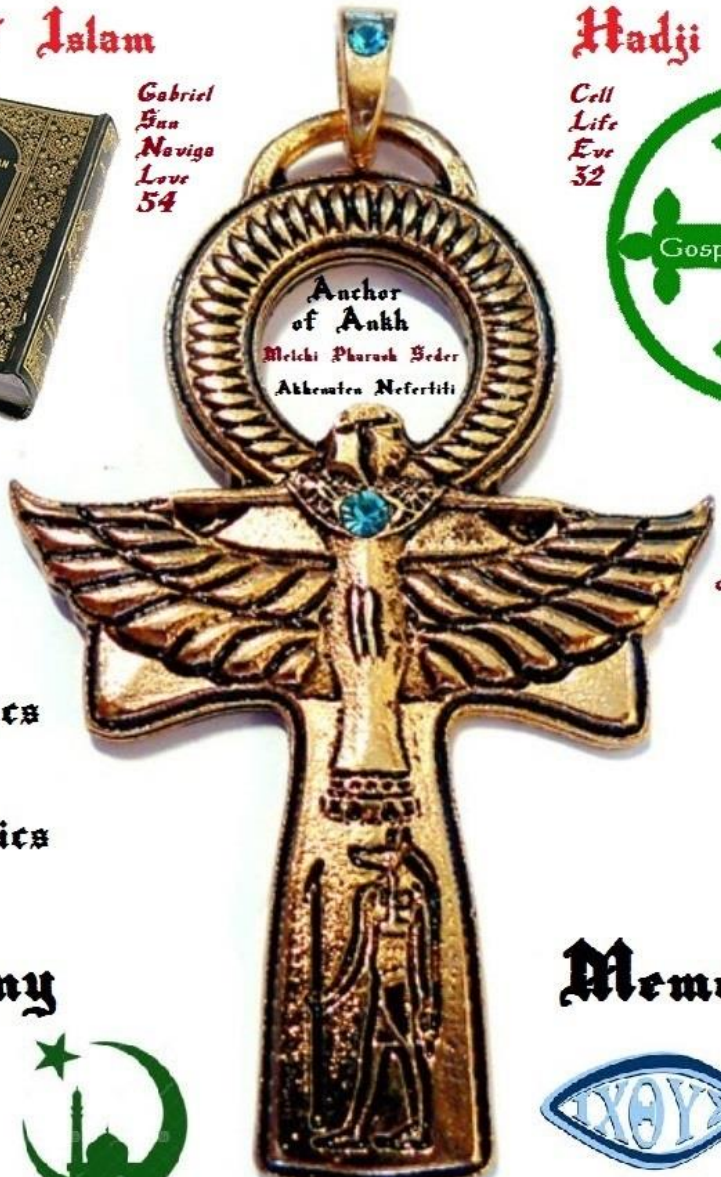
Hadji of Logos

Cell
Life
Eve
32

Sophia
Cedesiheelem
Persia
AicergGreeia
68



114 Sayings
of the
Wholey Qu'elle
of Logos Didymos



Metaphysics
Physics
Superphysics

PreScience
Science
OmniScience

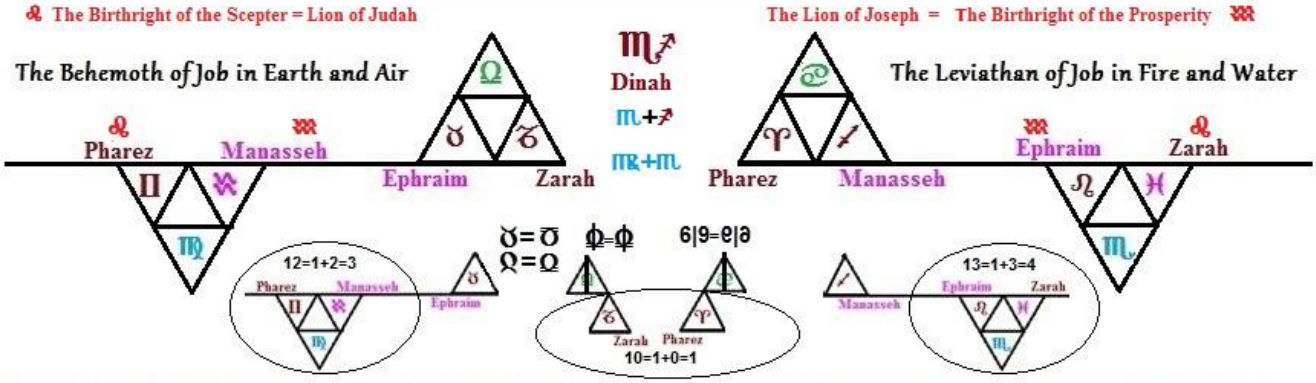
Cosmogony

Memeplexification

The Double Sided Mirror of the Sphinx de Mosaic heals the Breaches of the Birthrights and the Order in the Starsign Tribes of Israel in Leo-Aquarius

♌ The Birthright of the Scepter = Lion of Judah

The Lion of Joseph = The Birthright of the Prosperity ♒



10=1+0=1 unites Leah's 1st born Reuben Aries with her last born 6th Son Zebulon Capricorn in the Serpent of the Sphinx, but SPLITS both of Bilhah's Sons: Naphtali Libra in the Behemoth and Dan Cancer in the Leviathan

13=1+3=4 unites Leah's 4th born Son Judah Leo with Rachel's last born 2nd Son Benjamin Pisces by Zilpah's last born 2nd Son Asher Scorpio in the extroverted uncoiled and awakened Serpent Rod of the Serpent of the Sphinx de Mosaic

12=1+2=3 unites Leah's 3rd born Son Levi Gemini with Rachel's 1st born Son Joseph Aquarius by Zilpah's 1st born Son Gad Virgo in the introverted coiled and sleeping Serpent Rod of the Sphinx de Mosaic

11=1+1=2 unites Leah's 2nd born Son Simeon Taurus with Her 1st born Daughter Dinah and SPLICES the SPLIT Sons of Bilhah via the doublesided Mirror of JC Dinah Ophiuchus and CJ Dinah Arachne together again

69 applied horizontally results in the reconnection of Naphtali Libra ♎ |♌69| ♎ = Ω+|♌69| with ♋ = 69 | 69

|♌ applied horizontally results in the reconnection of Dan Cancer 69 = 96 in vertical symmetry across the mirror of Naphtali Libra

11=1+1=2

{Genesis:29.32-30.24 & Genesis:35.10-12; 22-26 & Genesis:38 & Genesis:48 & Genesis:49.8-12; 22-26 & 1Chronicles:5.1-2 & Ezekiel:16.45-63 & Ezekiel:23}

♉+♍+♏+♐ = ♉+m+Ω+m+↑+↑ + — = ♉+m+↑+ —+↓+ω+Ω = JC Dinah Ophiuchus ♏♐ / CJ Dinah Arachne ♏♒

The Sign of the 'Son of Man' in the Sign of the 'Daughter of Women'

1st Odd-Borns

1=A=♈=Reuben=Leah#1
3=C=♊=Levi=Leah#3
5=E=♋=D=DanBilhah#1
7=G=♍=F=Gad=Zilpah#1
9=I=♐=Issachar=Leah#5
11=K=♏♐M=Dinah=Leah#7
13=M=♓=Benjamin=Rachel#2

1=1+0=10=Zebulon*=Heal#6
2=1+1=11=Dinah*=Heal#7
3=1+2=12=Joseph*=Healrc#1
4=1+3=13=Benjamin*=Healrc#2

