

THE CHOSEN PEOPLE OF THE DEMIURGE - I

Cro-Magnon Man

Neanderthal Man

The 'chosen people' of the demiurge were hybrids (mixed-race) - the result of miscegenation - interbreeding - between the Cro-Magnons and the Neanderthals and less evolved primates.

These new races, in which the Neanderthal traits dominated, were 'lower hybrid races' - the non-Aryan races - and were designated by us - (the Æons) - as 'the creation of a lesser god' - the lesser 'god' being the Archon Demiourgós.

The Archon Demiourgós (δημιουργός), on the completion of his work of imitation ('mimesis' - making poor copies of the ineffable 'Forms') became blinded by arrogance.

Neanderthal and Cro-Magnon Girl

Aryan Man

He announced to his sentient creatures, the miscegenated hybrids - his 'chosen race' -

'Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God' (Exod. 34:14).

There were many hybrid races as a result of this miscegenation.

Miscegenation (Latin *miscere* "to mix" + *genus* "kind") is the mixing of different racial groups through marriage, cohabitation, sexual relations, and procreation. The term miscegenation has been used since the 19th century to refer to interracial marriage and interracial sexual relations, and more generally to the process of racial admixture, which has taken place since ancient history. Historically, the term has been used in the context of laws banning interracial marriage and sex, known as anti-miscegenation laws.

The most developed (in the sense of 'cunning') of these miscegenated lower races were the Semitic peoples, and it was this group that the Archon Demiurge chose in order to set his will over his new 'creation' - and therefore they became known to themselves, and other races, as the 'chosen people'.

The true 'chosen people', of course, were the Aryan people - the 'true blood' descendants of the Cro-Magnons - who were the physical, sentient descendants of the great Æons.

Modern DNA evidence has provided evidence that the world's Jews have a common ancestral lineage in the Levant, which can be traced to a common ancestral population that inhabited the Middle East.

DNA results indicate that the Jews have had a high percentage of marriage within their community; in contrast to a low percentage of interfaith marriages (as low as 0.5% per generation).

This indicates that there is a distinct racial group of Semitic people.

The Shasu

Shasu

Shasu is an Egyptian word for semitic-speaking pastoral cattle nomads who lived in the Levant from what was known, to human history, as the late 'Bronze Age' to the 'Early Iron Age' or 'Third Intermediate Period' of Egyptian history.

These peoples of the Demiourgós were organized in clans, under tribal chieftain, and were described by those around them as lawless brigands, active from the Jezreel Valley to Ashkelon and the Sinai.

The name evolved from a transliteration of the Egyptian word š3sw, meaning "those who move on foot", into the term for Bedouin-type wanderers.

The term first originated in an ancient list of peoples in Transjordan.

It is used in a list of enemies of Egypt inscribed on column bases at the temple of Soleb built by the Pharaoh Amenhotep III.

Copied later by either Pharaoh Seti I and Pharaoh Ramesses II at Amarah-West, the list mentions six groups of Shashu: the Shasu of S'rr, the Shasu of Lbn, the Shasu of Sm't, the Shasu of Wrbr, the Shasu of Yhw, and the Shasu of Pysps.

"Shasu of Yhw"

Mount Seir - Jebel Madhbah

Regarding the "Shasu of Yhw," the hieroglyphic rendering corresponds very precisely to the Hebrew 'Tetragrammaton' יהוה (YHWH), or Yahweh, and antedates the hitherto oldest occurrence of that name - on the Moabite Stone - by over five hundred years.

The demonym 'Israel', recorded on the Merneptah Stele, (see below), refers to a Shasu enclave, since later Jewish tradition portrays Yahweh "coming forth from Se'ir" (where there is a Semetic 'High Place).

The Shasu, originally from Moab and northern Edom, went on to form a major element in the amalgam that was to constitute the racial entity 'Israel', which was protected and guided by the Archon Demiurge.

It was this racial group which later established the Kingdom of Israel.

The Merneptah Stele - also known as the 'Israel Stele' or 'Victory Stele of Merneptah' - is an inscription by the Ancient Egyptian king Merneptah (reign:1213 to 1203 BC) discovered by Flinders Petrie in 1896 at Thebes, and now housed in the Egyptian Museum in Cairo. The text is largely an account of Merneptah's victory over the Libyans and their allies, but the last few lines deal with a separate campaign in Canaan, then part of Egypt's imperial possessions, and include the first probable instance of the name "Israel" in the historical record.

עבריים or עבריים, - Hebrews 'Ibrîm, 'Ibriyyîm - is an ethnonym used in the Tanakh.

It is synonymous with the Semitic Israelites, especially in the pre-monarchic period when they were still nomadic, but may also be used in a wider sense, referring to the group known as 'Shasu of Yhw' (see above).

'Habiru' or 'Apiru' was the name given by various Sumerian, Egyptian, Akkadian, Hittite, Mitanni, and Ugaritic sources (dated, roughly, between 1800 BC and 1100 BC) to a racial group living as nomadic invaders in areas of the Fertile Crescent, from North-eastern Mesopotamia and Iran to the borders of Egypt in Canaan.

These people can be identified by the wall-paintings and reliefs, depicting them as racially Semitic, and the name 'Habiru' is obviously taken from the word which the Hebrews used to describe themselves.

Significantly, these 'Habiru' are variously described as nomadic or semi-nomadic, rebels, outlaws, raiders, servants, slaves, migrant labourers, etc.

The names 'Habiru' and 'Apiru' are also used in Akkadian cuneiform texts.

The corresponding name in the Egyptian script appears to be Ḥpr.w, pronounced 'Apiru' (W, or u-vowel "quail-chick" being used as the Egyptian plural suffix).

In Mesopotamian records they are also identified by the Sumerian logogram SA.GAZ.

The name 'Habiru' was also found in the 'Amarna Letters', which again include many names of Canaanite peoples written in Akkadian.

Amarna Letters

The Amarna letters (sometimes Amarna correspondence or Amarna tablets) archive, on clay tablets, mostly diplomatic correspondence between the Egyptian administration and its representatives in Canaan and Amurru during the New Kingdom. The letters were found in Upper Egypt at Amarna, the modern name for the Egyptian capital of Akhetaten (el-Amarna), founded by Pharaoh Akhenaten (1350s – 1330s BC) during the Eighteenth dynasty of Egypt. The Amarna letters are unusual in Egyptological research, because they are mostly written in Akkadian cuneiform, the writing system of ancient Mesopotamia, rather than in hieroglyphic, hieratic or demotic script normally used in ancient Egypt. The correspondence spans a period of at most thirty years.

The Amarna letters were written to Egyptian pharaohs in the 14th century BC, and document a time of unrest in Canaan that goes back before the battle of Kadesh, to the time of Pharaoh Thutmose I.

Though such letters are found throughout most of the Fertile Crescent, the arc of civilization extending from the Tigris-Euphrates river basins over to the Mediterranean littoral, and down through the Nile Valley during the Second Millennium, the principal area of historical interest is in their engagement with Egypt.

Amenhotep III

Akhenaten

A number of what are known as the 'Amarna letters' - sent to Pharaohs Amenhotep III, Akhenaten (Amenhotep IV) and, briefly, his two successors, from vassal kings in Canaan and Syria in the 14th century BC - mention the "Habiru".

These letters, written by Canaanite scribes in the cuneiform-based Akkadian language, complain about attacks by armed groups who were willing to fight and plunder on any side of the local wars in exchange for equipment, provisions, and quarters.

These people are the "Habiru".

The Creation of a 'Chosen People'

The Archon Demiurge taught his 'chosen people' to trace their origin to Abraham, who supposedly established the belief among certain Semitic groups that there was only one God, the supposed creator of the universe - who was referred to as El.

The bull was symbolic to El

'Ēl (written aleph-lamed, e.g. Ugaritic: 𐎎𐎗 , Hebrew: אל , Arabic: إل or اله , cognate to Akkadian: *ilu*) is a Northwest Semitic word meaning "deity" or god.

In the Canaanite religion, or Levantine religion as a whole, El or Il was a god also known as the 'Father of Humankind', and all of creatures, and in some traditions, the husband of the Goddess Asherah, as recorded in the clay tablets of Ugarit. The bull was symbolic to El. He may have been a desert god at some point.

In the תנ"ך (Tanakh - the canon of the Hebrew Bible - also known as the Masoretic Text or Miqra), אֱלֹהִים ('*elōhîm*) is the normal word for a God. The theological position of the Tanakh is that the names *Ēl* and '*Ēlōhîm*, when used in the singular to mean the supreme and active 'God', refer to the same being as does the name, Yahweh. All three refer to the one supreme God who is the God of Israel, beside whom other Gods are supposed to be either non-existent or insignificant. Whether this was a longstanding belief or a relatively new one has long been the subject of inconclusive scholarly debate about the prehistory of the sources of the Tanakh and about the prehistory of Israelite religion. YHVH says in Exodus 6:2–3:

'I revealed myself to Abraham, to Isaac, and to Jacob as *Ēl Shaddāi*, but was not known to them by my name, Yahweh.'

Abraham, his son יִצְחָק (Yitshak - Isaac), and grandson יַעֲקֹב (Jacob - Israel), were held to be the patriarchs of the Israelites.

All three patriarchs were said to have lived in the Land of Canaan, that later came to be known as the Land of Israel.

They, and their wives, were buried in the מערת המכפלה (Me'arat ha-Machpela), the 'Tomb of the Patriarchs', in Hebron

According to the Hebrew Bible אַבְרָהָם (Abraham) was born in the Sumerian city of Ur Kaśdim in Mesopotamia, and migrated to Canaan (commonly known as the Land of Israel) with his family.

Ur of the Chaldees

אַבְרָהָם Abraham (אַבְרָהָם Arabic: إبراهيم 'Ibrāhīm), originally Abram, is the first of the three Patriarchs of Israel whose story is told in chapters 11–25 of the Book of Genesis.

Abraham leaves Ur of the Chaldees

Abram was called by God to leave his father Terah's house and native land of Mesopotamia, in return for a new land, family, and inheritance in Canaan, the so-called 'promised land'. Threats to the covenant arose – difficulties in producing an heir, the threat of bondage in Egypt, of lack of fear of God – but all were overcome and the covenant was established. After the death, and burial of his wife, Sarah, in the grave that he purchased in Hebron, Abraham arranged for the marriage of Isaac to a woman from his own people. Abraham later married a woman called Keturah and had six more sons, before he died at the recorded age of 175 (?), and was buried by his sons Isaac and Ishmael. (Genesis 25:1–10)

The Bible's internal chronology places Abraham around 2000 BCE, but the stories in Genesis cannot be definitively related to the known history of that time.

This, of course, is a fantasy concocted by the Archon Demiurge, to give a sense of unity to the various 'mixed-race' Semitic tribes, who originated in Mesopotamia, and which constituted his 'chosen people'

The Israelites in Egypt

Moses

According to this fantasy, יַעֲקֹב (Ya'akov - Jacob) and his sons are forced by famine to go down into Egypt.

When they arrive they and their families are 70 in number, but within four generations they have increased to 600,000 men of fighting age, and the Pharaoh of Egypt, alarmed, first enslaves them and then orders the death of all male Hebrew children.

The 'God of Israel' (the Archon Demiurge calling himself יהוה Yaweh) revealed his name to מֹשֶׁה (Moshe - Moses), (who is described as a Hebrew of the tribe of Levi).

Moses leads the Israelites out of slavery, and into the desert, where יהוה (Yaweh) gives them their laws and, in return for Yaweh's guidance and protection, the Israelites agree to become 'his people'.

Hyksos and Egyptians

This story is, of course, an invention of the Archon Demiurge.

The sons of Jacob were never slaves in Egypt - rather they were marauding invaders (semi-nomadic, rebels, outlaws, raiders - see above), whom the Egyptians referred to as the Hyksos.

The Hyksos (Egyptian heqa khasewet, "foreign rulers or desert princes"; Greek Ὑκσῶς, Ὑξῶς, Arabic: الملوك الرعاة), shepherd kings) were a mixed-race Semitic people who took over the eastern Nile Delta, ending the thirteenth dynasty, and initiating the 'Second Intermediate Period' of ancient Egypt.

The Hyksos first appeared in Egypt c.1800 BC, during the eleventh dynasty, began their climb to power in the thirteenth dynasty, and came out of the second intermediate period in control of Avaris and the Egyptian Delta.

Negro soldiers fighting for the Hyksos

By the fifteenth dynasty, they ruled Lower Egypt, and at the end of the seventeenth dynasty, they were expelled (c.1560 BC) - reflected in the legend of the Exodus..

The historian Josephus states correctly that the Hyksos were in fact the 'Children of Jacob' (Jews) who joined his son Joseph to escape the famine in the land of Canaan in the book of Exodus.

Interestingly, the Hyksos included Negro soldiers (Nubians) in their armies when fighting the native Egyptians.

The origin of the term "Hyksos" derives from the Egyptian expression heka khasewet ("rulers of foreign lands"), used in Egyptian texts such as the 'Turin King List' to describe the rulers of neighbouring lands.

This expression begins to appear as early as the late Old Kingdom in Egypt, referring to various Nubian (Negroid) chieftains, and as early as the Middle Kingdom, referring to the Semitic chieftains of Mesopotamia and Canaan..

Kamose, the last Pharaoh of the Theban 17th Dynasty, refers to Apophis, leader of the Hyksos, as a "Chieftain of Retjenu (i.e., Canaan)" in a stela that implies a Semitic Canaanite background for this Hyksos king.

The Hyksos kingdom was centred in the eastern Nile Delta and Middle Egypt, and was limited in size, never extending south into Upper Egypt, which was under the control of Theban-based rulers.

