

From:

The Changing Religion
A New Understanding of Islam and the Unity of Religions.
Part 2: The Illuminati Revealed

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Chapter 19. James and John
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James and John

The Christian scriptures twice tell of Apostles James and John making a special request of the Christ. In the first telling, the mother of the brothers initiates the request, asking if one of her sons can sit on the right side of Christ in heaven and the other on the left. Christ first responds by saying, “you don't know what you are asking,” then asks the pair if they can drink from the cup from which he is going to drink. They answer that they can to which Christ tells them they will indeed drink from that cup but that it is not his decision who sits on his left or right in heaven but that God has made that decision (Matthew 20:20-23). The brothers initiate request on their own behalf in the second telling. The same conversation ensues except “or be baptized with the baptism I am baptized with?” added to Christ's response (Mark 10:35-40).

A logical question is, what did Christ mean when he told the two something that he is not reported anywhere in the New Testament as having said to any other Apostle? While the others were warned that they would be persecuted and even murdered for following the Christ, only James and John were told that they would experience what Christ experienced – that they would drink from his cup and be baptized with his baptism. Christ used metaphors more often than not in his speech that is recorded in the New Testament. If he was speaking in metaphors about the suffering he would endure – in context of the statement, “you don't know what you are asking,” what else could he have meant? - then the identity of the two men crucified on the right and left of Christ said to be thieves, criminals, or insurrectionists (Matthew 27:38, Mark 15:27, Luke 23:32, John 19:18) was actually James and John.

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Discussion (or debate) of Christ identifying the two men as James and John is largely absent from Christian scholarship and theology despite the rather obvious nature of the identification. Why would this be so? It may be so because to initiate discussion of this in Christian theology or scholarship leads to another obvious: if James and John were the two crucified with the Christ, the part of the story that explains how and why they ended up being crucified with the Christ is missing from the story. That in turn is evidence in favor of the *Qur'an* and *Book of Mormon* claim that parts of what should be in the New Testament are missing. This does not mean that any of the known gnostic texts are authentic, though some or portions of some may be. It may be that parts of the Gospel books that are in the New Testament were also altered to remove portions of the text.

The major point is that Christian ego defenses against accepting any truth in Islam or Mormon does not allow for Christians to accept that James and John are identified in the *Bible* as the two crucified with Christ because doing so admits the story told in the *Bible* is incomplete. Introducing this discussion challenges Christians in their indoctrinated mindsets (Muslims and members of other churches are also indoctrinated into acceptance of faulty beliefs along with truths) that the *Bible* is a complete and unaltered story and that their church leaders have correctly interpreted the text.

Introducing the discussion also leads to other questions, such as, were James and John involved with Judas in the betrayal of the Christ? If they were crucified because they tried to defend the Christ against those trying to arrest and murder him, it seems that would have been told and we would know James and John today as the two martyrs who

died alongside the Christ. It may simply be more logical to theorize they were involved in the plot against him, especially as their request betrays a lack of humility and paints them as two men very ambitious to have rewards of power and exaltation. In other words, the request demonstrates them to have been men of weak character who might have accepted an offer from the Devil such as the one made to Christ in Matthew 4 to have power and rulership over all the world's cities if he will worship the Devil instead of God. Or perhaps they were willing to betray their friend for merely 30 pieces of silver as Judas was said to have been paid by the authorities for betraying Christ.

The two are also reported to have made insults at the Christ while on the cross (Matthew 27:44), though one of the Gospel books indicates only one of the men insulting the Christ while on the cross and the other defended Christ while also stating that he and the other criminal were getting what they deserved. Christ told that man on the cross that he would be in heaven with Christ that very day (Luke 23:39-43). That one insults the Christ and the other defends him suggests either one of the brothers was involved in the betrayal but the other one was not, or that both brothers were involved in the betrayal and one of them repented while on the cross.

If they were involved in the plot against Christ, we have to wonder why this part of the story is not told and also why their identities are obscured but only to the thinnest degree of veiling. The clues to identify them are clear so that despite the lack of discussion among Christians about this, eventually someone would come along and initiate the discussion. Just as important, the discussion is being initiated by this author in context of an argument for acceptance of Islam and Mormon

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scriptures (see “Prophecy and Science” and “Understanding Elijah” sections in the first Changing Religion book) as other clues are found in the Christian and Mormon scriptures and possible confirming evidence is found in the history of Islam in the form of the trio of Abu Bakr, Umar, and Uthman (see “Muhammad's Missing Qur'an” chapter in the first Changing Religion book).

In the Christian scriptures, Revelation 13 speaks of a beast who is given power by a dragon and a second beast who deceives people on behalf of the first beast. The first beast is given power, a throne, and “great authority” by the dragon. The beast appears at one point to suffer a mortal wound to one of his seven heads. The beast speaks against God and is given power to war against and conquer the righteous. He is given power over all the nations and all inhabitants of the earth worship the beast except for the righteous who are destined to go to heaven. They also worship the dragon through their worship of the beast.