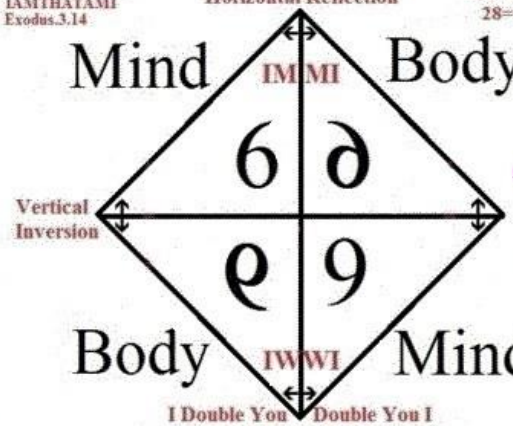
9=Issachar*=Heal#5|8765|Judah*=4

The Shamir of Solomon
Magic Ring of the Tribes

I AM BodyMind
MindBodyI AM
IAMTHATIAM
IAMTHATAMI
Exodus.3.14

Wavicle of the Soul
Horizontal Reflection

IAM=23=W=UU
W=Double You
WE=ME=US
28=18=40



Particle of the Soul

Zerahp ♈ ♉
Ephraim ♍ ♏
North ♎ ♏
Israel ♐ ♑
Aholah ♒
Samaria Manasseh
Jerusalem ♊
Zarah Sodom
Aholibah
Judah ♌ ♓
South
Miarhpe
Pharez

2nd Even-Borns

2=B=♉=Simeon=Leah#2
4=D=♌=E=Judah=Leah#4
6=F=Ω=G=Naphtali=Bilhah#2
8=H=♏=Asher=Zilpah#2
10=J=♑=Zebulon=Leah#6
12=L=♒=Joseph=Rachel#1

10=1+0=1=Reuben*=Heal#1
11=1+1=2=Simeon*=Heal#2
12=1+2=3=Levi*=Heal#3
13=1+3=4=Judah*=Heal#4

4=Judah*|5678|Issachar*=9=Heal#5

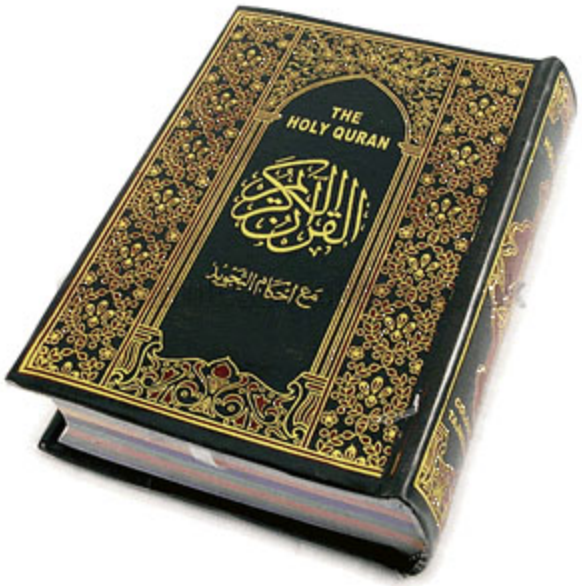
Matthew 24:30

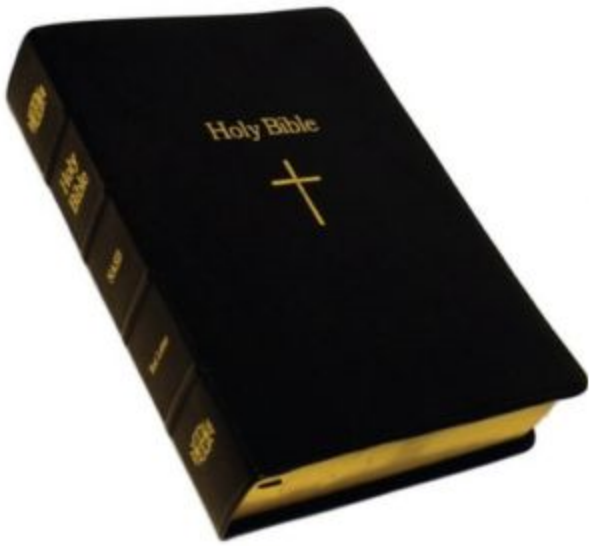
And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. {Daniel.11.17 for "Daughter of Women"}

Hebrews 6:17-19

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

αω The Islamic Bible ωα





QU'RAN

17+21'+18+1+14 = 38'+33 = 71

SHILOH=33+38=QURAN

QURAN = THE ALPHA
QURAN = THE NOAH
QURAN = THE BRIDE
QURAN = THE DEATH

BIBLE

2+9+2+12+5 = 30

BIBLE=15+15=DAY

EAGLE = BIBLE
ARK = BIBLE
BABY = BIBLE
PEACE = BIBLE

MUHAMMAD
74
JOSHUA
ENERGY
LONDON
GOSPEL
SONGS

AISHA = 38
9-6=3=16-13

38	33	30
QU	NAME	BIBLE
QU	THE	BIBLE
QU	MAGIC	BIBLE
QU	AMEN	BIBLE

LOGOS = 68 = SOPHIA

71 = BABYLON = LUCIFER - 3 = 74-3

JESUS
74
CROSS
MESSIAH
ENGLISH
BEAUTY
CLOUDS

30 = BREAD
36-33=3=9-6

shilohaplace, November 22nd, 2015 15:25UCTMOA

The Gospel of Thomas and the Hermeneutics of Vision

by Lance S. Owens

These are the secret sayings which the living Jesus spoke, and which Didymos Judas Thomas wrote down. And he said, "Whoever finds the interpretation of these sayings will not experience death."

In its opening words the Gospel of Thomas offers a stunning hermeneutic challenge: "whoever finds the interpretation of these sayings will not experience death." Unfortunately, modern reader comes to this *incipit* devoid of a technique of interpretive reading -- an *hermeneutics* -- that grants entry into the mysterious meaning vouchsafed by such words.

Current academic studies respond to the challenge of the text with modest modern techniques of historical and sociological analysis, conceptual dissections of parallelisms, and suppositions about obscuring temporal stratifications within the compilation of the sayings. Unable to find any hermeneutic method for unlocking a coherent meaning in the Gospel of Thomas, some critics simply deny the organic function of this *incipit* relative to the remaining logion. In sum, they conclude the sayings of the living Jesus collected in the Thomas gospel are a hodgepodge with no integral, coherent intention.

The question I pose is this: Was there an original tradition of interpretation – a hermeneutic technique – implicit in early transmissions of the Thomas tradition that gave an organic coherence to readings of the text, and if so, is that hermeneutic method still accessible? Can modern readers meet the challenge of the Thomas *incipit*?

In attempt to answer this question, I start with a consideration of saying 12 of the Gospel of Thomas and its reference to "James the Just", then extend discussion to an overview of Jewish apocalyptic traditions in the intertestamental period, moving forward to the Sophianic tradition, and the tradition of vision in early Christianity. From there I finally circle back, by way of the twelfth logion, to elucidate an original interpretive technique -- an anagogical, visionary hermeneutics -- implicit in the Gospel of Thomas.