Hyksos relations with the south seem, to have been mainly of a commercial nature, although Theban princes appear to have recognized the Hyksos rulers, and may possibly have provided them with tribute for a period.

The Hyksos Fifteenth Dynasty rulers established their capital and seat of government at Avaris in the area that was referred to in the תַּנְיָן (Tanakh - the canon of the Hebrew Bible - also known as the Masoretic Text or Miqra), as 'Goshen'.

Avaris - Goshen

אֶרֶץ גּוֹשֶׁן or אֶרֶץ גֹּשֶׁן (The Land of Goshen (Hebrew: Eretz Gošēn) is named in the Bible as the place in Egypt given to the Hebrews by the Pharaoh of Joseph (Genesis 45:9 - 10), and the land from which they later left Egypt at the time of the Exodus. It was located in the eastern Delta. Goshen has been identified as the 20th Nome (Province) of Egypt, located in the eastern Delta, and known as "Gesem" or "Kesem" during the Twenty-sixth dynasty of Egypt (672-525 BC). It covered the western end of the Wadi Tumilat, the eastern end being the district of Succoth, which had Avaris as its main town, extended north as far as Piramesse (the "land of Rameses"), and included both crop land and grazing land.

The rule of these kings overlaps with that of the native Egyptian Pharaohs of the 16th and 17th dynasties of Egypt, better known as the 'Second Intermediate Period'.

The first Pharaoh of the 18th dynasty, Ahmose I, finally expelled the Hyksos from their last holdout at Sharuhēn in Gaza by the 16th year of his reign.

The Demiurge

Incarnated as Seth

Because they had no advanced social traditions of their own, the Hyksos used Egyptian titles associated with traditional Egyptian kingship, and took the Egyptian god Seth to represent their own deity יהוה (YHWH).

THE ARCHON SETH

Set (also spelled Setesh, Sutekh, Setekh, or Suty) was the incarnated δῆμιουργός (Archon Demiurge), whom the Jews called 'Yaweh'.

The meaning of the name Seth is unknown, thought to have been originally pronounced *Sūtaḥ based on the occurrence of his name in Egyptian hieroglyphs (swtḥ), and his later mention in the Coptic documents with the name Sēt.

His purpose was to disrupt the work of the Aeons.

The Ancient Egyptians, not understanding the differentiation between the Aeons and the Archon Demiurge, believed the Archon to be a 'god' (neter) of the desert, storms, and foreigners.

In later myths he was also the 'god' of darkness, and chaos.

In Ancient Greek, the 'god's' name was given as Seth.

For the Egyptians, Set, who was worshipped exclusively, represented a manifestation of evil.

During the Second Intermediate Period, the Hyksos chose Set, originally Upper Egypt's chief god, the god of foreigners and the god they found most similar to their own chief god, as their patron.

The Hyksos King Apophis is recorded as worshipping Set in a monolatric way: 'He chose for his Lord the god Seth. He didn't worship any other deity in the whole land except Seth.'

- Papyrus Sallier 1 (Apophis and Sekenenre), 1.2-3, ed. Gardiner 1932

THE HYKSOS AS INVADERS

In spite of the prosperity that the stable political situation brought to the land, the native Egyptians continued to view the Hyksos as non-Egyptian "invaders."

When the Semitic Hyksos were eventually driven out of Egypt, all traces of their occupation were erased.

Edward Poynter - 'Israel in Egypt' - 1867

No accounts survive recording the history of the period from the Hyksos perspective except the legend that they were enslaved by the Egyptians, and freed by the combined actions of Moses, and his 'god' Yaweh.

There are, however, detailed accounts from the native Egyptians who evicted the occupiers, in this case the rulers of the Eighteenth Dynasty, who were the direct successor of the Theban Seventeenth Dynasty.

The historian Manetho wrote that -

'By main force they overpowered the rulers of the land. They then burned our cities ruthlessly, razed to the ground the temples of gods... Finally, they appointed as king one of their number. He had his seat at Memphis, levying tribute from Upper and Lower Egypt and leaving garrisons behind in the most advantageous positions.'

Most significantly the Hyksos had no culture of their own and, like parasites, derived their social structures, art, architecture, and all aspects of civilised life from their host country.

This is a phenomena that was repeated in every country which the descendants of the Semitic Hyksos either over-ran or settled.

THE JEWISH LAW

Scroll of the Law

In order to set his 'chosen people' apart from the other hybrid, mixed-race groups, and to instil in them a sense of separation and discipline, the Archon Demiurge gave them not culture, but law, in the form of detailed regulations affecting every aspect of their lives.

Ark of the Covenant

Using the alphabets which had been taught to the higher races by the Æons, these laws and regulations were woven into a narrative which described how the Semites had been 'created' by the Archon Demiurge - who now called himself 'Yaweh'.

In order to maintain contact with his 'chosen people' the Archon Demiurge gave the Jewish priesthood a device which was contained in a specially constructed container.

This device was called in Jewish scriptures the אָרוֹן הַבְּרִית (the Ark of the Covenant - covenant here meaning the link between Yaweh and his 'chosen people').

However, because the 'chosen people' had no culture, and no art, the design of this device was based on Egyptian models.

The 'god' יהוה (Yahweh), prior to taking on wholly monotheistic attributes in the 6th century BCE, was a part of the Canaanite pantheon in the pre-Babylonian captivity period.

Archaeological evidence reveals that during this time period the Israelites were a group of Semetic Canaanite people.

El. Asherah

Yahweh was seen as a war god, and equated with El. Asherah, who was often seen as El's consort, has been described as a consort of Yahweh in numerous inscriptions.

The name Yahwi may be found in some male Amorite names.

Yahu may be found in a place name.

The earliest known occurrence of the name "Yahu" is its inclusion of the name "the land of Shasu-yiw" in a list of Egyptian place names found in the temple of Amon at Soleb, from the time of Pharaoh Amenhotep III (1402-1363 BCE).

The place name appears to be associated with Asiatic nomads in the 14th to 13th centuries BCE.

Ramesses II

A later mention from the era of Pharaoh Ramesses II (c. 1303 BCE – 1213 BCE) associates Yahu with Mount Seir. From this, it is generally supposed that this Yahu refers to a place in the area of Moab and Edom. Whether the god was named after the place, or the place named after the god, is undecided.

Early worship of 'Yahweh' likely originated in southern Canaan during the Late Bronze Age. It is probable that Yahu or 'Yahweh' was worshipped in southern Canaan (Edom, Moab, Midian) from the 14th century BC, and that this cult was transmitted northwards due to the Kenites.

It is assumed that Moses was a historical Midianite who brought the cult of 'Yahweh' north to Israel.

Moses and Jethro in Midian

This idea is based on an old tradition (recorded in Judges 1:16, 4:11) that Moses' father-in-law was a Midianite priest of 'Yahweh', as it were preserving a memory of the Midianite origin of the god. The oldest West Semitic attestation of the name (outside of biblical evidence) is the inscription of the victory stela erected by Mesha, king of Moab, in the 9th century BC.

Ba'al - בעל

In this inscription, 'Yahweh' is not presented as a Moabite deity. Mesha rather records how he defeated Israel, and plundered the temple of 'Yahweh', presenting the spoils to his own god, Chemosh. The direct competition of 'Yahweh' with Baal is depicted in the narrative of Elijah in the 'Books of Kings'. Ba'al (Biblical Hebrew בעל, usually spelled Baal in English) is a Northwest Semitic title, and honorific, meaning "master" or "lord" that is used for various gods who were patrons of cities in the Levant and Asia Minor, cognate to Akkadian Bēlu. Ba'al can refer to any god and even to human officials. In some texts it is used for Hadad, a god of the rain, thunder, fertility and agriculture, and the lord of Heaven. Since only priests were allowed to utter his divine name, Hadad, Ba'al was commonly used. Nevertheless, few if any Biblical uses of "Ba'al" refer to Hadad, the lord over the assembly of gods on the holy mount of Heaven, but rather refer to any number of local spirit-deities worshipped as cult images, each called ba'al and regarded in the Hebrew Bible in that context as a "false god". At first the name Ba'al was used by the Jews for their 'god' without discrimination, but as the struggle between the two religions developed, the name Ba'al was given up in Judaism

'Yahweh' or Yahu appears in many Hebrew Bible theophoric names, including Elijah itself, which translates to "my god is Yahu", besides other names such as Yesha'yahu "Yahu saved", Yeshua (Jesus) "Yahweh's Salvation", or Yahu-haz "Yahu held", and others found in the early Jewish Elephantine papyri.

THE CHOSEN PEOPLE OF THE DEMIURGE - II

Thus saith the Archon Demiurge - in all his arrogance -

'Behold, I have taught you statutes and judgements, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them; for this is your wisdom, and your understanding, in the sight of the nations, which shall hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day ?'

Having destroyed all the 'first-born' of Egypt - innocent or guilty, the so called 'chosen people' of the Archon Demiurge set out to 'acquire' a homeland.

It would be a 'homeland' which the evil demiurge would give to them - regardless of the rights of the original inhabitants.

Carrying their palladion, the Egyptian 'Ark' before them, this mob of 'nomadic rebels, outlaws, raiders, slaves, migrant labourers' made their way across the Sinai to 'Jebel esh-Shera' (Se'ir), where the Archon Demiurge would give them the Law, and make with them a binding contract - so that they would serve him, and he would protect them from their enemies, - (something that, in the end, he quite obviously failed to do).

'Ārôn Habbārît (Ark of the Covenant)

The אָרוֹן הַבְּרִית 'Ārôn Habbārît (Ark of the Covenant), also known as the 'Ark of the Testimony', is a chest described in the Jewish 'Book of Exodus' as containing the 'Tablets of Stone' on which the 'Ten Commandments' were inscribed.

According to some traditional interpretations of the 'Book of Exodus', 'Book of Numbers', and the Christian 'Letter to the Hebrews', the Ark also contained Aaron's rod, a jar of manna and the first Torah scroll as supposedly written by Moses; however, the first of the 'Books of Kings' says that at the time of King Solomon, the Ark contained only the two 'Tablets of the Law'.

According to the 'Book of Exodus', the Ark was built at the command of God, in accordance with the instructions given to Moses on Mount Sinai.

God was said to have communicated with Moses "from between the two cherubim" on the Ark's cover.

The biblical account relates that about a year after the Israelites' exodus from Egypt, the Ark was created according to the pattern given to Moses by God when Israel was encamped at the foot of Mount Sinai.

Thereafter the gold plated, acacia chest was carried by the Levites some 2,000 cubits in advance of the people when on the march or before the Israelite army, the host of fighting men.

When the Ark was borne by Levites into the bed of the Jordan, the waters parted as God had parted the waters of the Red Sea, opening a pathway for the entire host to pass through (Josh. 3:15–16; 4:7–18).

The walls of the city of Jericho were shaken to the ground with no more than a shout from the army after the Ark of the Covenant was paraded round them for seven days by Levites.

Seven priests sounding seven trumpets of rams' horns (Josh. 6:4–20).

When carried, the Ark was always hidden under a large veil made of skins and blue cloth, always carefully concealed, even from the eyes of the priests and the Levites who carried it. There are no contemporary extra-biblical references to the Ark.

'Fertile Crescent'

The history of the Habiru, and their neighbours is mainly that of the area called the 'Fertile Crescent', and east coast of the Mediterranean Sea.

It begins among those people who occupied the area lying between the Nile, Tigris and the Euphrates rivers.

Surrounded by ancient seats of Æon inspired culture in Aryan Egypt and Babylonia, by the deserts of Arabia, and by the highlands of Asia Minor, the land of Canaan was a meeting place of civilizations.

The land was traversed by old-established trade routes and possessed important harbours on the Gulf of Aqaba and on the Mediterranean coast, the latter exposing it to the influence of other cultures of the Fertile Crescent.

According to the Jewish sacred writings, the writers of which were inspired by the Archon Demiurge, the Jews are descended from the ancient people of Israel who settled in the land of Canaan, located between the eastern coast of the Mediterranean Sea and the Jordan River. The Demiurge's 'chosen people' shared a lineage through their common ancestors, Abraham,

אַבְרָהָם (Abraham - Arabic: إبراهيم 'Ibrāhīm), originally Abram, is the first of the three Patriarchs of Israel whose story is told in chapters 11–25 of the Book of Genesis. According to these chapters, Abram was called by 'God' to leave his father Terah's house and native land of Mesopotamia in return for a new land, the so-called 'promised land'. Threats to the covenant arose – difficulties in producing an heir, the threat of bondage in Egypt, of lack of fear of God – but all were overcome and the covenant was established. After the death, and burial of his wife, Sarah, in the grave that he purchased in Hebron, Abraham arranged for the marriage of Isaac to a woman from his own people. Abraham later married a woman called Keturah and had six more sons, before he died at the recorded age of 175 (?), and was buried by his sons Isaac and Ishmael. (Genesis 25:1–10)

The Bible's internal chronology places Abraham around 2000 BCE, but the stories in Genesis cannot be definitively related to the known history of that time.

Abraham's son Isaac, and Isaac's son Jacob, were identified as Habiru (Hebrews), whose nomadic travels centred around Hebron somewhere between 1991 and 1706 BCE.

These Habiru supposedly consisted of twelve tribes, each descended from one of Jacob's twelve sons, Reuven, Shimon, Levi, Yehuda, Yissachar, Zevulun, Dan, Gad, Naftali, Asher, Yosef, and Benyamin.

Jacob and his twelve sons (in fact the Hyksos) were supposed to have left Canaan during a severe famine and settled in Goshen of northern Egypt.