The dragon would be the Devil delivering on his promise to the Anti-Christ based on the offer of Matthew 4:8-10 being made to and accepted by someone other than the Christ. The heads may represent seven eras of the Anti-Christ's rule in history, just as academics currently divide history into eras such as the Dark Ages, the Renaissance, the Industrial Age, and so forth. The apparent mortal wound that recovers could be the temporary defeat of the Anti-Christ prophecied in Islam to occur during the Mehdi era and in the Mormon scriptures as the Elijah era. The beast's power to conquer the righteous may be indication of the Anti-Christ's role in corrupting the religions and in making life miserable in general for those opposed to the moral disorder of our world.

In verse 11, a second beast is introduced. He exercises all the authority of the first beast on his behalf and performs miracles and wonders to deceive people and cause them to worship the first beast. It is the second beast who will cause all people to have a mark put upon their forehead or right hand and without which they cannot buy or sell in the marketplace. The mark is the name of the beast or the number of its name. The chapter ends by saying those with wisdom can calculate the number of the beast, which is man's number, which is 666.

The second beast is a servant of the first beast and has the qualities of a false prophet to deceive by his speech and also by performing miracles and wonders. One incarnation of this "beast" may have been Paul, who by his letters in the New Testament is known to have performed miracles and wonders and whose letters serve the interest of the Anti-Christ in undermining many of Christ's teachings and introducing numerous false doctrines (see "Paul's Letters and the Judas Curse" in the first Changing Religion book and note this chapter alters the Judas Curse theory). We should consider that the same soul has appeared in the persona of numerous false prophets over the past two thousand years who have presented mixtures of truth and corruption to establish new or corrupt existing faith communities.

Many Christians and Muslims view movement to implant microchips into humans that will store identification, banking, medical, and other data about each individual as the mark of the beast to be put on everyone's right hand or forehead. Paper money and plastic credit and debit cards will disappear as all financial transactions will be done via scanning and uploading and downloading data through these

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implanted chips. A little more difficult to figure out is what is meant by the mark being the name of the beast and the mark being the number of his name. The number of his name is given, 666, but what does the phrase “number of his name mean”? The “number of his name” may mean the number of people who follow the beast, which would be 666. Not 666 people, but .666 of all of humanity as explained in Zachariah 13 that 1/3 of humanity will be called God's people and the other 2/3 (or .666 of the whole) will not.

The mark is also the name of the beast. It is possible that any small scar mark left by the microchip implants could oddly appear as 666 on the skin. We could also interpret the first beast being described is symbolic; that is, the Anti-Christ is described in personification of the system of the Anti-Christ which is built and depends upon materialism. In turn these microchips become not merely symbolic for the false value of materialism, but transform humans themselves into material objects to be improved with science and technology of the material world rather than through spiritual improvement in moral decision-making and worship of God. Materialism is placing value on material objects which motivates people to greed and selfishness and a failure to live by God's laws which tells them to not place value on material goods but place value instead on worship of Allah and loving your fellow humans. We may consider the name of the beast to be “materialism” and the microchips to be “the mark of materialism.”

In this understanding, the Anti-Christ establishes a system on behalf of the Devil. The system is based upon a value of materialism so that materialism is the actual beast that needs to be conquered. If the value of materialism is defeated, the motivation for greed and selfishness is defeated and the system

of the Anti-Christ collapses as he holds no power to influence us to wrongness as long as we do not value what he offers us in return for committing wrongs. When someone receives the microchip implant, they are receiving the mark of materialism and the person himself or herself is being literally marked as belonging to the beast, of being one of the 2/3 of humanity that will not enter heaven on Judgment Day. The microchips are both a mark of materialism and a mark of belonging to that 2/3 of humanity. This understanding suggests the 1/3 of humanity that is going to heaven will not receive the microchip implants as they will not be marked as belonging to the beast. This 1/3 may establish a separate self-sustaining economic system within Zion (see “Emergence and the Elijah Era” chapter) that may allow for some trade with outsiders but that will not accept use of microchip implants.

We could view the first beast completely as the system of the Anti-Christ that is setup by the second beast so that the second beast would be the Anti-Christ. The problem with this is that Revelation again refers to a trio of souls, and a trio of troublemakers is also identified in the Mormon scriptures. In Revelation 16:13, three evil spirits emerge out of the mouths of the dragon, the beast, and the false prophet (the second beast described in Revelation 13). These spirits are demons who perform miraculous signs. This may be reference to a false doctrine of “speaking in tongues” that delivers a demonic spirit to those accepting the doctrine rather than Holy Spirit (see subheading “Speaking in Tongues” in “Paul’s Letters and the Judas Curse” in *The Changing Religion*, p. 94).

In Mormon scripture, section 76 of the *Doctrine and Covenants* condemns followers of Paul, Apollos, and Cephas. Though another name for Peter, Cephas should not be

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confused with Apostle Simon Peter, though it is possible that one of the trio walked-in to Peter's body at some point after departure of the Christ so that Peter himself never served as first pope of the Catholic church but one of these three other souls – the Devil and two “beasts” - served in the position. In Revelation 2, Christ mentions a church where the Devil has a seat. This may be clue identifying the Devil as Cephas among the three mentioned in D&C 76.