I. The Mysterious James

Saying 12 *– The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?" Jesus said to them, "No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being."*

Reference to James as an authoritative figure in saying 12 of the Gospel of Thomas has caused difficulty for scholars attempting to date the Gospel's composition to a period after the first

century. The community of James, historical associated with Jerusalem, ceased to exist after the Roman destruction of Palestine around 70 CE. If the text of the Gospel of Thomas was produced subsequent to that date, or if the version we now possess underwent later redactions with intent of conforming the text to theological and sociological views of a period foreign to the earliest formative years of Christianity, then why was this authoritative reference to James retained in the twelfth logion? And if the saying indeed dates to the earliest decades of Christian tradition, what significance does reference to James hold for interpretive readings of the Gospel?
As Robert Eisenman details in his controversial book, *James: The Brother of Jesus*, several persons named James appear in accounts of the early Christian community. Exactly which James was "James the Just" remains historically ambiguous, though the ecclesiastical importance of the James identified as "the Lord's brother" is clearly evidenced in the earliest documents of Christianity, the Pauline letters. Eisenman argues James the Just is this same "brother of the Lord", and his compilation of source materials on the James tradition merits close reading. Central to his discussion is the twelfth logion of Thomas:
"This statement [logion 12] is pregnant with implications where the pre-existent 'Just One' or *Zaddik*', so important in Jewish mystical tradition or *Kabbalah,* is concerned. It is also at odds with the orthodox tradition of the succession of Peter. It represents nothing less than the lost tradition of the direct appointment of James as successor to his brother. It is upheld by everything we know about groups that were expelled from orthodox Christianity…." (p53)
While the thesis Eisenman develops from his sources, and the conclusions he forms about the James tradition are at best highly tentative, the question from which his discussion takes flight deserves consideration: Was James associated with a "lost tradition" in early Christianity? And if so, how was this tradition related to the tradition of the Gospel of Thomas? To answer those questions, we must consider the environment from which early Palestinian Christianity arose.

II. Jewish Apocalyptics

The first century was a "super-saturated" cauldron of spiritual aspirations awaiting the nidus of new formation. Jesus appeared at a *kairos* – an auspicious moment – a moment ripe for renewal, and he was anointed by that age as a messiah. Regardless of how one understands the historical personage named Jesus of Nazareth, a new religious tradition crystallized around his life, words, and name. The tradition he catalyzed cannot, however, be entirely dissociated from preexistent aspirations of the epoch transformed by his appearance.

Central to the foundation of Christian tradition was the formation of a new story, or myth, about the relationship of God and humankind. Preexistent "apocalyptic" aspirations of the age clearly helped nurture development of this new myth. (The Greek word *apocalypse*, meaning a "revelation" or an "uncovering" of something hidden, refers in biblical scholarship to a genus of visionary writings common in the intertestamental period. I will use the term here in its broader connotation of "revelation", and without implying a cataclysmic context.) Mythopoetic (or, "myth creating") apocalyptic vision was not the idiosyncratic provenance solely of second-century Gnosticism, a fact often overlooked by students of early Christianity. This mythopoetic tendency associated with second-century Gnosticism stands in context of a preexistent and perpetuating tradition. As early as the second century BCE, the Enoch literature documents a strongly visionary mythopoetic inclination in intertestamental Judaism. Texts among the Dead Sea Scrolls found at Qumran further detail the burgeoning apocalyptic creativity of the century

preceding Christianity's birth. Indeed, the formation of Christianity itself reflects a vast mythopoetic creativity – though, of course, by creedal affirmation this story is uniquely sanctified by divine authorship. (Within the visionary tradition, of course, each story mediated by the creative force of a prophetic voice is understood to be of divine authorship; faiths divide in selecting their prophets, but unite in affirming the validity of a prophetic voice and story.)
In first-century Palestinian, the cultural forces of unrest were not solely fomenting political renovation of the Jewish state, a theme often emphasized in sociologically biased considerations of the period. It was an age of equally intense spiritual unrest, expectantly awaiting manifestation of a divine touch and of a human ascendance. The transformative event would be mediated through a Teacher of Righteousness, a *Zaddik*, a *messiah*. Through him, living waters would come to those in thirst.

The *Thanksgiving Hymn* (found among the Dead Sea Scrolls) reads, "But Thou, O my God, hast put into my mouth as showers of early rain for all who thirst and a spring of living waters…. Suddenly they shall gush forth from the secret hiding places…" (Logion 108 in GTh vaguely echoes this same image, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him.") In this broad cultural setting there was a spiritual longing that sought after the living water of a human-divine communication. It sought after and claimed reception of revelation, vision, and prophecy. From experience of the visions vouchsafed these seekers there crystallized a new canon of salvific stories (or "myths") about the relation of humankind and God.

Christianity in earliest form should be understood within this associated matrix of traditions. Jesus' proclaimed initiator, John the Baptist, and several of his first disciples, had links to a broad milieu of Jewish apocalyptic traditions represented by the Enoch literature and Essene communities. Eisenman even suggests in a tenuous argument that the early Jesus movement was essentially contiguous with the Essene tradition.
To better understand this history, one must place apocalyptic ("revelatory") experience in its human context. Western humanity has repeatedly told a story of an experienced intimate relationship that constitutes supreme communion with Divinity. Whatever it "be", it is a reality deeply entwined in the history of religions. The words religion and experience have, of course, been disconnected by the thrust of rational theology endured by our age. But in primordial origin and in ongoing life, religion is intrinsically experiential. And visionary experience was alive in the matrix of Jewish apocalyptics that gave rise to early Christianity.

In the scientific bias of our age, such "revelatory experience", or "experience of God", has become the dream of diseased minds, or the aura produced by a brain in the midst of the aberrant neurochemical events we call a seizure (I speak as a doctor well versed in this cognitive-neurophysiological model of understanding the events of human consciousness). Such linguistic amulets of reason cannot, however, ward off the fact that human history flows and eddies and takes course around the contours of this experience's reality: evidence Jesus, Paul, Mani, Mohammed, all men anointed by the charisma of experience, all transformers of history. In the experience which we call sometimes vision, sometimes prophecy, there abides an intimate relationship between the experienced transcendent, named with the name of God, and the imminent Man. The conduit of that relationship is a living being, the human who touches and is touched by an experience of "Other". From his mouth their flows the living water that gives to

religion new life.

The above statement is not intended as a metaphysical declaration. Nor am I speaking here of religious concepts. It is simply an empirical fact. Humans have given repeated testimony of *experiences* which they interpret as "transcendent", whatever the experiences' "psychological" or "spiritual" or "neurophysiological" source. History evidences well that there is an experience of transcendent vision which leaves upon heart and tongue the savor of Divine communication. This experience was most certainly alive among first century men and women stirred by the words of the living Jesus.

III. The Sophianic Tradition

The writings of Philo of Alexandria and the Alexandrian Jewish author of *Wisdom of Solomon* evidence another crucial motif of the visionary tendencies within intertestamental Judaism. Bringing the Sophianic (or "Wisdom") tradition represent by these works into context, however, requires, a consideration of the mythic domain of Sophia as she was developing in the age of Jesus: during the first century She was emphatically not just a philosophical concept, but a divine hypostasis of implied feminine gender with whom the seeker sought union.