Edward Poynter - 'Israel in Egypt' - 1867

While in Egypt the Demiurge asserted that the descendants were enslaved by the Egyptian government led by the Pharaoh.

After 400 years of slavery, YHWH, the God of Israel (in fact the Archon Demiurge - known at that time as Set), sent the Habiru prophet Moses, a man supposedly from the tribe of Levi, to release the 'chosen people' from Egyptian 'bondage'.

According to the later scriptures, the Habiru miraculously emigrated out of Egypt (an event known as the Exodus), and returned to what was claimed to be their ancestral homeland in Canaan.

This event marks the formation of Israel as a political nation in Canaan, in 1400 BCE.

On the way to Canaan (the Land of Milk and Honey) Moses leads the 'chosen people' to Jebel esh-Shera' (Se'ir), where the Archon Demiurge gives them the Law, and makes with them a binding contract (covenant) - so that they would serve him, and he would protect them from their enemies, - (something that, in the end, he quite obviously failed to do).

The demiurge's 'chosen people' then invaded Canaan in 1400 BCE under the command of general called Joshua.

After entering Canaan, portions of the land were given to each of the twelve tribes of Israel.

For several hundred years, what had been Canaan was organized into a confederacy of twelve tribes ruled by a series of Judges.

After the judges the Habiru living in Canaan were ruled by kings.

In 1000 BCE, the monarchy was established under Saul, and continued under King David and his son, Solomon.

During the reign of David, the already existing city of Jerusalem became the national and spiritual capital of the Habiru .

Solomon built the First Temple on Mount Moriah in Jerusalem.

The tribes, however, were fracturing politically.

Upon Solomon's death, a civil war erupted between the ten northern Israelite tribes, and the tribes of Judah (Simeon was absorbed into Judah) and Benjamin in the south.

The nation split into the Kingdom of Israel in the north, and the Kingdom of Judah in the south. Israel was conquered by the Assyrian ruler Tiglath-Pileser III in the 8th century BCE.

There is no commonly accepted historical record of the fate of the ten northern tribes, sometimes referred to as the Ten Lost Tribes of Israel, although speculation abounds.

The Canaanites

Canaan and the Canaanites are mentioned some 160 times in Habiru scripture, mostly in the 'Pentateuch' and the books of 'Joshua' and 'Judges'.

According to the scriptures inspired by the Archon Demiurge, Canaan first appears as one of Noah's grandsons, cursed with perpetual slavery because his father Ham had "looked upon" the drunk and naked Noah.

The Archon Demiurge later promises Canaan's land to Abraham, and eventually delivers it to the Habiru.

The curse upon Canaan was imposed by the biblical patriarch Noah. The relevant narrative occurs in the 'Book of Genesis' and concerns Noah's drunkenness and the accompanying shameful act perpetrated by his son Ham the father of Canaan (Gen. 9:20–27). The controversies raised by this story regarding the nature of Ham's transgression, and the question of why Noah cursed Canaan when Ham had sinned, have been debated for over two thousand years. The story's objective was to justify the subjection of the Canaanites to the Israelites.

The curse on Canaan, invoked in response to an act of moral depravity, is the first intimation of the theme of the corruption of the Canaanites, which is given as the justification for their being dispossessed of their land, and for the transfer of that land to the descendants of Abraham.

Joshua Enters Canaan

The Habiru scriptures lists borders for the land of Canaan.

'Numbers 34:2' includes the phrase "the land of Canaan as defined by its borders."

The borders are then delineated in Numbers 34:3–12'.

The term "Canaanites" in the Hebrew language is applied especially to the inhabitants of the lower regions, along the sea coast and on the shores of Jordan, as opposed to the inhabitants of the mountainous regions.

By the time of the Second Temple, "Canaanite" in Hebrew had come to be not an ethnic designation, so much as a general synonym for "merchant".

According to the Book of Jubilees, the Habiru conquest of Canaan, and the 'curse', are attributed to Canaan's steadfast refusal to join his elder brothers in Ham's allotment beyond the Nile, and instead "squatting" on the eastern shores of the Mediterranean, within the inheritance delineated for Shem.

The Ark Destroys the Enemies of the 'Chosen People'

One of the 613 mitzvot (precisely n. 596) prescribes that no inhabitants of the cities of six Canaanite nations, the same as mentioned in 7:1, minus the Girgashites, were to be left alive !

The strange fact about the relationship between the Cannanites and the Habiru was the fact that both groups were Semites.

The only difference between the two groups seems to be the fact that the 'Twelve Tribes' had been designated as the Archon Demiurge's 'chosen people' - and that the Demiurge had granted the land occupied by the Cannanites to the Habiru - which obviously meant that the Cannanites had to be eliminated.

The 613 commandments (Hebrew: תרי"ג מצוות: taryag mitzvot, "613 Mitzvot"; Biblical Hebrew: Mišwoth) is the number of mitzvot listed in the Torah, first codified by Rabbi Simlai in Talmud Makkot 23b.

These principles of Biblical law are sometimes called commandments (mitzvot), and referred to collectively as the "Law of Moses" (Torat Mosheh, תורת משה), "Mosaic Law," "Sinaitic Law," or simply "the Law". The word mitzvot is plural; singular is mitzvah.

THE CHOSEN PEOPLE OF THE DEMIURGE - III

THE JEWISH KINGDOM

Samuel's sons were dishonest and not trustworthy.

The leaders of the Israelites feared that it would be disastrous if his sons were to be judge over them, and requested that Samuel give them a king.

The Jewish people generally used the term "king," because they wanted to be like the other nations

Archon Demiurge, however, stated that only he could be their 'King', and that if they had a king (melech), like the other nations, it would be to their detriment.

Samuel, in obedience to the Demiurge, warned that if he appointed a king over them, they would suffer from the dealings of the king.

SAUL

Saul, a young Israelite, was commanded by his father, Kish, to go and locate their lost donkeys. Saul obeyed and Samuel saw him walking toward him.

The Archon Demiurge, relenting and giving in to the demands of the Jewish people, revealed to Samuel that Saul would be the one anointed as the "first" King of Israel.

As king, besides relieving the siege of Jabesh-Gilead, Saul conducted military campaigns against the: Moabites, Ammonites, Edomites, the kings of Zobah, Philistines, and Amalekites.

After the battle with the Philistines, Samuel, passing on the will of the Archon Demiurge that Saul should kill all the Amalekites, which was in accordance with the mitzvah to do so.

Having forewarned the Kenites who were living among the Amalekites to leave, Saul went to war and defeated the Amalekites.

Saul killed all the babies, women, children, poor quality livestock and men, and left alive the king and best livestock.

When Samuel found out that Saul had not killed them all, he informed Saul that 'god', the Archon Demiurge, had rejected him as king, because Saul was disobedient.

DAVID

It is at this point that David, a son of Jesse, from the tribe of Judah, enters the story:

Samuel is surreptitiously sent by the Archon Demiurge to Jesse.

While offering a sacrifice in the vicinity, Samuel includes Jesse among the invited guests. Dining together, Jesse's sons are brought one by one to Samuel, each time being rejected by him.

Running out of sons, Jesse sends for David, the youngest, who was tending sheep.

When brought to Samuel, David is anointed by him in front of his other brothers.

Saul is troubled by an evil spirit sent by the Archon.

Saul requests soothing music, and a servant recommends David the son of Jesse, who is renowned as a skilful harpist.

When word of Saul's needs reach Jesse, he sends David, who had been looking after a flock, and David is appointed as Saul's armour bearer.

David remains at court playing the harp as needed by Saul to calm his moods.

David and Goliath

The Philistines return with an army to attack Israel, but, having massed on a hillside opposite to the Israelite forces, suggest that to save effort and lives on both sides, it would be better to have a proxy combat between their champion, a Rephaite from Gath named Goliath, and someone of Saul's choosing.

David, talks to the nearby soldiers mocking the Philistines, but is reprimanded by his brothers for doing so.

David's speech is overheard and reported to Saul, who summons David and on hearing David's views appoints David as his champion, and David defeats Goliath with a single shot from a sling.

Goliath falls forward and David decapitates him with his own sword.

It became evident to the Demiurge that the 'false religion' he had 'created' for his 'chosen people' (the Jews) had created so much opposition among the various cultural, religious and political groups in the ancient world that it was not sustainable.

THE EXILE

The Exile

Babylon

The Babylonian Exile was the period in Jewish history during which a number of Jews of the ancient Kingdom of Judah were captives in Babylonia.

After the Battle of Carchemish in 605 BCE, Nebuchadnezzar, great king of the Chaldeans, besieged Jerusalem, resulting in tribute being paid by the Jewish King Jehoiakim.

Nebuchadnezzar

Jehoiakim refused to pay tribute in Nebuchadnezzar's fourth year, which led to another siege in Nebuchadnezzar's seventh year, culminating with the death of King Jehoiakim, and the exile of King Jeconiah, his court and many others; Jeconiah's successor Zedekiah and most of the remaining people were exiled in Nebuchadnezzar's eighteenth year; a later deportation occurred in Nebuchadnezzar's twenty-third year.

These deportations are attributed to 597 BCE, c. 587 BCE, and c. 582 BCE, respectively.

Neo-Babylonian Empire

Nebuchadnezzar II נְבוּכַדְנֶצְצַר נַבּוּכַדְדִּינְצֶר Nαβουχοδονόσωρ - (c 634 – 562 BC) was king of the Neo-Babylonian Empire, who reigned c. 605 BC – 562 BC. He is credited with the construction of the Hanging Gardens of Babylon and for the destruction of the First Temple. He is featured in the Book of Daniel and is mentioned in several other books of the Bible.

The Jews' failure to accept the hegemony of the Neo-Babylonian Empire (which resulted in the destruction of the First Temple and the Exile) was the result of the false promises that the Archon Demiurge, masquerading as Yaweh, had made to his 'chosen people' - and specifically to king David.

King David

'The Lord declares to you that the Lord himself will establish a house for you: When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever.'

2 Samuel 7

THE RETURN

Subsequently the Demiurge's 'chosen people' were allowed to return to Palestine (Israel - referred to by the Jews as **אֶרֶץ יִשְׂרָאֵל**).

According to the books of Ezra-Nehemiah, a number of decades later in 538 BC, the Jews returned to the land of Israel from the Babylonian exile following the decree by the Persian emperor Cyrus the Great, who was the conqueror of the Babylonian Empire.

Ezra Reads the Law to the People

Nehemiah and King Artaxerxes

The Book of Nehemiah covers the period from the fall of Babylon in 539 BC to the second half of the 5th century BC, telling of the successive missions to Jerusalem of Zerubbabel, Ezra, and Nehemiah, and their efforts to restore the worship of the God of Israel and a purified Jewish community. The Book of Ezra describes how he led a group of Judean (Jewish) exiles living in Babylon to their home city of Jerusalem (Ezra 8.2-14) where he enforced observance of the Torah and cleansed the community of mixed marriages - (marriages of Jewish men to gentile women - ethnic cleansing).

Cyrus granted the Jews the right to worship their 'god' in Jerusalem, in a form of autonomy. Around 50,000 Jews made Aliyah (return) to the land of Israel, whereas (surprisingly) most remained in Babylon.

Cyrus the Great

Standard of Cyrus the Great

'Shahbaz'

(Achaemenid Empire)

Cyrus the Great figures in the Hebrew Bible as the 'patron' and 'deliverer' of the Jews. He is mentioned 23 times by name and alluded to several times more. From these statements it appears that Cyrus the Great, king of Persia, was the monarch under whom the Babylonian captivity ended, for according to the Bible, in the first year of his reign he was prompted by God to make a decree that the Temple in Jerusalem should be rebuilt and that such Jews as cared to might return to their land for this purpose. Moreover, he showed his interest in the project by sending back with them the sacred vessels which had been taken from the First Temple and a considerable sum of money with which to buy building materials. Cyrus the Great is unconditionally praised in the Jewish sources. It is likely that, after the Persian conquest of Babylon, Cyrus had commenced his relationship with the Jewish leaders in exile,[2] and that he later was considered as a messiah sent by God.

Demiurge Yahweh

Jewish silver drachm - Persian Period

The Jewish returnees had settled in what became known as Yehud Medinata.

Yehud, or Judah, was a self-governing Jewish province under the ruling of the Persian Empire, and included a small piece of territory out of Eretz Israel (the land of Israel), containing Jerusalem and Judea, which even issued their own small silver coins inscribed with the three letters Y-H-D.

Ezra-Nehemiah records that the returnees to the land of Israel were also faced with some difficulties:

There was tension between the Zion returnees and the local Israelites who resided in the areas of Judea, Samaria and Benjamin.

Additional religious tension was created between them and the Samaritans who perceived themselves as Jews (and were Jews), whereas the Zion returnees treated them as Goyim (non -Jews).

Samaritans with

Torah Scrolls

The Samaritans (שומרונים - Samaritan Hebrew: - 'Guardians - Keepers - Watchers of the Law') are an ethnoreligious group of the Levant, descended from ancient Semitic inhabitants of the region. Religiously the Samaritans are adherents of Samaritanism, an Abrahamic religion, the most closely related to Judaism. Based on the Samaritan Pentateuch (Five Books of Moses), Samaritans assert their worship is the true religion of the ancient Israelites prior to the Babylonian Exile, preserved by those who remained in the Land of Israel, as opposed to Judaism, which they assert is a related, but altered and adulterated religion, brought back by those returning from the Babylonian exile.

The Samaritans reject Mount Zion as the sight of temple, and regard Mount Gerizim, rather than Jerusalem's Temple Mount, as having been the location chosen by Yahweh for his Holy Temple. According to Josephus, the Samaritan Temple on Mount Gerizim was destroyed by the Jewish Hasmonean High Priest, John Hyrcanus, in the 2nd century BCE.

The returnees faced a number of difficulties, including consecutive years of a harsh drought in the land of Israel shortly after the return to Zion.

Zion (צִיּוֹן), is a place name often used as a synonym for Jerusalem. The word is first found in Samuel II, 5:7 dating to c.630–540 BCE according to modern scholarship. It commonly referred to a specific mountain near Jerusalem (Mount Zion), on which stood a Jebusite fortress of the same name that was conquered by David, and was named the 'City of David'. The term Zion came to designate the area of Jerusalem where the fortress stood, and later became a metonym for Solomon's Temple in Jerusalem.

In addition there were security difficulties, because the city walls of Jerusalem had been destroyed, and therefore did not provide defence.

To increase the returnees problems, friction developed between the leaders of the community.

While Joshua the son of Jehozadak (Joshua the High Priest), was satisfied with the religious autonomy granted to Jerusalem by the Persians, Zerubbabel aspired to full independence (one again a return to the promises made by the Demiurge to David).

Therefore, feelings of disappointment developed among the Zion returnees, which also led to the delay of the construction of the Second Temple, that eventually was completed only in 516 BC.

THE SECOND TEMPLE

Solomon's Temple - The First Temple - Reconstruction

The Second Temple - בֵּית־הַמִּקְדָּשׁ הַשֵּׁנִי - (built by the returnees from Babylon) stood on the Temple Mount in Jerusalem between 516 BCE and 70 CE.

It replaced the First Temple (built by King Solomon), which was destroyed in 586 BCE.

On the invitation of Zerubbabel, the governor, who showed them a remarkable example of liberality by contributing personally 1,000 golden darics, besides other gifts, the people poured their gifts into the sacred treasury.

First they erected and dedicated the altar of God, on the exact spot where it had formerly stood, and they then cleared away the charred heaps of debris which occupied the site of the old temple; and in the second month of the second year (535 BCE), amid great public excitement and rejoicing, the foundations of the Second Temple were laid.

The Second Jerusalem Temple

Significantly, the Samaritans made proposals for co-operation in the work.

Zerubbabel and the elders, however, declined all such cooperation, feeling that the Jews must build the Temple without the help of 'non-Jews' (Goyim).

Goy (Hebrew: גוי, regular plural goyim גוים or גוים) is the standard Hebrew biblical term for a "nation". Use of the plural, "nations," to refer to non-Jews is found from "I will cast out the nations before thee" (Exodus 34:24), and long before Roman times it had also acquired the meaning of "gentile". The latter is also its meaning in Yiddish. The word is also used to pejoratively describe those not of Jewish descent. It is commonly used to refer to Christians and Muslims, but is regularly used by Jews to refer to any and all peoples of faiths other than Judaism.

The rebuilt Temple was ready for consecration in the spring of 516 BCE, more than twenty years after the return from captivity.

The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.

It was evident, however, that the Jews were no longer an independent people, but were subject to a foreign power.

Despite this obvious fact, the Book of Haggai includes a prediction that the glory of the Second Temple would be greater than that of the First.

'For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. The silver is mine, and the gold is mine, declares the Lord of hosts. The latter glory of this house shall be greater than the former, says the Lord of hosts. And in this place I will give peace, declares the Lord of hosts.'

Haggai 2:1-9

Since some of the original artefacts were, according to the biblical account, lost after the destruction of the First Temple, the Second Temple lacked the following 'holy articles':

Ark of the Covenant

The Urim and Thummim (divination objects contained in the Hoshen)

The holy oil.

The sacred fire.

In the Second Temple, the Kodesh Hakodashim (Holy of Holies) was separated by curtains rather than a veil, as in the First Temple.

The Menorah

Still, as in the Tabernacle, the Second Temple included:

The Menorah (golden lamp) for the Hekhal

The Table of Showbread

The golden altar of incense, with golden censers.

According to the Mishnah (Middot iii. 6), the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur.

The "Foundation Stone" is located towards the centre of the Temple Mount, an artificial platform built and expanded over many centuries. The current shape is the result of an expansion by Herod the Great on top of vaults over a hill, generally believed to be 'Mount Moriah'. The rock constitutes the peak of this now hidden hill, which is also the highest in early biblical Jerusalem, looming over the City of Jerusalem. The Mishnah gives the height of the rock as three finger breadths above the ground. According to the sages of the Talmud it was from this rock that the world was created, itself being the first part of the Earth to come into existence.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians, but restored by Cyrus the Great.

According to the Babylonian Talmud (Yoma 22b), however, the Second Temple lacked the all important 'Shekinah', the presence of 'god' - the Demiurge, and the 'so called' 'Ruach HaKodesh', the Spirit of Holiness, present in the first.

Shekinah - שכּינָה - is the English spelling of the Hebrew name of 'god' in Judaism. The original word means the dwelling or settling, of the presence of 'god', especially in the Temple in Jerusalem. The Shekinah is referred to as manifest in the Tabernacle and the Temple in Jerusalem throughout Rabbinic literature.

THE ARK OF THE COVENANT

THE MACCABEES

Ἀλέξανδρος ὁ Μέγας

Alexander the Great

Following the conquest of Judea by Ἀλέξανδρος ὁ Μέγας - Alexander the Great, it became part of the Ptolemaic Kingdom of Egypt until 200 BCE, when King Antiochus III, the King of Syria, defeated King Ptolemy V Epiphanes of Egypt at the Battle of Panion.

Alexander III of Macedon (20/21 July 356 – 10/11 June 323 BC), commonly known as Alexander the Great was a king of the Greek kingdom of Macedon. Born in Pella in 356 BC, Alexander succeeded his father, Philip II to the throne at the age of twenty. He spent most of his ruling years on an unprecedented military campaign through Asia and north-east Africa, until by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to Egypt and into present-day Pakistan.

The Ptolemaic dynasty, (Πτολεμαῖοι) were the Macedonian Greek descendants of Ptolemy I Soter, one of the six somatophylakes (bodyguards) who served as Alexander the Great's generals and deputies and was appointed satrap of Egypt after Alexander's death in 323 BC. In 305 BC, he declared himself King Ptolemy I, later known as "Soter" (saviour). The Egyptians accepted the Ptolemies as the successors to the Pharaohs of independent Egypt. Ptolemy's family ruled Egypt until the Roman conquest of 30 BC.

Antiochus III

Antiochus III the Great (Ἀντίοχος Γ΄ ὁ Μέγας; c. 241 – 187 BC, ruled 222–187 BC) was a Seleucid Greek king, and the 6th ruler of the Seleucid Empire. He ruled over the region of Syria and western Asia towards the end of the 3rd century BC. Rising to the throne at the age of eighteen in 222 BC, his early campaigns against the Ptolemaic Kingdom were unsuccessful, but in the following years Antiochus gained several military victories. His traditional designation, the Great, reflects an epithet he briefly assumed. He also assumed the title Basileus Megas (Greek for "Great King"), the traditional title of the Persian kings.

Judea became at that moment part of the Seleucid empire of Syria.

When the Second Temple in Jerusalem was looted by the Selucids, and its religious services stopped, Judaism was effectively outlawed.

In 167 BCE, Antiochus IV Epiphanes ordered an altar to Zeus erected in the Temple.

He also banned circumcision and ordered pigs to be sacrificed at the altar of the Temple.

Following the Maccabean Revolt against the Seleucid empire, the Second Temple was re-dedicated and became the religious centre of the Jewish Hasmonean kingdom.

The Maccabees - מַכַּבִּים - Μακκαβαῖοι - were the leaders of a Jewish rebel army that took control of Judea, which at the time had been a province of the Seleucid Empire. They founded the Hasmonean dynasty, which ruled from 164 BCE to 63 BCE. They reasserted the Jewish religion, partly by forced conversion, expanded the boundaries of Judea by conquest and reduced the influence of Hellenism and Hellenistic Judaism.

HEROD and the REBUILDING of the TEMPLE

Once again the 'chosen people' of the Demiurge, who had been promised an everlasting kingdom, were conquered - this time by the Romans.

The Romans imposed Herod (Ἡρῴδης - Ἡρώδης) - the Edomite on the Jewish people, (73/74 BCE – 4 BCE).

Herod the Great

He was also known as Herod the Great or Herod I, and was the Roman client king of Judea. He is known for his expansion (literally rebuilding) of the Second Temple in Jerusalem (Herod's Temple). Herod was the second son of Antipater the Idumaeen, a high-ranked official under Ethnarch Hyrcanus II, and Cypros, a Nabatean. Herod practised (occasionally) Judaism, as many Edomites and Nabateans had been commingled with the Jews, and adopted their customs.

These "Judaized" Edomites were not considered Jewish by the dominant Jewish tradition, so even though Herod may have considered himself of the Jewish faith, he was not considered Jewish by the observant and nationalist Jews of Judea.

Edom - דִּימָא - Ἰδουμαία - Idūmaea

Edom - דִּימָא - Ἰδουμαία - Idūmaea - was a Semitic inhabited historical region of the Southern Levant located south of Judea and the Dead Sea. It is mentioned in biblical records as a 1st millennium BC Iron Age kingdom of Edom, and in classical antiquity the cognate name Idumea was used to refer to a smaller area in the same region. The name Edom means "red" in Hebrew, and was given to Esau, the eldest son of the Hebrew patriarch Isaac, once he ate the "red pottage", which the Bible used in irony at the fact he was born "red all over". The Torah, Tanakh and New Testament thus describe the Edomites as descendants of Esau.

Herod's Temple

The Second Temple had been poorly built, and Herod attempted, unsuccessfully, to establish himself as a 'good Jew' by more or less rebuilding the structure.

Reconstruction of the Temple under Herod began with a massive expansion of the Temple Mount.

Herod was interested in perpetuating his name for all eternity through building projects.

He had magnificent palaces in Masada, Caesarea and Tiberias and he also built temples for various pagan gods to serve the gentile populations, which were paid for by heavy taxes on the local Jewish population.

Comparison of Herod's Temple and Solomon's Temple

His masterpiece, however, was the Temple of Jerusalem.

The old temple built by Zerubbabel was replaced by a magnificent edifice.

An agreement was made between Herod and the Jewish religious authorities: the sacrificial rituals, called offerings, were to be continued unabated for the entire time of construction, and the Temple itself would be constructed by the priests.

The rebuilding began with the construction of giant underground vaults upon which the temple would be built, so it could be larger than the small flat area on top of Mount Moriah (Mount Zion).

There were ten entrances into the inner courts, four on the south, four on the north, one on the east and one leading east to west from the 'Court of Women' to the court of the Israelites, named the 'Nicanor Gate'.

The gates were: On the south side (going from west to east) the 'Fuel Gate', the 'Firstling Gate', the 'Water Gate'.

Herod's Temple and the Temple Platform

On the north side, from west to east, are the 'Jeconiah Gate', the 'Offering Gate', the 'Women's Gate' and the 'Song Gate'. On the Eastern side, the 'Nicanor Gate', which is where most Jewish visitors entered. Within this area was the 'Court of the Women', open to all Jews, male and female. Even a ritually unclean Cohen could enter to perform various housekeeping duties. There was also a place for lepers (considered ritually unclean), as well as a ritual barbershop for Nazirites.

In this, the largest of the temple courts, there was constant dancing, singing and music. Only men were allowed to enter the 'Court of the Israelites', where they could observe sacrifices of the high priest in the 'Court of the Priests'. The 'Court of the Priests' was reserved for Levite priests. Between the entrance of the building and the curtain veiling the 'Holy of Holies' were the famous vessels of the temple: the menorah, the incense-burning altar, and various other implements.

Destruction of Herod's Temple - 70 AD

Following the Great Revolt of the Province of Judaea, the Temple, which had only just been completed, was destroyed by Roman troops under Titus during the Siege of Jerusalem in 70 CE (74 years after Herod died).

And so the plans of the Demiurge for his 'chosen people' came to naught at the hands of the Roman Titus.

And so a new plan was required, which required a new 'covenant' (agreement or promise).

The Jews were allowed to spread out, taking with them their now emasculated religion - which was really just 'culture' - or rather a 'way of life', dedicated to the usurpation of all that the Aeons valued and promoted.

And to further spread the distorted the plans of the Demiurge there was a new 'religious' idea - the 'slave morality' of the Christians.

JEWISH CHRISTIANS

Rabbi Yeshua - ישוע

It was obvious to the Demiurge that the 'priestly' system of Judaism was a liability, as it relied on a priestly caste and the physical presence of a Temple.

In addition it was restricted to one racial group - the Jews who had been prepared to leave Babylon a return to Judea in around 538 BC

The remaining Jews, who were not, as a result, wedded Palestine, and to the Temple liturgy, were spread throughout the Middle East and North Africa.

In addition there were many 'lower hybrid races' - creations of the Demiurge, - who were not specifically Jewish, and these groups were scattered throughout the multi-racial Roman Empire.

Therefore, the Demiurge created a new form of Judaism - a Jewish movement, that later became Christianity, that was formed of Jews who accepted a Rabbi called Yeshua - ישוע - as a venerable person or even the 'messiah'.

Yeshua as Messiah

The מָשִׁיחַ - messiah (or mashiach) is a king or High Priest traditionally anointed with holy anointing oil. However, messiahs were not exclusively Jewish, as the Hebrew Bible refers to Cyrus the Great, king of Persia, as a messiah for his decree to rebuild the Jerusalem Temple. The Jewish messiah is a leader anointed by god, physically descended from the Davidic line, who will rule the united tribes of Israel, and herald the Messianic Age.

Rabbi Yeshua

Jesus (Yeshua) was a Galilean Jew who was born between 7 and 2 BC and died 30–36 AD. Jesus was Jewish in race, culture and religion.