David Winston, in his introduction to the Anchor Bible edition of the *Wisdom of Solomon* (WS), refers to Her as "Dame Wisdom". By the time Philo and the author of WS put pen to parchment in the Middle Platonic atmosphere of early first century Alexandria, her story had been developing for over two hundred years as an expression of a renewed Jewish mythopoetic vision. We find her in *Proverbs* and *Job*, and later in *Ecclesiasticus* (also known as in the *Wisdom of ben Sirach*). She was a "charming female figure playing always before Yahweh, after having been created by Him at the beginning of his work." (p 34) To know her – so the story tells – was a rapture, an *experience*. The author of WS describes the event with frank sexual imagery: she is the Bride with whom one entered the bridal chamber. Union with her is a union with God, a conjunction of immanent and transcendent. As Winston states in his introduction,
"There appears to be good reason, then, to conclude that the author's highly charged language concerning the pursuit of Wisdom and her promised gifts, may allude to a mystical experience through which, he believes, man is capable of some measure of union with Deity, at least under the aspect of Sophia." (p 42)
Who Sophia was she alone could reveal, and so She did: "Generation by generation she enters into the holy souls and renders them friends of God and prophets" (WS 7:27). But it must be understood that Sophia's story was still very much in a process of "becoming" during the first century. While Philo and WS offer literary evidence of her myth at a critical stage of formation, its development was certainly not confined to the philosophical discourse of Alexandria, nor was it restricted to the philosophical forms in which these writers appear to cast it – even if we understand the word "philosopher" within its full sense as a "lover of Sophia". Their writings are only two temporal "snapshots" of Sophia's myth within a broader cultural context and an extended organic process of formation. At the time of Philo (c. 30 CE) the Sophianic myth had been in development for at least two hundred years. It yet would see further metamorphosis within the visionary context of the next century's Gnostic exegesis.

This approach to Wisdom/Sophia as a myth in formation, and the assertion that at center the

myth spoke of an experience of Divine-human intercourse, will be foreign to some readers. Nonetheless, there is ample evidence that the Sophianic tradition was rooted in – or at very least nurtured by – an experiential, visionary (and, thus, "myth making") tradition that sought after something quite beyond the joys of "wise thought." It was not solely a "literary" tradition, even if literary manifestations are signal evidences of its existence. In the Palestine of Jesus, the myth of Sophia very probably found forming and sustaining voices within communities of individuals seeking direct, experiential, visionary contact with Divinity – the "holy souls and friends of God". In several of the Qumran documents we find Her spirit present. (Winston, p 31) She appears in subtle form as the Logos-Sophia of the Gospel of John. And Her gift reflects from within the Logion of Thomas.

The assumption that it is entirely a "philosophical" Middle Platonic concept that forms the Wisdom tradition in its intersection with the early Christianity discounts a fundamental fact of the Sophianic quest. The seeker of Sophia sought union with a Bride: he wished to experience Her, to be made a prophet by Her, to love Her, to enter the ecstasy of Her embrace. Note that throughout the Sophianic literature, it is never stated *what* Sophia teaches. We are only told that Her gift is a wonder and the most worthy quest of humankind. One might suggest this reticence is based in the fact that the *experience* of Sophia's embrace is completely beyond the bounds of exegetic expression.

IV. Formation of the Jesus Tradition in Palestine

Though every religion develops with sociological underpinnings, historical antecedents and political consequences, the formation of a "new" religion invariable is firmly rooted in charismatic mystery – the mystery of "spiritual gifts" and events. Again, let me make clear that this statement is not a metaphysical declaration, but a reflection of the long human record of empirical facts: humans experience relationship with "something" transcendent which – using a word born in time immemorial – they call God. By nature, religion links transcendent and immanent realities, it gives expression to the relationship of humanity and divinity. In the Western world, particularly amongst the children of Abraham, religious metamorphosis takes form in a human experience of divine revelation – an experience which makes of men prophets and visionaries in the mold of the prototypical prophet of the West. Whatever its "true source", there is an "event", a moment of epiphany, an intimate experience of intercourse between man and God: a prophet, or apostle, or visionary, or Zaddik is called by the divine voice. He subsequently speaks with the power of that charismatic anointing.

Regardless of how radically "new" a great religion-forming vision may seem in the perspective of Western history, its first formative voice – be it Jesus or Mani or Mohammed – invariably stands itself within the context of prophetic tradition. Vision itself is, after all, a tradition amongst the children of Abraham. The reality of a new prophet's vision places him "at one" with all true revelation. His revelation – so it will be claimed – is the vision anticipated by every true revelation.

Of course the socially appointed guardians of "tradition" perpetually judge such deconstructive prophetic readings of "conveyed tradition" as misreadings – as heresies, as deviant aberrations of the received truth. And indeed they are. But the strongest of these strong misreadings (to use a

term coined by Harold Bloom) make new religions. The prophetic voice speaks religious metamorphosis; it is the living reality of prophetic tradition. Henceforth all conveyed tradition – the cultural legacies of myth, text and memory – are reformed within the creative fire of reborn prophetic vision. Vision becomes the hermeneutics by which tradition is read and defined. However seemingly new, the inspired misreading of vision claims its primacy in a source older than time. It is the original, true and everlasting tradition.

The tradition which coalesced around Jesus in Palestine was built upon a foundation of apocalyptic and Sophianic aspirations that characterized the visionary *zeitgeist* of the age. In the Jesus tradition, the epoch's creative spirit found both perpetuation and new avenues of maturation. It can be argued that the story or "myth" which developed around Jesus had been seeking various forms for two hundred years: it was presaged by the Teacher of Righteousness in Essene tradition; in Hellenistic culture Osiris, Hermes, Sarapis and Dionysus had all played roles that took new cast in the emergent story of Jesus. But the story of Jesus was clearly not just a "rehashing" of old motifs. In final development, it was a bold new creation of vision: a prophetic vision come to form in an age alive with visionary creativity.

Whatever the mythic underpinnings or visionary embellishments to his story, Jesus of Nazareth did apparently exist. His life was the nidus that initiated formation of a tradition. He walked and taught in Judea and Galilee. Disciples came to him and saw in him something extraordinary. Through him – through the story they found in him – they experienced a new vision of God and man. As indicated by the reported events on the Mount of Transfiguration, his disciples apparently shared visions with him. And after his death, they had visions of him. Though dead, he lived with them and in them. He spoke to them. Through them, his words reached out across the world.

In searching source for the "words of the Living Jesus", it is essential that we keep in mind the visionary proclivity of the age. Whatever Jesus said in life, those sayings were given significant new depths of meaning by events perceived to have followed upon his death. After his death the "living" (*redivivus*) Jesus was claimed by his disciples to have appeared to them and to have given them further teachings. Metaphysical or "faith-based" affirmations aside, this was the certain perception of those apostles who perpetuated his teachings and memory.
The four canonical gospels all end with assertion of this appearance (though textual evidence suggests the final verses of Mark dealing with the post-resurrection appearance, from 16:8 forward, are a later emendation). Continuing the story of the post-mortal ministry found in the Gospel of Luke, Acts begins:
"He showed himself to these men after his death and gave ample proof that he was alive: over a period of forty days he appeared to them and taught them about the kingdom of God." (Acts 1:3-4)
While the four canonical Gospels and Acts are all late first century accounts, Paul gives very early evidence of a widespread witness to the perceived post-mortal ministry of Jesus in I Cor. 15:5-8 (dating to around 48-52 CE):
"…he appeared to Cephas and afterwards to the Twelve then he appeared to over five hundred of our brothers at once, most of who are still alive, though some have died. Then he appeared to James and afterwards to all the apostles. In the end he appeared even to me."
The Gospel of John, textually the latest and the most unique in heritage of the Gospels, gives the

longest account of this ministry of the resurrected Jesus (making frequent mention of Thomas "the twin" in the account). The rendition ends with these words: "There is much else that Jesus did. If it were all to be recorded in detail, I suppose the whole world could not hold the books that would be written." (John 21:25)

Accounts from the first century seem in accord that there were transformations in the disciples' understanding of Jesus and his words during the period immediately following his death. The John gospel gives insight into the transformative spiritual force that was perceived to awaken this new perspective: "I have told you all this while I am still here with you; but your Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything, and *will call to mind all that I have told you*." (John 14:25-26) Assuming the Gospel of John took final form at least fifty years after the events it discusses, one might read this verse as reflecting ongoing perceptions within the Johannine community *not* about how the words and teachings of Jesus *would be recollected*, but about how they *had been recollected* by his disciples: and that recollection involved a spiritual anamnesis. Of course the reputed ministry of Jesus *redivivus* and the subsequent anamnesis (or "remembering") of his words mediated by the Holy Spirit played a continued role for segments of the second century Christian community eventually characterized as "Gnostic". One might suggest this Gnostic penchant for spiritual anamnesis was a process organically rooted in first-century traditions dating to the post-resurrection teachings received by the disciples.