Jesus lived in Galilee and Judea.

Jesus spoke Aramaic, and some Hebrew and Greek, and in addition he did not travel or study outside Galilee and Judea.

Jesus was not a carpenter, and such references are the result of a misunderstanding of Talmudic symbolic language describing Jesus as wise, and highly literate in the Torah.

Jesus was possessed by a dæmon under the control of the Demiurge - and this was the source of his powers.

'The Dæmonic element manifests itself in all corporeal and incorporeal things, and even expresses itself most distinctly in animals, yet it is primarily in its relation to man that we observe its mysterious workings, which represent a force, if not antagonistic to the moral order, yet running counter to it, so that the one may be regarded as the warp, and the other as the woof.

Johann Wolfgang von Goethe

Dæmon

But the most fearful manifestation of the Dæmonic is when it is seen predominating in some individual character. Such persons are not always the most eminent men, but a tremendous energy seems to emanate from them, and they exercise a wonderful power over all creatures, and even over the elements; and, indeed, who shall say how much further such influence may extend? All the moral powers combined are no avail against them; in vain does the more enlightened portion of mankind attempt to throw suspicion upon them as dupes or as deceivers - the masses are attracted by them. Seldom or ever do they find their equals among their contemporaries.

Johann Wolfgang von Goethe

As Jewish-Christian movement grew and evolved, Jewish followers of the Rabbi Yeshua became only one strand of the developing 'Christian' community, characterised by combining the confession of Yeshua (Jesus) as the משיח - Messiah (Χριστός - Christos) with continued adherence to Jewish practices such as Sabbath observance and observance of the Jewish calendar, observance of Jewish laws and customs, circumcision, and synagogue attendance.

Sack of the Jerusalem Temple - 70 AD

Synagogue - Bar'am - Palestine

During the Babylonian captivity (586–537 BCE) the Jews formalized and standardized the language of the Jewish prayers. Prior to that people prayed as they saw fit. Rabbi Yohanan ben Zakkai, one of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. This contributed to the continuity of the Jewish people by maintaining a unique identity and a portable way of worship despite the destruction of the Temple.

Emperor Constantine

As Christianity, the new religion of the Demiurge, grew throughout the Gentile world, the new Christians diverged from their Jewish and Jerusalem roots.

Jewish Christianity, initially strengthened despite persecution by Jerusalem Temple officials, fell into decline during the Jewish-Roman wars.

With persecution by the orthodox Christians from the time of the Roman Emperor Constantine in the 4th century, Jewish Christians sought refuge outside the boundaries of the Empire, in Arabia and further afield.

The Ebionites and other Jewish Christians were a powerful influence on the development of the next Semetic syncretic religion - now known as Islam.

Paul (Saul) of Tarsus

Ebionites - Ἐβιωναῖοι derived from Hebrew עֲבוֹנִים ebyonim, ebionim, meaning "the poor" or "poor ones"), is a term referring to a Jewish Christian movement that existed during the early centuries of the Christian Era. They regarded Yeshua - ישוע - as the משיח - Messiah - while rejecting his 'divinity', and insisted on the necessity of following Jewish law and rites. The Ebionites revered 'James the Just', and significantly rejected Paul (Saul) of Tarsus as an apostate from the Law. Their name suggests that they placed a special value on voluntary poverty. 'Ebionim' was one of the terms used by the sect that sought to separate themselves from the corruption of the Temple, at Qumran, whom many believe were the Essenes. The Ebionites used the Gospel of the Hebrews (τὸ καθ' Ἑβραῖους εὐαγγέλιον), which was a syncretic Jewish-Christian gospel

The first mention of Jews in the area of what is today Saudi Arabia dates back, by some accounts, to the time of the First Temple. By the 6th and 7th centuries there was a considerable Jewish population in Hejaz, mostly in and around Yathrib, Khaybar, and Tayma. There were three main Jewish tribes in Medina, forming the most important Hejazi community before the rise of Islam in Arabia. These were the Banu Nadir, the Banu Qainuqa and the Banu Qurayza.

State Church of the Roman Empire

The Cenacle

Within the Empire, and later elsewhere, Gentile based Christianity became the 'State church' of the Roman Empire, and which took control of sites in the Holy Land such as the Church of the Holy Sepulchre and the Cenacle, and appointed subsequent Bishops of Jerusalem.

The Cenacle (from Latin cenaculum), also known as the "Upper Room", is a room in Jerusalem traditionally held to be the site of The Last Supper. The word is a derivative of the Latin word cena, which means dinner. In Christian tradition, based on Acts 1:13, the "Upper Room" was not only the site of the Last Supper (i.e. the Cenacle), but the usual place where the Apostles stayed in Jerusalem, and is considered by some to be the first Christian church.

NON-ROMAN CHRISTIANITY

Christianity in the West has for long been misrepresented as specifically Greek (Byzantine) or Roman, however, the most influential aspects of Christianity were to be found outside the 'orthodox' sphere of influence among the Asiatic, African and Gnostic centres of Christianity.

Egypt was identified in scripture as the 'place of refuge' that the family of Yeshua sought in its flight from Judea.

Coptic Cross

The Egyptian Church (Coptic Church) claimed to be 1,900 years old, and regarded itself as the subject of many prophecies in Jewish scripture

Isaiah the prophet, in Chapter 19, Verse 19 says

"In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border."

The first specifically Christian people in Egypt were the common people - descendants of the people who had originally worshipped the great Æons, - who spoke the Coptic language

There were also Alexandrian Jews who claimed to be followers of 'Yeshua'.

When, according to Christian tradition, the church was founded by Saint Mark, during the reign of the Roman emperor Nero, many native Egyptians (as opposed to Greeks or Jews) embraced the Christian faith.

Christianity spread throughout Egypt within half a century of Saint Mark's arrival in Alexandria.

This has been made clear from the New Testament writings found in Bahnasa, in Middle Egypt, which date around the year AD 200, and a fragment of the Gospel of John, written in Coptic, which was found in Upper Egypt and can be dated to the first half of the 2nd century.

CHRISTIAN GNOSTICISM

Gnosticism began as attempt to understand the nature of the great Æons, and their relationship to the world, and to sentient beings.

The School of Plato

It was a creation of the 'noble race' - and was taken up, first in Egypt, and later by the Aryan Greeks.

'Classical Gnosticism' is the source of 'true religion', and of philosophy as found in the teachings of Πλάτων - Plato - and the Neo-Platonists.

Neoplatonism (or Neo-Platonism) is the term used to designate a philosophy that arose in the 3rd century AD. Neoplatonists were heavily influenced both by Πλάτων - Plato, and by the Platonic, Hermetic and Gnostic traditions that thrived during the six centuries which separated the first of the Neoplatonists from Plato.

Plotinus

The Neoplatonists constituted a continuous tradition of philosophers which began with Πλωτῖνος - Plotinus. One of the characteristic features of Plotinus' system, which was also taken up by subsequent Neoplatonists, is the doctrine of "the ONE" beyond being. For Plotinus, the first principle of reality is an utterly simple, ineffable, unknowable ONE, which is both the creative source and the teleological end of all existing things. The ONE is so simple that it cannot even be said to exist or to be a being - ἐπέκεινα τῆς οὐσίας. Rather, the creative principle of all things is beyond being, a notion which is derived from book VI of Plato's 'Republic'. Apart from Plotinus, the two other great neo-Platonist philosophers are Πορφύριος - Porphyry, and Ἰάμβλιχος - Iamblichus.

When Christianity came to Egypt, because Gnostic teachings - even if they had become corrupted - still survived in that land, Christian thought and doctrine developed a distinctly Gnostic quality.

It is important to understand, however, that Gnosticism and Christianity, (and its antecedent, the Jewish religion) are fundamentally incompatible.

Christian Gnosticism is an attempt to graft a true doctrine of the Æons (Gnosticism), onto a set of false beliefs (Christianity), which were created by the Demiurge Archon.

Christian Gnosticism can be defined as being a member of two broad categories.

The Æon Zurvan

Zoroastrianism

These are the "Eastern"/"Persian" school, and a "Syrian-Egyptic" school.

The former possesses more dualist tendencies, reflecting a strong influence from the beliefs of the Persian Zurvanist Zoroastrians - who had been influenced by the great Æon Zurvan.

Zurvanism is a branch of Zoroastrianism that had the Æon Zurvan as its First Principle (primordial creator deity). Zurvanism is also known as Zurvanite Zoroastrianism. In Zurvanism, the Æon Zurvan is the 'god' of infinite time (and space) and is the "one" and "alone" deity of matter. The Æon Zurvan is the source of the two opposites representing the good 'god' Ahura Mazda and the evil Angra Mainyu. The Æon Zurvan is regarded as a neutral god, without passion, and one for whom there is no distinction between good or evil. The Æon Zurvan is also the 'god' of destiny, light and darkness.

Among the Syrian-Egyptian schools and the movements they produced are a typically more Monist view.

Alexandria

One of the main centres of Christian Gnosticism was Egypt, beginning with "The School of Thomas", and continuing with the developments of Valentinus, who was to found his own school of Gnosticism in Alexandria.

While in Alexandria, where he was born, Valentinus had contact with the Gnostic teacher Basilides, and was influenced by him.

Valentinus

Valentinianism flourished after the middle of the 2nd century AD.

The school was extremely popular, and Valentinus' students elaborated on his teachings and materials.

Valentinianism is the most elaborate and philosophically "dense" form of the Syrian-Egyptian schools of Gnosticism and, in addition, Basilides' own school was popular also, and survived in Egypt until the 4th century.

Nag Hammadi Text

The Nag Hammadi library is a collection of Gnostic texts discovered near the Upper Egyptian town of Nag Hammadi in 1945. The writings in these codices comprised fifty-two mostly Gnostic treatises, but they also include three works belonging to the Corpus Hermeticum and a partial translation/alteration of Plato's Republic. The contents of the codices were written in the Coptic language, though the works were probably all translations from Greek. The best-known of these works is probably the 'Gospel of Thomas', of which the Nag Hammadi codices contain the only complete text. After the discovery, scholars recognized that fragments of these sayings attributed to Jesus appeared in manuscripts discovered at Oxyrhynchus in 1898 (P. Oxy. 1), and matching quotations were recognized in other early Christian sources. Subsequently, a 1st or 2nd century date of composition circa 80 AD has been proposed for the lost Greek originals of the Gospel of Thomas. The buried manuscripts date from the third and fourth centuries.

THE ARK OF THE COVENANT

The ark of the Covenant - the Ark of God - is the most fascinating religious object ever made.

It was the 'palladium' of the Jewish race and the 'throne' of the שְׁכִינָה (Shekhina - السكينة).

The Shekhina is the majestic presence or manifestation of God (the Demiurge) which has descended to "dwell" among men. The Shekinah appeared to men as a cloud of physical light and also tinkled like a bell. The Shekinah was one of the five things lacking in the Second Temple.

The Ark of the Covenant (אָרוֹן הַבְּרִית 'Ārôn Habbərît), also known as the Ark of the Testimony, is a chest described in the Book of Exodus as containing the Tablets of Stone on which the Ten Commandments were inscribed.

The Ark of the Covenant - Reconstruction

According to some traditional interpretations of the Book of Exodus, Book of Numbers, and the Letter to the Hebrews, the Ark also contained Aaron's rod, a jar of manna, and the first Torah scroll as written by Moses; however, the first of the Books of Kings says that at the time of King Solomon, the Ark contained only the two Tablets of the Law.

According to the Book of Exodus, the Ark was built at the command of the Demiurge, - masquerading as the Jewish 'god' Yaweh, in accordance with the instructions given to Moses on Mount Seir.

Mount Seir

The Book of Exodus gives detailed instructions on how the Ark was to be constructed.

It was to be 2½ cubits in length, 1½ in breadth, and 1½ in height (approximately 131×79×79 cm or 52×31×31 in).

Then it was to be plated entirely with gold, and a 'crown' or moulding of gold was to be put around it.

Four rings of gold were to be attached to its four feet - two on each side - and through these rings staves of shittim-wood overlaid with gold for carrying the Ark were to be inserted; and these were not to be removed (?).

Moses

A golden cover, a 'kapporet', adorned with golden cherubim, was to be placed above the Ark.

The Ark was finally to be placed behind a veil (Parochet), a full description of which is also given at Exodus v.25.

Egyptian Style Ark

The Demiurge, masquerading as the Jewish 'god' Yaweh, was said to have communicated with Moses "from between the two cherubim" on the Ark's cover.

Thereafter the gold-plated acacia chest was carried by the Levites some 2,000 cubits in advance of the people, when on the march or before the Israelite army, the 'host' of fighting men.

When the Ark was borne by Levites into the bed of the Jordan, the waters were said to have parted as God had parted the waters of the Red Sea, opening a pathway for the entire host to pass through (Josh. 3:15–16; 4:7–18).

The Ark at Jericho

The walls of the city of Jericho were shaken to the ground with no more than a shout from the army after the Ark of the Covenant was paraded round them for seven days by Levites accompanied by seven priests sounding seven trumpets of rams' horns (Josh. 6:4–20).

When carried, the Ark was always hidden under a large veil made of skins and blue cloth, always carefully concealed, even from the eyes of the priests and the Levites who carried it.

There are no contemporary extra-biblical references to the Ark.

The Death of Uzzah

The Ark was infamous for its deadly energy discharges.

Those unqualified to touch, approach, or even look at the Ark would be struck dead:

Uzzah was struck dead by a burning flash of energy from the Ark as he reached out his hand to steady it.

The Ark was being transported on an ox cart and one of the oxen had stumbled.

Seventy people from the town of Beth Shemesh were killed when they opened the Ark and looked inside.

The Ark was temporarily stationed there on its return from Philistine custody.

Aaron's sons died when, against permission from the Demiurge, they attempted to offer incense to the Ark, and a fiery energy sprang forth and consumed them.

Those of the Kohachite branch of the Levites, who were assigned to carry the Ark and associated items, once they were securely wrapped for transport, were instructed never to touch or look at these items directly, or they would die immediately.

In attempting to explain this, it has been noted that the gilded wooden box resembled a capacitor, something that stores electric charge.

In this case the capacitor is two electrodes of gold sandwiching a wood insulator.

Since the Ark could accumulate and store high voltage electricity, some conclude the Ark was nothing more than a big capacitor.

A large enough capacitor can indeed electrocute a person, but according to some calculations, the capacitance of the Ark is only around 3-5 nF at most, giving barely enough energy to kill one person under ideal conditions, if charged to 300,000 Volts.

That kind of voltage is very difficult to reach, let alone maintain without flash-over between inner and outer gold layers.

To throw a spark long enough to hit someone just a few yards away, millions of Volts would be needed.

There is no way a wood-based capacitor by itself can accumulate enough power to kill a crowd, let alone surround itself with a glowing energy field and perform the more miraculous feats ascribed to it.

The Ark alone cannot do what the Bible says it can, at least not according to conventional science.

'High demiurgic technology', however, explains everything.

Just as in Alchemy, conventional scientific principles may enter into the equation, but are not the only ones involved.

While the Ark may be a capacitor, that is only a small aspect of its total function, and one has to go beyond regular physics to understand it.

It is worth noting that, topologically speaking, the Ark is a 'spherical capacitor', where one electrode is nested inside the other.

What makes spherical capacitors special is that they can receive, transmit, absorb, and emit gravity waves.

It has to do with changes in charge density coupling to changes in the gravitational potential.

The Ark was a spark gap radio, intercepting gravity waves, and converting them to electrical arcing between the two winged figures, but this was not its primary function.

Orgone Accumulator

Further, anyone familiar with orgonomy will realize that the Ark was constructed like an 'orgone accumulator', which is a box whose walls are made of alternating layers of organic and inorganic substances, and attracts and stores 'orgone energy', which is to be a grade of etheric energy closest to the material plane.

Wilhelm Reich

Wilhelm Reich also observed a connection between negative ions and orgone energy, although the two are distinct.

Their relation may be like the one between water drops and water vapour; one is a condensation or evaporation of the other.

The electrical effects of the Ark were therefore side-effects of etheric processes.

Since it was a box with a lid, the Ark carried something, and that object was responsible for its purported powers.

The Bible says that the first item it carried was the stone tablet(s), also known as the 'Covenant' or 'Testimony', that Moses brought out from Mount Seir.

This mythological story has elements of truth, namely that a stone-like object was retrieved and placed in the Ark, after which it brimmed with energy.

Therefore the Ark served as a container, shield, and/or transceiver for the mysterious object placed inside it.

Archon Demiurge

It was also called 'Ark of the Testimony', as it contained an object pertaining to the covenant between Hebrews and their Lord - the Archon Demiurge: a stone artefact called the 'Testimony'.

That the Ark radiated energy is further supported by the detail that, when it was being transported, it was thoroughly wrapped in shielding material, and its carriers were forbidden from touching or looking directly at it.

And when encamped, it was kept inside a structure known as the Tabernacle.

The Tabernacle

The Tabernacle was a portable tent system designed to safely contain and surround the Ark.

The first tent around the Ark was made of flax linen, the second of woven goat hair, third and fourth of dyed animal skins.

This great redundancy in layer upon layer appears to be additional shielding.

And shielding is only necessary if the Ark were putting out an intense energy field.

The choice of construction materials is significant.

Flax fibre has a spiral crystalline structure.

Hair and wool strands are non-linear dielectrics because the medulla, sheath, and cortex of the strands have different dielectric constants, which makes them excellent attenuators or reflectors of gravitational / scalar / longitudinal waves.

And Baron von Reichenbach found, through extensive experimentation, that wool had the ability to attenuate etheric energy, the same way metal shielding attenuates electromagnetic waves.

Copper, silver, and gold were the only metals used in constructing the Ark and the Tabernacle.

They are all non-magnetic, have only one valence electron, and share Group 11 on the periodic table.

Iron was strictly forbidden.

Solomon's Temple

Even later, in the construction of Solomon's Temple, supposedly well into the Iron Age, no iron nails were used.

Of course in truth Solomon's Temple being built around 1520 B.C. means it was still in the Bronze Age, but there's another reason iron was not used.

Folklore says that fairies and other supernatural beings have an aversion to iron.

Physically it is merely magnetic, and has two valence electrons, but etherically has undesirable effects upon etheric entities and technologies.

Therefore ferromagnetic materials interfered with the Ark's operation, save iron-containing blood that played an important role in its function.

Therefore, the Ark's operation included both etheric and electric elements.

The Ark

Again, the gilded wooden chest was not the source of the Ark's power, rather the object it contained was what radiated an intense energy field of an etheric, scalar, and/or electro-gravitational nature.

This energy field could precipitate electrical effects as well, but these were side effects rather than the primary ones, and this is shown in the construction of the Ark, Tabernacle, and Solomon's Temple, which incorporate principles of etheric/scalar manipulation and shielding.

They would be designed differently if mere electrical effects were intended.

Although the Ark had electrical properties, that is insufficient to say its function was merely electrical.

We are dealing with demiurgic technology, - not human technology.

Demiurgic Energy is defined as metaphysical energy, encompasses everything from the crudest etheric energy produced by plants to the most refined astral energy produced via human love and suffering.

It appears the Ark of the Covenant was powered, triggered, or catalyzed by externally supplied Demiurgic Energy.

זָבַח

Jewish Animal Sacrifice

One example being the profuse level of animal sacrifices that the Jews performed before the Ark in order to please the Demiurge, "sacrificing so many sheep and cattle that they could not be recorded or counted".

The Hebrew Bible narrates that the Archon Demiurge commanded the Israelites to offer sacrifices (zevach זָבַח) on various altars, and describes the offering of sacrifices in the Tabernacle, in the Temple in Jerusalem until the First Temple was destroyed, and resumed with the Second Temple until it was destroyed in 70 CE.

The practice of offerings and animal sacrifices in Judaism mostly ended with the destruction of the Temple, although it was briefly reinstated during the Jewish-Roman Wars of the 2nd century AD, and was continued in certain communities thereafter.

When sacrifices were offered in ancient times they were offered as a fulfillment of the 613 mitzvot.

In the prophesied Messianic era, the Jewish Messiah would come, and a Third Temple will be built.

Religious Jews now believe that the sacrifices will be re-instituted, but to what extent and for how long is unknown.

Abraham and Isaac

The origins of the concept of sacrifice are to be found in Jewish Scripture - in the Book of Genesis.

Abraham brought Isaac to Mount Moriah. At God's command, Abraham was to build a sacrificial altar and sacrifice his son Isaac upon it.

After he had bound his son to the altar and drawn his knife to kill him, at the very last moment an angel of God prevented Abraham from proceeding. Rather, he was directed to sacrifice instead a nearby ram that was stuck in thickets.

David Dancing Before the Ark of the Covenant

Another example being King David dancing practically naked before the Ark after its homecoming from Philistine capture.

David dancing before the Ark may seem strange, but a comparison with Native American rain dances, or the technical dances of the Sufis, or Rudolf Steiner's Eurythmy, will show that dance is a motional ritual that is highly active on an occult level, and generates specific patterns of energies.

The more intense the dance, the greater the energy output.

"David, wearing a linen ephod, danced before the Lord with all his might".

Animal sacrifices are also a convenient Demiurgic Energy source.

Slaughter liberates astral energies via the emotional experience of dying, while fat and blood provide rich sources of etheric energy.

As naturopaths and occultists know, fat and oil are good mediums for storing and transmitting subtle energies, hence the ancient practice of anointing with blessed oil.

As for blood, that it carries life-force is obvious.

Even the Old Testament says as much:

"For the life of a creature is in the blood" and "But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat".

The Tabernacle

So a distinction was made between blood and meat; the latter could be eaten, while the blood contained the life-force, and had other uses.

The Levite priests sprinkled the blood against the Tabernacle altar on all sides, and burned the fatty carcass upon it, which would entice the 'Shekhina' (the essence of the Demiurge) to exit the tent (and later the Holy of Holies in the temple) and consume the remains.

“It is a burnt offering, an offering made by fire, an aroma pleasing to the Lord”.

The relationship between the Ark and the 'Shekhina' is reinforced by the recurring motif of clouds.

God's presence is frequently seen in the guise of a cloud in the Bible (Ex. 24:16), and the Ark is constantly accompanied by clouds: When God spoke from between the Cherubs, there was a glowing cloud visible there (Ex. 40:35); when the Jews traveled, they were led by the Ark and a pillar of clouds (Num. 10:34); at night, the pillar of clouds was replaced by a pillar of fire, another common descriptor of God's appearance (Ex. 24:17); and when the High Priest entered presence of the Ark on Yom Kippur, he did so only under the cover of a cloud of incense, intended to mask the sight of the Shekhina in all its glory (Lev. 16:13).

The Ark, of course, was accessible only once a year, and then, only by one person.

On Yom Kippur, the High Priest (Kohen Gadol) could enter the Holy of Holies to ask forgiveness for himself and for all the nation of Israel (Lev. 16:2).

This practice of sacrificing bulls, ram, and sheep was repeated regularly.

When the Ark was installed in the first Temple of Solomon, animal sacrifices were prohibited everywhere else in Jerusalem other than the Temple.

This would make sense if sacrifices absolutely had to be done in the Ark's presence in order to be utilized, further supporting the idea that the Ark was affected or even powered by the Demiurgic Energy emitted by a dying animal and its blood.

שחיטה - Shekhita

The Jewish practice of ritual slaughter is known as שחיטה - Shekhita, and its techniques, are used to produce kosher meat.

The practice involves precise cutting of the animal's throat to ensure a calm but conscious death.

Afterwards, the animal is fully drained of its blood.

In addition, it is worth noting that cows and bulls are by definition the main targets of cattle mutilations.

They are killed while fully conscious, and later found completely drained of blood.

The aliens who do this leave behind the carcass and only take certain organs, as well as the 5-10 gallons of blood per cow, bull, or horse.

The Egyptian word for bull is “Ka” which is identically the Egyptian name for life-force energy.

This shows that the life-force was the primary concept associated with bulls.

Ka Statue

The symbol of “Ka” is two upright arms raised in reverence, possibly stemming from a ritual pose conducive to the reception and transmission of etheric energy.

The symbol is also reminiscent of bull horns, the crescent moon, and the two winged figures atop the Mercy Seat.

Ka is said to determine one’s destiny, habits, and vitality.

It’s clear that Ka translates to etheric body.

The other subtle parts of a being, what the Egyptians called “Ba” translates to astral body.

The Ba, depicted as a flying stork with a human head, is said to wander around during the night but had to return to the body by morning.

Further, the Ba was said to indulge in pleasures, which fits the emotional and passionate nature of the astral body.

The final component, “akh” was reached only after death, when the deceased made it to the celestial realms, and this translates in occultism to “spirit.”

Hence the Egyptians sacrificed bulls, as early as the Second Dynasty of the Old Kingdom if not earlier.

These so-called “Apis Bulls” were held as divine, treated with reverence, mourned at their death, and buried with honour.

Serapeum Complex

The bulls would be ritualistically slaughtered at the age of 28, which ties symbolically into the moon cycle, and the meat eaten by the priests and Pharaoh.

If Apis bulls were once slaughtered for Demiurgic Energy harvesting, eventually that purpose was forgotten but the ritual continued anyway.

During later dynasties, mummified bulls were buried in the stone coffers of the underground Serapeum complex.

These coffers were exquisitely carved to perfection using advanced technology equalling or surpassing anything we have today, and originating from a much earlier time.

They were likely built by the same advanced pre-Egyptian civilization that constructed the Great Pyramid.

Either those ancients who created the coffers also sacrificed bulls, or else the coffers were created for more utilitarian reasons, and only later were they re-purposed by the Egyptians to house mummified bulls.

The Apis Bull

The Apis Bull was considered a manifestation of the Egyptian god Ptah, a deity who called creation into existence, and who was considered a god of craftsmen.

He is said to have spoken creation into existence.

Ptah

Thus Ptah is similar to the Demiurge.

“Ptah” means “opener of the mouth”, and opening the mouth is the first step to saying a word or name.

Much connects here: Demiurge, animal sacrifice, etheric energy, and Ark of the Covenant.

Bulls supplied etheric energy through their blood to power Demiurgic processes.

That is the function of the etheric body anyway, to demiurgically ensure the continuation of form in a biological system prone to entropic decay.

Just that this same energy can be re-purposed toward non-biological applications through ritual slaughter.

Those who cannot tap into higher energy/intelligence must resort to the above methods and sources to trigger their desired demiurgic effects.

Meso-American Human Sacrifice

These include ritual, dance, sexual energy, animal sacrifice, and human sacrifice.

Even today, black magic and voodoo still make use of animal sacrifice.

There have been tribes and cults throughout history, from Meso-America to the Mid-East to South India, who performed human and animal sacrifices in exchange for power, abundance, security, and prosperity.

In all these cases, Demiurgic Energy can bring about desired physical manifestation.

When Demiurgic Energy cannot be tapped from an infinite source, cruder grades must be harvested from finite sources; the Israelite and Egyptian use of animal sacrifice illustrates this.