Undoubtedly the mortal Jesus deeply influenced his disciples. But the words he spoke to them took multiple levels of new meaning in spiritual manifestations perceived to follow his death. These manifestations emphatically confirmed to the disciples the meaning of his life and ministry. Any orally or textually transmitted record of the "sayings of the Living Jesus" originating among the original disciples of Jesus in Palestine would certainly have been formed and influenced by "apocalyptic" manifestations of meaning developed in the period following his death. The original disciples knew him in life, and they experienced him again as living after his death. They gave apostolic testimony to their knowledge of this still-living Jesus.
It seems likely that there were words of Jesus *redivivus* recollected by some early disciples which would have been guarded and conveyed only within chosen communities. Teachings endowed with deeper levels of meaning – meanings "called to memory" by spiritual agencies – are the types of sayings most likely to have been held in limited circulation. The sayings recorded in Thomas are in large measure the very type of verbal recollections that might exemplify a collection of "hidden sayings", words endowed with profound implications "to be understood only through the spirit of revelation" (perhaps an implication of the common refrain in Thomas, "he who has ears, let him hear"). In making this assertion, I emphasize again the apocalyptic tenor of the time. Revelations and spiritual manifestations were formative forces in the early Christian community, and they undoubtedly influenced every recollection about Jesus shared by the first disciples.

V. Paul, Jerusalem and James

The Pauline letters – our earliest primary record of the new Jesus tradition – evidence the crucial role played by "revelation" and "spiritual manifestations" during the tradition's formation. Paul claimed knowledge of Jesus granted to him in its entirety through revelation. The story of Paul's

vision of Jesus on the road to Damascus is well known. In his letter to the Galician's, dated between 48 and 58 CE, Paul boldly declares the exclusive revelatory source of his knowledge: "I must make it clear to you, my friends, that the gospel you heard me preach is no human invention. I did not take it over from any man; no man taught it me; I received it through a revelation of Jesus Christ. ...When that happened, without consulting any human being, without going up to Jerusalem to see those who were apostles before me, I went off at once to Arabia, and afterwards returned to Damascus. Three years later I did go up to Jerusalem to get to know Cephas. I stayed with him a fortnight, without seeing any other of the apostles, except James the Lord's brother." (Gal 1:11-12, 16-19. The point is restated in the pseudepigraphic Pauline letter to the Ephesians, 3:3-5.)
Whatever the disagreements between Paul and the disciples residing around Jerusalem, those earliest disciples did apparently accept Paul as an apostle of Jesus. Paul's visionary encounter with Jesus and his claims of knowledge gained through revelation were acknowledged as valid by disciples who had known Jesus in his mortality. It is difficult to imagine why this select group would have granted the Pauline revelation validity if it were not that they themselves had shared similar experiences. Gospel accounts document that they did have such analogous visionary experiences. Paul authenticates this fact in his letter to the Corinthians (quoted above), wherein he gives context to his own revelation through an affirmation of the original disciples' visions of Jesus.

But there was a crucial (and perhaps insurmountable) difference between Paul and the disciples in Jerusalem: They had walked with Jesus for several years and heard him teach. Paul had not. Some of them had been influenced by preexisting apocalyptic spiritual aspirations (broadly characterized as "Essene influences"), some may have been earlier followers of John the Baptist. Paul most certainly had not. While the original disciples developed a deepened understanding of Jesus after his death – through the mediation of an experience called "revelation" – for many of them this revelatory experience would have been an amplification of teachings they had heard Jesus offer during his mortality. Paul had not shared in that experience.

The Pauline revelation thus stands in ambivalent relationship to the "words of Jesus" which would have been recollected by early disciples. Jesus did speak. His words and their meanings were recalled after his death within an ambience claimed to have been enlightened by "spiritual" agencies bestowing revelatory anamnesis. While Paul professed access to the same "gifts of the spirit", he had limited access to the spoken heritage of Jesus' words. In his many epistles he seldom referred to or reflected specific knowledge of Jesus' words. History of course witnesses the profound charismatic power granted Paul by the spirit of revelation alone: he is the first chosen voice of Christianity. Nonetheless, it remains quite likely that there was another understanding of Jesus – a tradition rooted in words verbalized by Jesus to a select group of mortal men and women, a tradition subsequently nurtured by those same individuals' vision of their risen Lord – to which Paul had little access. The Gospel of Thomas may contain a remnant of that tradition.

And so we finally come back to Logion 12 and the mystery of James the Just:
The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?" Jesus said to them, "No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being."

In Paul's polemic, the name of James was associated with a Jesus tradition mired in Jewish cultural precedents and unwilling to break free of the "the Law". But in light of the above comments, it might also be suggested that within this Jerusalem community there existed a memory of Jesus' teachings – a memory importantly augmented by revelatory events – to which Paul did not have ready access. Knowledge of sacred words was *sacred*. Its transmission was probably guarded. What we know of Paul's visits to Jerusalem does not suggest he gained intimacy with the inner community of original disciples. At various places in his letters Paul makes clear his competition with, and even antagonism toward, the church at Jerusalem, as well as toward others he refers to as "superlative apostles" – teachers apparently associated with a Jesus tradition not embraced by Paul.

In this context Logion 12 is quite understandable -- *if it is dated* to a period within the first decades after the death of Jesus, the period in which the original disciples were "recollecting" the words of Jesus. James the Just, "the brother of Jesus", would quite naturally have been accorded a role of leadership and honor by the community of disciples gathered in Palestine after the ascension of their Lord. James had evidently walked beside Jesus, he may have experienced visions with Jesus during his life, and he had seen the risen Jesus in vision after his death – the last a fact affirmed by Paul. He may even have verbally received from Jesus the commission memorialized in Logion 12. Though conjectural, one might further suggest James the Just had links to influences infusing the Jesus movement from preexistent apocalyptic strains of Judaism (Eisenman attempts this argument), including (I suggest) the epoch's Sophianic aspirations.

If one wishes to go even further and intuitively impute an esoteric tenor to logion 12, this saying may have been read within an early community of understanding as affirming the priority of a "non-Pauline, non-Petrine" lineage of knowledge linked in memory to apocalyptic aspirations extant in non-normative Jewish traditions – a heritage understood by early disciples as having been consummated and vitally transformed by the Living Jesus. Such an argument accords well with what we know about early origins of the Jesus tradition. It is certainly not counter-intuitive to suppose some members of his incipient movement remembered and considered important what we have also finally come to understand, even at great temporal distance from the fact: the Jesus tradition had roots in, and was influenced by, Jewish apocalyptic culture of the first century.

VI. Thomas and the Hermeneutics of Vision

Among the first disciples of Jesus in Palestine there were at least some who did not see their movement as a "new religion". Instead, I suggest they understood it within the context of their time as the manifestation of a perpetual stream of living water flowing from the most ancient source of tradition: the vital, renewing intercourse between God and man. By nature, the "vision tradition" radically deconstructs a received tradition in the name of "true tradition". Apocalyptic tradition – the tradition of vision – is mediated neither by ritual nor text nor dogma, but by the immediacy and verity of a unique human experience. This experience reads the prophetic past through the medium of its asserted origin: primary revelation, the experiential event of vision. At the beginning of the deconstruction mediated by new vision, exoteric vessels of tradition may persist even as they are being emptied, recast and refilled. Ritual behaviors – the outward inherited forms of tradition – take new meanings. Traditional texts are not rewritten but selected

and reread (or mis-read) to reveal previously unanticipated implications.
One need only examine the later history of Kabbalah – "the tradition" of Jewish mysticism – for repeated evidence of this deconstructive process. Moses de Leon's masterful compilation of the *Zohar* in the thirteenth century and Isaac Luria's bold restatement of the Kabbalistic mythos in the sixteenth century were both unprecedented, and yet each was embraced in its time as a verity of immemorial tradition – a prophetic tradition reaching back to the first Adam, a tradition which allowed (or even demanded) its own restatement by primary, mythopoetic vision. The thirteenth century Islamic mystic Ibn Arabi stands as another example of a visionary "revisioning" redefining tradition within the prophetic legacy of Abraham. In each of these instances the exoteric forms of tradition were maintained while being reformed from within by a new mythos replete with new perceptions of symbolic meaning.

The hermeneutics embraced by the vision tradition is seldom properly understood. Following a schema proposed by Dante at the beginnings of fourteenth century, theories of hermeneutics continue to delineate four interpretive techniques that are typified in readings of sacred text: literal, moral, allegorical and anagogical. The last and most nebulous category, "anagogical interpretation", offers best entry point for understanding the radical hermeneutics of the vision tradition. Taken from Late Greek, the word *anagoge* roughly means "spiritually uplifted". An anagogical interpretation – as usually defined – "lifts" the text from its concrete form into a spiritual dimension of outwardly hidden meaning. In the vision tradition, the "lifting up" occurred specifically through the imaginative power of vision. It was not a rational, intellectual or discursive process, but an experiential, apocalyptic revelation that drove these hermeneutics. Historically, Kabbalah is perhaps the most obvious and approachable tradition to embrace anagogical hermeneutics. Prophetic Kabbalah asserted that one could only understand the meaning of prophetic writings by personally entering into the primary experience of prophetic vision. Only an experience of primary vision granted understand of the meanings hidden within the prophetic and sacred texts of the Torah. Of course it was understood in Kabbalistic tradition that few men were blessed to reach such an exalted threshold of vision. But in every age some did. (This is a complex line of discussion. In addition to the prophetic aspect of Kabbalah, their developed philosophical and theosophical manifestations of Kabbalah in the fourteenth through seventeenth centuries that were more intellectually speculative and less primarily centered on pursuit of prophetic vision. I direct those interested to the extensive writings of Gershom Scholem and Moshe Idel.)

The Gnostic hermeneutics of the second century was anagogical in the same sense: through imaginative vision pseudepigraphical accounts were authored and myths were "remembered". Apocalyptic Gnostic writings were granted authority within their own community not by virtue of their historical provenance, but by the perceived primacy of their source, the prophetic imagination. This is the conundrum presented by the vision tradition that so infuriated more rational and prosaic minds in the second century: when does vision transform into immutable text, where does revelation stop, and dogma begin? Or to use the terms of the sociologist Max Weber, how and when is charisma institutionalized?

I suggest that at a very early stage in the development of the Christian tradition there were disciples who gave primacy to anagogical hermeneutics – a hermeneutics I choose to call "the hermeneutics of vision". In my comments above I have briefly indicated evidences that might

suggest existence of a visionary hermeneutics within the early Jesus movement. I further suggest these hermeneutics of vision persisted as an accepted form of tradition into the second century and was organically linked to development of what later was termed Gnosticism. Within Jewish culture, it found independent early expression in Merkabah mysticism and then a later and more general acknowledgment in Kabbalah.

It is my opinion that the Gospel of Thomas represents an early ramus of this tradition – a tradition which predated Jesus and flourished under his influence. This tradition is defined by its hermeneutics: Only one who understands the method of interpretation will understand the message. It is a psychological paradox: the message is the method; the method is vision – a perceptive, spiritually uplifted, visionary encounter with the message. The Words of the Living Jesus presented in Thomas became doorways to an experience of knowing. Implicitly and explicitly, they demand from their interpreter anagogical hermeneutics – a technique of interpretation vouchsafed by vision. This argument does not date the origins of Thomas into a second century "Gnostic milieu" but rather asserts the hermeneutics of vision that engendered Gnostic Christianity was taking form around Jesus at a very early date.

The vitality inherent in these imputed visionary hermeneutics might suggest inevitable instability in the textual forms of the logion of Thomas. But here an important distinction must be made visionary mutability of a text's meaning does not necessarily demand redaction of the conveyed verbal forms of the text – indeed, quite the contrary. It was the interpreter who was to be changed by the text, and not the text that needed to be change by the interpreter! The words of the logion are a doorway to visions of meaning. By passage through that door the interpreter met radical transformation: "he will not taste death". A tradition of visionary hermeneutics might actually tend to preserve the integrity of a text more faithfully than did traditions of textual transmission focused on literal, moral or allegorical interpretation. By anagogically placing meaning above the concreteness of words, there was arguably less motive for a redactor familiar with anagogical tradition to reform the text in order to achieve conformity with literal (and temporally mutable) dogmatic demands. I suggest for this reason that the synoptic tradition was probably less stable within its provenances than were the logion of Thomas within their lineage of transmission. Within the vision tradition, the words of the Living Jesus were endowed with a spiritual or magical potential – they had intrinsic transformative power.
Secular discussions of Thomas usually become mired in moral, literal and allegorical techniques of interpretation, accompanied by their sociological congeners. The *hermeneus* who will meet the challenge of the Gospel of Thomas' incipit needs enlist another type of hermeneutic technique – a technique hidden and obvious, ancient and modern, simple and complex. Unfortunately our human record documents well that this technique avails only those who have ears attuned to hear it. Without the grace of that gift, the hermeneutics of vision is an obscure and meaningless concept.