AFTERWORD

So the Ark was a 'radio to god' (in as much as the 'god' was the Demiurgos).

It was a 'palladium' for the Jews (a sacred object that was believed to have the power to preserve a city or state possessing it).

It was a source of immense power - and that meant that it had to be handled with great care.

Mishandling - or even looking at it - could mean death to those who were too foolish to heed the warnings.

The power of the Ark was derived in part from the archon Demiurg, and in part from the blood and terror of the endless numbers of animals sacrificed in its presence.

And where is the Ark now ?

Well - it would be nice to think that it was buried in some hidden spot in Egypt, waiting for Harrison Ford to dig it up.

Or perhaps it could be hidden on the Temple Mount, or in the hills of Judea.

Or - most unlikely of all - in a little, ramshackle hut or a chapel in Ethiopia (Abyssinia).

But no.

When the Archon Demiurge saw that the Jews were a spent force (from the religious point of view) he caused the Ark to melt away beyond the physical plane - so all the searching for that ultimately enticing object is - pointless.

THE CHOSEN PEOPLE OF THE DEMIURGE - IV

'The Christians'

The first Christians, as described in the first chapters of the Acts of the Apostles, were all Jewish, either by birth, or conversion for which the biblical term proselyte was used.

The early Gospel message was spread orally; in Aramaic - a Semitic language.

The split of early Christianity and Judaism took place during the first centuries of the Common Era. It is commonly attributed to a number of events, including the rejection of claims that Jesus was the Messiah, and rejection of the resurrection of Jesus, the Council of Jerusalem, the destruction of the Second Temple and institution of the Jewish tax in 70, the postulated Council of Jamnia c. 90, and the Bar Kokhba revolt of 132–135. It is also commonly believed that Paul the Apostle established a primarily Gentile church within his lifetime, although it took centuries for a complete break with Judaism to manifest.

Jewish followers of Yeshua Ben Yosef

The New Testament's Book of the Acts of the Apostles, and the Epistle to the Galatians record that the first Christian community was centred in Jerusalem, and its leaders included Peter, James, and John.

Paul of Tarsus

Paul of Tarsus, after his conversion to Christianity, claimed the spurious title of "the Apostle to the Gentiles".

Paul's influence on Christian thinking is far more significant than any other New Testament writer.

By the end of the 1st century, Christianity began to be recognized internally and externally as a separate religion from Rabbinic Judaism, which itself was developed further in the centuries after the destruction of the Second Jerusalem Temple.

As shown by the numerous quotations in the New Testament books and other Christian writings of the 1st centuries, early Christians generally used and revered the Jewish Bible as Scripture, mostly in the Greek (Septuagint) or Aramaic (Targum) translations, much of which is written in narrative form where in the biblical story God is the protagonist, Satan (or evil people/powers) are the antagonists, and God's people are the agonists.

The Septuagint, from the Latin word septuaginta (meaning seventy), is a translation of the Hebrew Bible and some related texts into Koine Greek. The title and its Roman numeral acronym LXX refer to the legendary seventy Jewish scholars who completed the translation as early as the late 2nd century BCE.

As the primary Greek translation of the Old Testament, it is also called the Greek Old Testament (Ἡ μετάφρασις τῶν Ἑβδομήκοντα). This translation is quoted in the New Testament, particularly in the Pauline epistles, and also by the Apostolic Fathers and later Greek Church Fathers.

As the New Testament canon developed, the Letters of Paul, the 'so called' Canonical Gospels, and various other works were also recognized by the early Christians as scripture.

Paul's 'Cosmic Christ'

Paul's letters, especially the Letter to the Romans, established a theology based on Yeshua Ben Yosef - (who was transformed by Paul into the *mashiach* - anointed one - subsequently translated into the Greek - Χριστός - Christ) rather than on the Mosaic Law, but most Christian denominations today still consider the "moral prescriptions" of the Mosaic Law, such as the Ten Commandments, Great Commandment, and Golden Rule, to be relevant.

Early Christians demonstrated a wide range of beliefs and practices, many of which were later rejected as heretical.

The earliest followers of Yeshua Ben Yosef composed an apocalyptic, 'Second Temple Jewish Sect'. In line with the 'Great Commission', falsely attributed to the 'resurrected' Yeshua, the Apostles dispersed from Jerusalem, and the missionary activity spread Christianity to cities throughout the Hellenistic world, and even beyond the Roman Empire.

Early Christians suffered sporadic persecution because they refused to pay homage to the emperor as 'divine'.

Persecution was on the rise in Asia Minor towards the end of the 1st century, as well as in Rome in the aftermath of the Great Fire of Rome in AD 64.

During the Ante-Nicene period following the Apostolic Age, a great diversity of views emerged simultaneously with some unifying characteristics that were lacking in the apostolic period.

Part of the unifying trend was an increasingly harsh rejection of Judaism and Jewish practices. Early Christianity gradually grew apart from Judaism during the first two centuries and established itself as a predominantly gentile religion (but with distinctly Jewish origins) in the Roman Empire.

Christianity prevailed over Roman and Hellenistic religions and Gnosticism because it offered a more superficially attractive doctrine.

Many Christians identified Yeshua Ben Yosef as 'divine' from a very early period, although holding a variety of competing views as to what exactly this implied.

Early Christian views tended to see Yeshua Ben Yosef as a unique agent of 'god'.

The Christians, of course, had been trapped in the Jewish delusion that the Demiurge Archon was in fact 'god'.

Council of Nicaea

By the Council of Nicaea, however, in 325 Yeshua Ben Yosef (by then referred to as 'Jesus') was identified as 'god' in the fullest sense, being 'of the same substance, essence or being'.

Some of the 1st and 2nd-century texts that would later be canonized as the so called 'New Testament' several times imply or indirectly refer to the divine character of Yeshua Ben Yosef, although, significantly, they do not actually call him 'god'.

The Death of Yeshua Ben Yosef

Within 15–20 years of the death of Yeshua Ben Yosef, Saul (Paul of Tarsus), who authored the largest early expositions of Christian theology, refers to Jesus as the resurrected "Son of God", the 'saviour' who would return from heaven and save his faithful, dead and living, from the imminent destruction of the world.

This, of course is taken from Greco-Roman 'mystery religions' and certain aspects of Gnosticism.

Following the example of Alexander

(who sought divine honours for his beloved general, Hephæstion, when he died) Hadrian had Antinous his lover proclaimed a god.

Temples were built for his worship in Bithynia, Mantinea in Arcadia, and Athens,

festivals celebrated in his honour and oracles delivered in his name.

The city of Antinopolis or Antinoe was founded on the site of Hir-wer where he died.

'Mystery religions', 'sacred mysteries' or simply 'mysteries', were religious cults of the Greco-Roman world for which participation was reserved to initiates (mystai). The main characterization of this religion is the secrecy associated with the particulars of the initiation and the cult practice, which may not be revealed to outsiders. The most famous mysteries of Greco-Roman antiquity were the 'Eleusinian Mysteries', which were of considerable antiquity and pre-dated the Greek Dark Ages. The popularity of mystery cults flourished on Late Antiquity; Julian the Apostate in the mid 4th century is known to have been initiated into three distinct mystery cults - most notably the Mithraic Mysteries. Due to the secret nature of the cult, and because the mystery religions of Late Antiquity were persecuted by the Christian Roman Empire from the 4th century, the details of these religious practices are unknown to scholarship, although there are educated guesses as to their general content.

Isaiah - the 'Son of Man'

The Synoptic Gospels describe him as the "Son of God", though the phrase "Son of Man", taken from Isaiah, and significantly always placed in the mouth of Jesus himself, is more frequently used in the Gospel of Mark.

The Gospel of John, which derives much of its teaching from Gnostic sources, identifies Jesus as the human incarnation of the divine Word or "Logos".

Alpha and the Omega

The Book of Revelation depicts Jesus as "the Alpha and the Omega, the first and the last, the beginning and the end" (22:13), and applies similar terms to "the Lord God": "I am the Alpha and the Omega," says the Lord God, 'who is and who was and who is to come, the Almighty'" (1:8).

Hellenistic Logos

The term "Logos" was used in Greek philosophy (see Heraclitus), in Hellenistic Jewish religious writing (see Philo Judaeus of Alexandria) and in Gnosticism to mean the ultimate ordering principle of the universe - in Gnosticism an emanation of the ONE.

Those who rejected the identification of Jesus with the Logos, rejecting also the Gospel of John, were called Alogi (see also Monarchianism).

Adoptionists, such as the Jewish Ebionites, considered him as at first an ordinary man, born to Joseph and Mary, who later became the 'Son of God' at his baptism, his transfiguration, or his resurrection.

The number of Christians grew by approximately forty percent each decade during the first and second centuries.

This growth rate forced Christian communities to evolve in order to adapt to their changes in the nature of their communities, as well as their relationship with their political and socio-economic environment. As the number of Christians grew, the Christian communities became larger, more numerous and farther apart geographically.

The passage of time also moved some Christians farther from the original teachings of the apostles, giving rise to teachings that were considered heterodox, and sowing controversy and divisiveness within groups and between Christian groups.

The proto-orthodox Christians had a dichotomy for teachings; they were either orthodox or heterodox. Orthodox teachings were those that supposedly had the authentic lineage of tradition.

All other teachings were viewed as deviant streams of thought and were possibly heretical.

THE SPREAD OF CHRISTIANITY

Early Christianity spread from city to city throughout the Hellenized Roman Empire and beyond into East Africa and South Asia.

The Christian Apostles dispersed from Jerusalem, travelled extensively, and established communities in major cities and regions throughout the Empire.

The original church communities were founded in northern Africa, Asia Minor, Armenia, Arabia, Greece, and other places by apostles and other Christian soldiers, merchants, and preachers.

Over forty were established by the year 100, many in Asia Minor, such as the seven churches of Asia. By the end of the 1st century, Christianity had spread to Greece and Italy, even India.

In 301 AD, the Kingdom of Armenia became the first state to declare Christianity as its official religion, following the conversion of the Royal House of the Arsacids in Armenia.

The Armenian Apostolic Church is the world's oldest national church.

Despite persecutions, the Christian religion continued its spread throughout the Mediterranean Basin.

One of the reasons for this rapid spread was the way in which Christianity combined its promise of a general resurrection of the dead with the traditional Greek belief that true immortality depended on the survival of the body, with Christianity adding practical explanations of how this was going to actually happen at the end of the world.

CONCLUSIONS

And so the Demiurge Archon was able to spread belief in his divinity beyond the Jewish community, and began to effect the morality and civilisation of the Romano-Hellenistic world.

Christianity initially appealed to the lower orders in society - the slaves, the unemployed and the poor. Many of these groups were Negroid or mixed race.

In addition, Christian teaching, as expressed by Pauline theology, made it acceptable for miscegenation to be practised - and this enabled the spreading of Neanderthal genes throughout western Europe. And so a great civilisation began to be controlled by the Demiurge and his Archons, blinding the true humanity to its noble origins.

al-qur'ān

Possibly the most influential channelled text doesn't even have a real name. We know it as القرآن (the Quran), which simply means "the recitation",

The name can also be transliterated Koran, Qur'an, and al-Qur'an, and it is the central religious text of Islam, which Muslims consider to be the verbatim word of الله (the God - Allah) and the final divine revelation - the Final Testament.

It is regarded by most Muslims as the finest piece of literature in the Arabic language - in fact the finest piece of literature in any language.

Muslims believe that the Quran was verbally revealed through the angel Jibril (Gabriel) from God to Muhammad gradually over a period of approximately twenty-three years beginning in 610 CE, when Muhammad was forty, and concluding in 632 CE, the year of his death.

Furthermore, Muslims believe that the Qur'an was precisely memorized, recited and exactly written down by Muhammad's companions, called Sahabas, after each revelation had been dictated by Muhammad.

Shortly after Muhammad's death the Quran was compiled into a single book by order of the first Caliph, Abu Bakr, and at the suggestion of his future successor Umar.

Hafsa, who was Muhammad's widow, (Muhammad has eleven - or possibly thirteen wives) and Umar's daughter, was entrusted with that Quran text after the second Caliph Umar died.

When Uthman, the third Caliph, began to notice slight differences in Arabic dialect he asked Hafsa to allow him to use the text in her possession to be set as the standard dialect, the Quraish dialect - the Qurash being Muhammad's tribe.

Before returning the text to Hafsa Uthman made several thousand copies of Abu Bakr's redaction and, to standardize the text, invalidated all other versions of the Quran.

This process of formalization is known as the "Uthmanic recension".

The present form of the Quran text is accepted by many scholars as the original version compiled by Abu Bakr.

It should be noted, however, that there is no hard evidence for the existence of the Koran in any form before the last decade of the seventh century.

According to Muslim tradition, Mohammed was illiterate, however, the first Quranic revelation that came down to Muhammad is, "Read ! In the name of your Lord who creates...." (96:1)

It is clear that this is also a commandment.

God stresses the importance of literacy in the very first revelation.

Furthermore, the second revelation (Sura) is "The Pen", which indicates again the importance of written communication.

This makes the importance of literacy even more compelling.

If indeed Muhammad was an illiterate man when the Quran was first revealed to him, how could he not make himself learn to read and write during the twenty some years of his mission ?

Perhaps a more poignant question should be, "How dare he not to obey his Lord's clear commandment to read and write ?"

Being a messenger of God, of course he would not dare disobeying his Lord.

Also, in the Quran 25:4-5 there is a verse, where Muhammad's opponents, who rejected the divine source of the Quran, accused him of fabricating narrations. "Tales from the past that he wrote down; they were dictated to him day and night," they alleged.

This is a clear Quranic evidence that Prophet Muhammad was a literate man.