http://www.gnosis.org/naghamm/gth_hermen.htm

https://www.youtube.com/watch?feature=player_embedded&v=iJEi79Lj0Ic

https://www.youtube.com/watch?feature=player_embedded&v=-t2gzOCSHRk

View: https://www.youtube.com/watch?feature=player_embedded&v=KDPBMfC5jKs

View: https://www.youtube.com/watch?feature=player_embedded&v=24jmPeN9jbo

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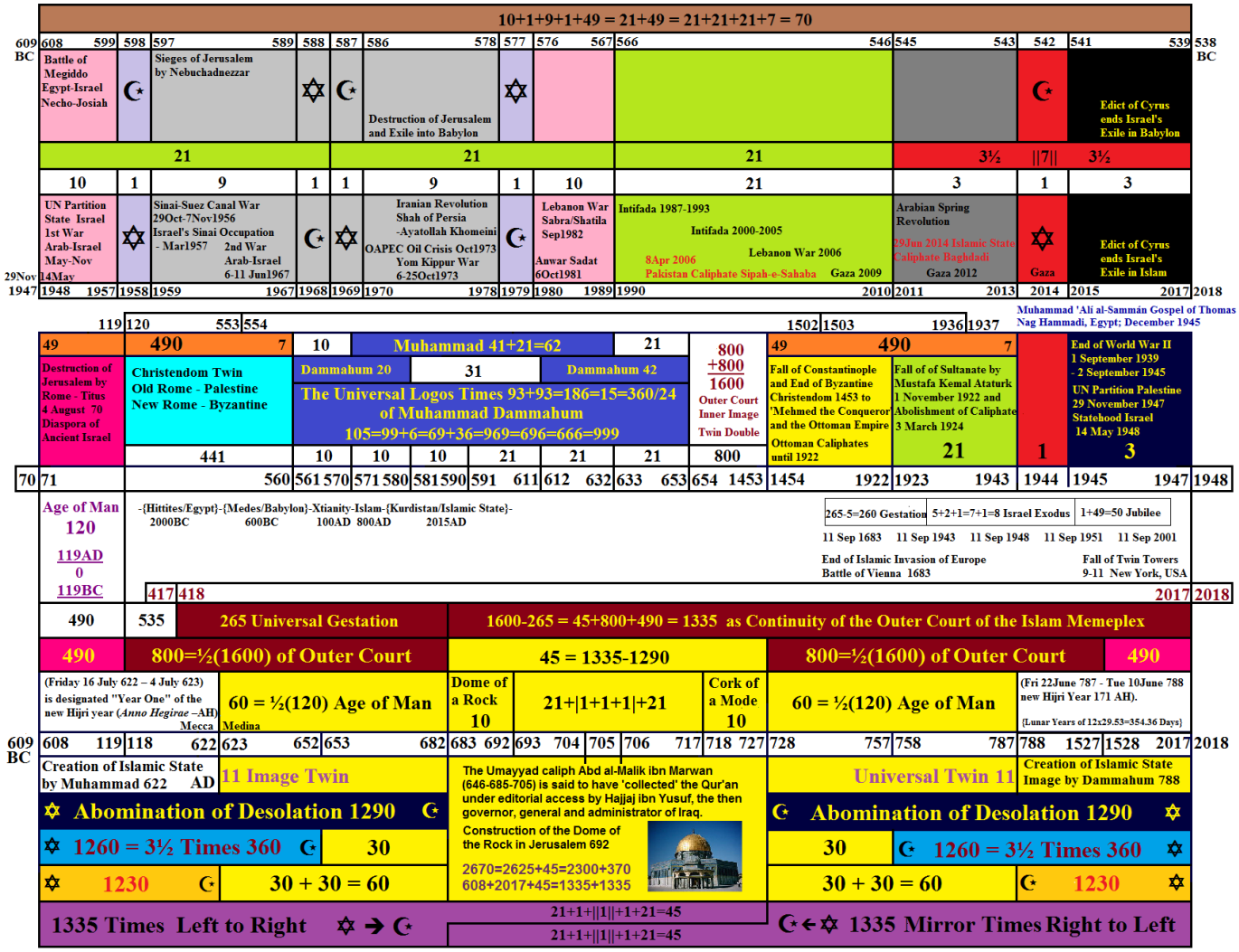
View: https://www.youtube.com/watch?feature=player_embedded&v=RQ8C-qe3qSM

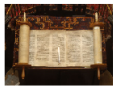
Israel's 70-Year Captivity in Islam 1947/1948 - 2017/2018

Allah's Sword of Muhammad ||Mirror of the Universal Twin Logos|| Dammahum's Words of Ababa

Israel's 70-Year Captivity in Babylon 609BC - 538BC



The Lion of Egypt	Muhammad 622–632	Abu Bakr 632–634	Muawiya I ibn Abu Sufyan 661–680	1st Kingdom Egypt	Mountain Head Horn Fallen King of the Leopard's Lion Plucked Eagle-Man
The Bear of Persia	Founder	Umar 634–644	Yazid I ibn Muawiyah 680–683	2nd Kingdom Assyria	Mountain Head Horn Fallen King of the Leopard's Feet of a Bear
The Leopard of Greece		Uthman 644–656	Muawiya II ibn Yazid 683–684	3rd Kingdom Babylon	Mountain Head Horn Fallen King of the Leopard's 1st Wing's Mouth of a Lion
The Iron of Rome		Ali 656–661	Marwan I ibn al-Hakam 684–685	4th Kingdom Persia	Mountain Head Horn Fallen King of the Leopard's 2nd Wing of a Dragon
		Rashidun Caliphs {Shiah & Sunni}	Abd al-Malik ibn Marwan 685–705	5th Kingdom Greece	Mountain Head Horn Fallen King of the Leopard's 3rd Wing
		ωα The Islamic Bible ωα	al-Walid I ibn Abd al-Malik 705–715	6th Kingdom Rome	Mountain Head Horn Fallen King Is of the Leopard's 4th Wing
			Sulayman ibn Abd al-Malik 715–717	7th Kingdom Islam	Mountain Head Horn Wounded King Come of the Leopard's 1st Head
			Umar ibn Abd al-Aziz 717–720	8th Head Was Is Come Horn 1st Rib and 8th King Swallowed by 11th Horn of the Leopard's 2nd Head	
			Yazid II ibn Abd al-Malik 720–724	9th Horn 2nd Rib and 9th King Swallowed by 11th Horn of the Leopard's 3rd Head	
			Hisham ibn Abd al-Malik 724–743	10th Horn 3rd Rib and 10th King Swallowed by 11th Horn of the Leopard's 4th Head	
			Successors	11th Horn of the Leopard as the Iron - Toothed Man of the Dragon of Malis	
			Umayyad Caliphs {Sunni Only}		