CHANNELLING THE QURAN

Muhammed is unusual in that there are detailed and confirmed descriptions of his behaviour when he claimed to receive communications from the entity he called جبريل (Jibrīl)

جبريل (Jibrīl)

According to the Quran , Gabriel (Jibra'il) the angel who revealed the Qur'an to the prophet Muhammad, and sent a message to most prophets, if not all, revealing their obligations.

Gabriel is named numerous times in the Qur'an (II: 97, 98; LXVI: 4); and, in II: 97, the Qur'an expressly narrates:

'Who is an enemy to Gabriel! For he it is who hath revealed (this scripture) to thy heart by God's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.'

He is called the chief of the four favoured angels and the spirit of truth.

He is called the created Holy Spirit (Islam), which is not to be confused with the Holy Spirit of God in Christianity who is revered as God Himself.

In Muslim tradition, Gabriel occupies the role of one of the primary archangels and all historical commentaries build upon Gabriel's role as the transmitter of the Qur'an.

Exegesis narrates that Muhammad saw Gabriel in his full angelic splendor only twice, the first being when he received his first revelation.

Muslims also revere Gabriel for a number of historical events predating the first revelation.

Muslims believe that Gabriel was the angel who informed Zachariah of John's birth as well as Mary of the future birth of Jesus and that Gabriel was one of three angels who had earlier informed Abraham of the birth of Isaac.

These events of Zachariah and Mary can be found also in the Quran, mentioned in surah Maryam.

'The Revelation is always brought to me by an angel: sometimes it is delivered to me as the beating sound of the bell (?) - and this is the hardest experience for me; but sometimes the angel appears to me in the shape of a human, and speaks to me.'

'Those who saw the Prophet in this state relate that his condition would change.

Sometimes he would stay motionless, as if some terribly heavy load was pressed on him and, even in the coldest day, drops of sweat would fall from his forehead.

At other times he would move his lips.'

'He fell to the ground like one intoxicated or overcome by sleep; and in the coldest day his forehead would be bedewed with large drops of perspiration.

Inspiration descended unexpectedly, and without any previous warning.'

'Then Allah's Apostle returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me !".

They covered him, and when the state of fear was over'.

All these are symptoms of Temporal Lobe Epilepsy.

The following is a partial list of the Temporal Lobe Seizure Symptoms & Signs as defined in health.allrefer.com

Hallucinations, or illusions, such as hearing voices when no one has spoken, seeing patterns, lights, beings or objects that aren't there.

Rhythmic muscle contraction. Muscle cramps are involuntary and often painful contractions of the muscles which produce a hard, bulging muscle.

Abdominal pain or discomfort. Sudden, intense emotion such as fear. Muscle twitching (fasciculation) is the result of spontaneous local muscle contractions that are involuntary and typically only affect individual muscle groups. This twitching does not cause pain.

Abnormal mouth behaviors. Abnormal head movements. Sweating. Flushed face. Rapid heart rate/pulse.

Changes in vision, speech, thought, awareness, personality

Loss of memory (amnesia) regarding events around the seizure (partial complex seizure).

Muḥammad himself could not at first identify the spirit that possessed him, and the Qur'ān mentions him by name only three times.

Jibrīl, however, became Muḥammad's constant helper.

He and the archangel Mikāl purified Muḥammad's heart in preparation for the Prophet's ascension to heaven (mi'rāj), and then Jibrīl guided him through the various levels until they reached the throne of God.

When Muḥammad recited a supposed revelation acknowledging the pagan goddesses al-Lāt, al-'Uzzā, and Manāt, (the Satanic Verses), Jibrīl chastised him for presenting as divine a message inspired by the devil.

Jibrīl also helped Muḥammad in times of political crises, coming to his aid at the Battle of Badr (624) with thousands of angels, then telling him to attack the Jewish tribes of Banū Qaynuqā' and Banū Qurayzah.

There is evidence that Muhammad, as he grew older, was less effected by his temporal lobe epilepsy.

The early channelled communications, commonly called the 'Meccan Suras' (sura - chapter), are very different when compared to the later suras, usually referred to as the 'Medinan Suras'.

The Meccan Suras have a beauty and an imaginative quality that is often found in genuine channelled texts (Crowley's 'Book of the Law for example).

The Medinan Suras are lifeless in comparison, (and much longer on average), and primarily concerned with the military and political scheming that preoccupied Muhammad when he became a general and political leader.

It has been suggested, therefore, that the early suras were channelled, while the later suras (which were still claimed to be from Jibrīl), were, in fact, composed by Muhammad unaided.

The Meccan suras are the chronologically earlier suras of the Qur'an that were, according to Islamic tradition, revealed anytime before the Hijrah (pilgrimage of the Prophet Muhammed from Makkah to Medina). The other type of sura is the Madinan sura.

Meccan suras are typically shorter, with relatively short ayat, and mostly come near the end of the Qur'an.

The division of surahs into 'Meccan surahs' and 'Medinan surahs' is primarily a consequence of stylistic and thematic considerations. Classification of the surahs into these periods is based upon factors such as the length of the verse and the presence or absence of certain key concepts.

The Book

Muslims consider the Quran to be the only book that has been protected by God from distortion or corruption, however, some significant textual variations (employing different wordings) and deficiencies in the Arabic script mean the relationship between the text of today's Quran and an original text is unclear.

Quranic chapters are called suras and verses are called ayahs.

The Quran assumes familiarity with major narratives recounted in the Jewish and Christian scriptures. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events.

The Quran describes itself as a book of guidance.

It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence.

The Quran is used along with the hadith to interpret sharia law.

During prayers the Quran is recited only in Arabic.

Some influential scholars say it is not one single work, that has survived unchanged through the centuries.

Based on the analysis of manuscripts, there is evidence that the Quran contains stories that were written before the prophet Mohammed began his ministry, and which have subsequently been rewritten.

The Quran frequently asserts in its text that it is divinely ordained.

Some verses in the Quran seem to imply that even those who do not speak Arabic would understand the Quran if it were recited to them.

The Quran refers to a written pre-text, "the preserved tablet", that records God's speech even before it was sent down.

The issue of whether the Quran is eternal or created became a theological debate (Quran's createdness) in the ninth century.

Mu'tazilas, an Islamic school of theology based on reason and rational thought, held that the Quran was created while the most widespread varieties of Muslim theologians considered the Quran to be co-eternal with God, (thus breaching the concept of توحيد - Tawhid), and therefore uncreated.

توحيد tawḥīd, meaning "doctrine of Oneness" (of God), is the concept of monotheism in Islam.

It is the religion's most fundamental concept and holds that God (Allah) is One (Wāḥid) and Unique (āḥad).

Sufi philosophers, probably rightly, view the question as artificial or wrongly framed.

Muslims believe that the present wording of the Quran corresponds to that revealed to Muhammad, and according to their interpretation of Quran 15:9, it is protected from corruption ("Indeed, it is We who sent down the Quran and indeed, We will be its guardian.").

The question as to why previous revelations were allowed to be corrupted is left open.

Muslims consider the Quran to be a guide, a sign of the prophet-hood of Muhammad and the truth of the religion.

They argue it is not possible for a human to produce a book like the Quran, as the Quran itself maintains.

Many critics, however, reject the idea that the Quran is miraculously perfect and impossible to imitate. The basis for this view is that peculiarities can be found in the text.

For example, critics note that a sentence in which something is said concerning Allah is sometimes followed immediately by another in which Allah is the speaker (examples of this are suras xvi. 81, xxvii. 61, xxxi. 9, and xliii. 10.)

Many peculiarities in the positions of words are due to the necessities of rhyme (lxix. 31, lxxiv. 3), while the use of many rare words, and new forms may be traced to the same cause (comp. especially xix. 8, 9, 11, 16).

The Quran has also been described as having many passages of poetic beauty, religious fervour, and wise counsel, but mixed with absurdities, bombast, unmeaning images, and low sensuality.

It has also been noted that the Quran is a redaction in part of other sacred scriptures, in particular the Judaeo-Christian scriptures, and some scholars have described the Quran as a 'cocktail of texts', some of which may have been present a hundred years before Muhammad.

Naskh (نسخ) is an Arabic language word usually translated as "abrogation"; it shares the same root as the words appearing in the phrase al-nāsikh wal-mansūkh (الناسخ والمنسوخ, "the abrogater and the abrogated verses").

The concept of "abrogation" in the Quran is that God chose to reveal ayat (singular ayah; means a sign or miracle, commonly a verse in the Quran) that supersede earlier ayat in the same Quran.

The central ayah that deals with abrogation is Surah 2:106:

"We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?"

It has been suggested that the concept of abrogation was developed to "remove" the many contradictions found in the Quran.

The incident of the 'Satanic Verses' is put forward by some critics as evidence of the Quran's origins as a human work of Muhammad.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ
وَمَنَاةَ الْغَالِيَةَ الْأُخْرَىٰ
أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ. سورة النجم - سورة ٥٣: ١٩-٢٢

This can be interpreted as a conscious attempt to achieve a consensus with pagan Arabs, which was then consciously rejected as incompatible with Muhammad's attempts to answer the criticism of contemporary Arab Jews and Christians, linking it with the moment at which Muhammad felt able to adopt a "hostile attitude" towards the pagan Arabs.

The story of the 'Satanic Verses' is unlikely to be false because it was one incident which may be reasonably accepted as true because the makers of Muslim tradition would not have invented a story with such damaging implications for the revelation as a whole".

THE SATANIC VERSES

Text and Arrangement

The Quran consists of 114 chapters of varying lengths, each known as a sura.

Suras are classified as 'Meccan' or 'Medinan', depending on whether the verses were revealed before or after the migration of Muhammad to the city of Medina, however, a sura classified as Medinan may contain Meccan verses in it and vice versa.

Sura titles are derived from a name or quality discussed in the text, or from the first letters or words of the surah.

Suras are arranged roughly in order of decreasing size.

The sura arrangement is thus not connected to the sequence of revelation - which makes the book very difficult to read and comprehend.

The Quranic text seems to have no beginning, middle, or end, its non-linear structure being akin to a web or net.

The textual arrangement has a lack of continuity, absence of any chronological or thematic order, and contains much that is repetitious and confusing.

A text is self-referential when it speaks about itself and makes reference to itself.

The Quran demonstrates this meta-textuality by explaining, classifying, interpreting and justifying the words to be transmitted.

Self-referentiality is evident in those passages when the Quran refers to itself as revelation (tanzil), remembrance (dhikr), news (naba'), criterion (furqan), explicitly asserting its Divinity, "And this is a blessed Remembrance that We have sent down; so are you now denying it?", or in the frequent appearance of the 'Say' tags, when Muhammad is commanded to speak (e.g. "Say: 'God's guidance is the true guidance' ", "Say: 'Would you then dispute with us concerning Godb ?'").

The feature is more evident in early Meccan suras.

Each sura, except the ninth, starts with the 'Bismillah' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) an Arabic phrase meaning 'In the name of God.'

Each sura consists of several verses, known as ayat, which originally means a 'sign' or 'evidence' sent by God.

The number of verses differs from sura to sura.

An individual verse may be just a few letters or several lines.

The total number of verses in the Quran is 6236, however, the number varies if the 'bismillahs' are counted separately.

'Muqatta'at', or the Quranic initials, are 14 different letter combinations of 14 Arabic letters that appear in the beginning of 29 suras of the Quran.

The meanings of these initials remain unclear - and have often been given mystical significance.

THE QURAN and ISLAM

The Quran has much in common with the Book of Mormon.

Both books describe a basically eclectic, syncretic religion.

Syncretic - Syncretism is the attempt to reconcile disparate, even opposing, beliefs and to meld practices of various schools of thought. It is especially associated with the attempt to merge and analogize several originally discrete traditions, especially in the theology and mythology of religion, and thus assert an underlying unity.

Syncretism is also common in literature, music, the representational arts and other expressions of culture. (Compare the concept of eclecticism.) There also exist syncretic politics, although in political classification the term has a somewhat different meaning.

Both Mormonism and Islam draw heavily on Judeo-Christian themes and orthodox Christian doctrine, while adding their own peculiar narratives, doctrines and practices.

Initially Islam, along with Mormonism at a later date, were considered to be heretical forms of Christianity - hence the Crusades with regards to Islam.

Later, however, they were both considered by some to be separate, non-Christian faiths.

In fact they are eclectic, syncretic amalgams of various Jewish, Christian and Gnostic narratives and doctrines.

The Quran recounts many of the stories of the Jewish Pentateuch (the Five Books of Moses), including the story of Adam and Eve, The Story of Abraham, and the Story of Moses and the Exodus.

Also included, and coming from the Gospels is the Nativity Narrative, and details about the death of Jesus.

It is obvious that Muhammad obtained his information about Christianity from various Gnostic Christian groups - (he refers to the monks in the desert) - docetists who were active in the middle East at the time.

Docetism (from the Greek δοκεῖν/δόκησις dokein (to seem) /dókēsis (apparition, phantom), is defined narrowly as "the doctrine according to which the phenomenon of Christ, his historical and bodily existence, and thus above all the human form of Jesus, was altogether mere semblance without any true reality."

The Qur'an has a docetic or gnostic Christology, viewing Jesus as a divine illuminator (prophet), rather than the 'redeemer' or 'saviour' of Pauline Christianity.

In Sura 4:157–158 we read:

'And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger — they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain. But Allah took him up unto Himself. Allah was ever Mighty, Wise'.

The Qur'an was compiled in the mid-seventh century AD (around 650 CE), corresponding to the period when docetism was still commonly accepted and taught among some Christian sects, particularly in the Arabian peninsular.

The question, of course, remains - who, or what, was Jibrīl.