Genesis – Daniel – Revelation
Torah – Qur'an – Bible

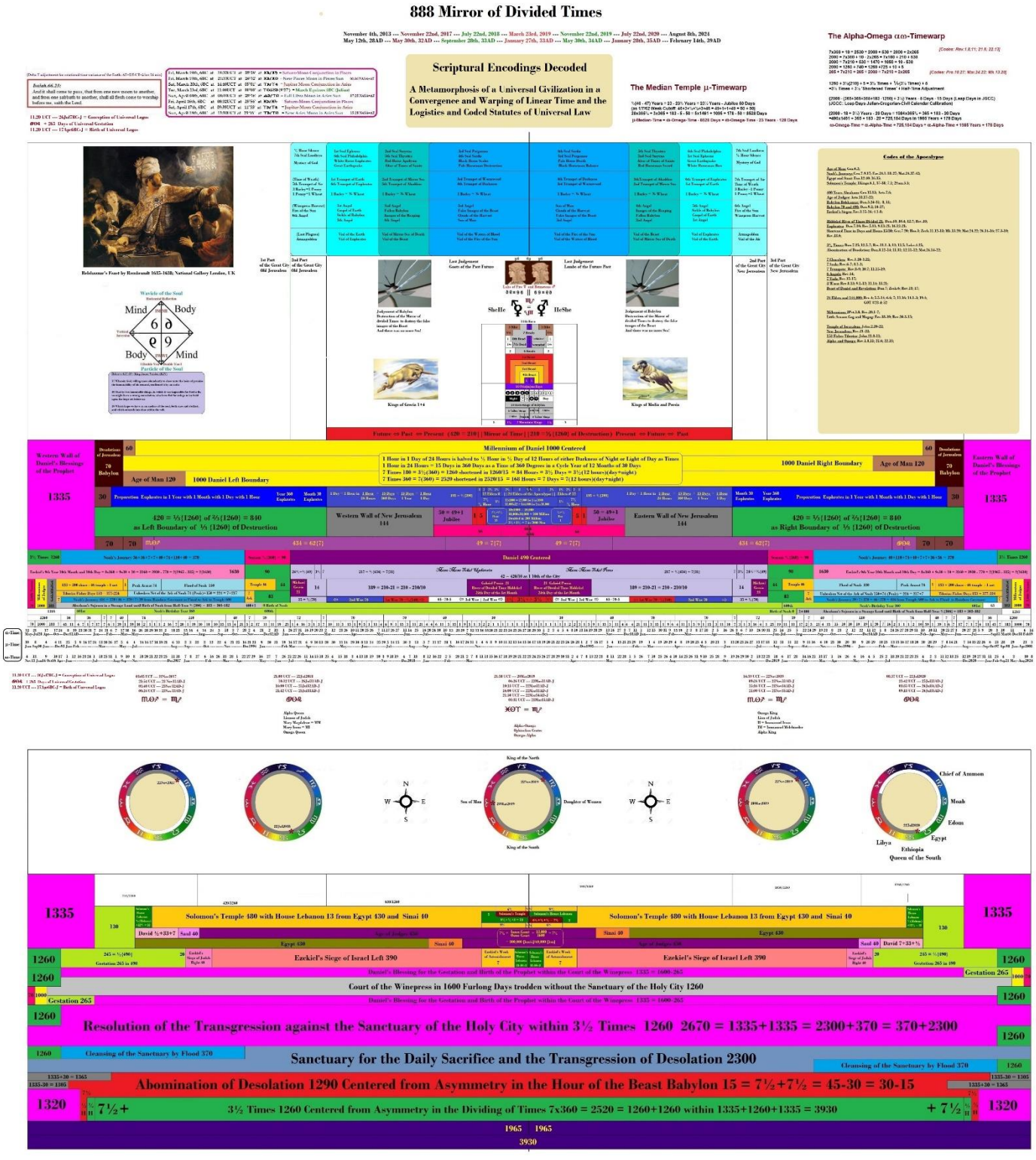
Prophet of the Earth of the Memeplex Dragon of Islam

Beast of the Revelatory Sea Mirror

Image Prophet of the Heart of the Memeplex Whore of Babylon

ALLAH-34-43-ONE-3+13-ABABA-7 MUHAMMAD-DAMMAHUM-74-SUSEJESUS-74-47-ISAIAH-MALACHI-JOHN-11

December 14th, 2015 – Council of Nuban



https://www.cosmosdawn.net/forum/threads/the-temple-of-the-new-jerusalem.1591/page-9#post-17416

December 3, 2015

The Logic of Islamic Intolerance

By Raymond Ibrahim

A sermon delivered by popular Saudi Sheikh Muhammad Salih al-Munajjid clearly demonstrates why Western secular relativists and multiculturalists -- who currently dominate media, academia, and politics -- are incapable of understanding, much less responding to, the logic of Islamic intolerance.

During his sermon, al-Munajjid said that "some [Muslim] hypocrites" wonder why it is that "we [Muslims] don't permit them [Western people] to build churches, even though they allow mosques to be built." The Saudi sheikh responded by saying that any Muslim who thinks this way is "ignorant" and

…wants to equate between right and wrong, between Islam and *kufr* [non-Islam], monotheism and *shirk* [polytheism], and gives to each side equal weight, and wants to compare this with that, and he asks: "Why don't we build them churches like they build us mosques? So we allow them this in return for that?" Do you want another other than Allah to be worshiped? Do you equate between right and wrong? Are Zoroastrian fire temples, Jewish temples, Christian churches, monks' monasteries, and Buddhist and Hindu temples, equal to you with the houses of Allah and mosques? So you compare this with that? And you equate this with that? Oh! Unbelievable, for he who equates between Islam and *kufr* [non-Islam], and Allah said: "Whoever desires a religion other than Islam, never will it be accepted from him, and in the Hereafter he will be among the losers" (Koran 3:85). And Prophet Muhamad said: "By Him in whose hand is the life of Muhamad (By Allah) he who amongst the Jews or Christians hears about me, but does not affirm his belief in that which I have been sent, and dies in his state (of disbelief), he shall be of the residents of Hellfire."

What's interesting about the sheikh's zealous diatribe is that, although "intolerant" from a Western perspective, it is, in fact, quite logically consistent and reveals the wide gap between Islamic rationalism and Western fantasy (despite how oxymoronic this dichotomy might sound).

If, as Munajjid points out, a Muslim truly believes that Islam is the only true religion, and that Muhammad is its prophet, why would he allow that which is false (and thus corrupt, cancerous, misleading, etc.) to exist alongside it? Such gestures of "tolerance" would be tantamount to a Muslim who "wants to equate between right and wrong," as the sheikh correctly deplores.

Indeed, not only does Islam, like traditional Christianity, assert that all other religions

are wrong, but under Islamic law, Hindus, and Buddhists are so misguided that they must be warred against until they either accept the "truth," that is, converting to Islam, or else being executed (Koran 9:5). As for the so-called "people of the book" -- Jews and Christians -- they may practice their religions, but only after being subdued (Koran 9:29) and barred from building or renovating churches and synagogues and a host of other debilitations that keep their (false) religious practices and symbols (Bibles, crosses, etc.) suppressed and out of sight.

From an Islamic paradigm -- where Allah is the true god and Muhammad his final messenger -- "intolerance" for other religions is logical and difficult to condemn. The "altruistic" aspect of Islamic "intolerance" is especially important. If you truly believe that there is only one religion that leads to paradise and averts damnation, is it not altruistic to share it with humanity, rather than hypocritically maintaining that all religions lead to God and truth?
After blasting the concept of interfaith dialogue as beyond futile, since "what is false is false -- even if a billion individuals agree to it; and truth is truth -- even if only one who has submitted [a Muslim] holds on to it," the late Osama bin Laden once wrote that "Battle, animosity, and hatred -- directed from the Muslim to the infidel -- is the foundation of our religion. And we consider this a justice and kindness to them" (*The Al Qaeda Reader*, pgs. 42-43).

Note the altruistic justification: It is a "justice and kindness" to wage jihad on non-Muslims in the hopes that they convert to Islam. According to this logic, jihadis will always be as the "good guys" -- meaning that terrorism, extortion, sex-jihad, etc., will continue to be rationalized away as ugly but necessary means to altruistic ends: the empowerment of, and eventual world conversion to, Islam.

All of this logic is alien to postmodern Western epistemology, which takes for granted that a) there are no objective "truths," certainly not in the field of theology, and that b) religion's ultimate purpose is to make this life as peaceful and pleasant as possible (hence why "interfaith dialogue" in the West is not about determining the truth -- which doesn't exist anyway -- but finding and highlighting otherwise superficial commonalities between different religions so they can all get along in the now).

The net result of all this? On the one hand, Muslims, who believe in truth -- that is, in the teachings of Islam -- will continue attacking the "false," that is, everything and everyone un-Islamic. And no matter how violent, Islamic jihad -- terrorism -- will always be exonerated in Muslim eyes as fundamentally "altruistic." On the other hand, Western secularists and multiculturalists, who believe in nothing and deem all cultures and religions equal, will continue to respect Islam and empower Muslims, convinced that terrorism is an un-Islamic aberration destined to go away -- that is,

they will continue disbelieving their own eyes. Such is the offspring of that unholy union between Islamic logic and Western fallacy.

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