If Cephas is the Devil, who are the other two? Is it not logical to assume the other two would be two men – not one as first suggesting in the Judas Curse theory – who accepted the offer that the Devil made to Christ in Matthew 4:8-10 but that Christ refused? They would be two men who are enslaved in service to the dragon identified in Revelation, that is, to the Devil. One of them is given great power and authority and rulership – the Anti-Christ – while the other serves the Anti-Christ as a false prophet corrupting religions so that people will fall into the system of the Anti-Christ without realization they are doing so.

This brings us back to the issue of Judas being the one we know to have betrayed the Christ and who did not die on the cross (he allegedly died by hanging himself and by falling on a rock in a field) but James and John being identified as the two who were crucified with Christ, with one of them repenting on the cross. Is it possible that rather than Judas having accepting the offer the Devil made to Christ that Judas was the Devil and made the offer to James and John? Two other clues to consider are Revelation 17 in which the Devil is presented in female form as a great prostitute who offers the world every immorality and the phrase “the disciple who Jesus loved” used in the book of John to refer to one of the 12 apostles.

In Revelation 17 is the knowledge that the beast (which would be the Anti-Christ) hates the prostitute (which would be the Devil) and that an additional 10 kings will emerge who also hate the prostitute yet nonetheless, the beast and the 10 kings will wage war against the Lamb of God (Christ) at the end of time in order that God's plan will be fulfilled. This again suggests the Anti-Christ is not truly evil but is working with the Devil in order to fulfill God's plan in which the Anti-Christ acts as if he were beholden to evil in order to influence others into sin (see "The Dual Roles of the Anti-Christ"). This also suggests the 10 kings may be reincarnations of the other Apostles who are also opposed to evil but who will pretend otherwise in order to lead the 2/3 of humanity not going to heaven to its doom as punishment for rejection of God and God's laws. What we can understand from this is that just as the Devil is not a true rival to God, neither is the Devil a true rival to Christ but the two actually work together in opposite roles to fulfill God's plan for humanity.

Christian theology has carelessly interpreted "the disciple who Jesus loved" to be Apostle John as particularly close to the Christ based on premise that John wrote the book of John and includes the phrase about himself. However, Christian scholars admit they do not know who wrote John and authorship is assumed. In addition, nothing within John or the other Gospel books suggests that John was any closer to the Christ than the other apostles. Clues within the book of John suggest John did not write that book and is not "the disciple who Jesus loved." Following the clues by cross-referencing to passages about the Last Supper that the person who betrayed Christ sat next to him and that he sat next to the disciple that he loved (see "The Judas Curse" section of "Paul's Letters and

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the Judas Curse,” in the first *Changing Religion*, p. 106), the disciple who Jesus loved is identified as Judas.

Christians have been unable to consider the person as Judas despite the clues given in John for two different reasons. First, the idea that Judas was the disciple who was particularly close to Christ is hard for Christians to accept because Jesus knew all along that Judas would betray him (even though some Christians can understand this as Christ loving sinners just as much as the righteous and with desire for sinners to repent). Second, the disciple who Jesus loved is presented to Christ's earth mother as her son while Christ is on the cross and that disciple takes Mother Mary into his home to care for her as his mother (John 19:26-27). Christians have never had cause to consider that Christ presented Judas to Mother Mary as a replacement son when Christ departed as the Christian scriptures say Judas hung himself and that he died in a field. To the author's knowledge, Christians have considered one of those two death reports correct.

But what if Judas hung himself as part of an act, as part of the role he was playing? What if Judas is the Devil and Judas and Christ are not rivals but are partners? Could they even be spiritual spouses? Would that explain why Judas is called the disciple who Jesus loved? Christ is presented to us personified as male, whereas the Devil is presented to us in Revelation 17 personified as female. This is not to suggest that women are inherently evil, but merely to suggest that Angels Gabriel and Iblis (Christ and the Devil) may be spiritual spouses working in partnership to fulfill God's plan for humanity. We do not know that Judas was male. Where Judas is given as a “son” to Mother Mary may be a mis-translation or alteration to the story. In addition, the effect of industrial pollution to

hermaphrodize humans to put males in female bodies and females into male bodies suggests our material bodies make little difference to God. Indeed, for all we know, as these conditions existed in history prior to our industrial age (they can be promoted by toxins from forest fires, for example), Christ and Judas could have existed at that time on earth with one or both in hermaphroditic form or in a body opposite of the soul's male or female gender personality. Accepting such an idea could be an important test for Muslims, Christians, and others (Hindus excepted as they expect incarnations of the Christ in hermaphroditic form) in rejecting the placement of value upon material rather than spiritual concerns.

If this new theory is correct, the Judas Curse is not something Judas suffers from, but something that has been put upon two others. The only clues we have to discern who those two others might be is in the story of James and John making their special request to Christ and the two men being crucified with the Christ most likely being (based on the clues given) James and John. In that case, one of the brothers serves as the first beast, the Anti-Christ who lives in fabulous wealth and luxury, and the second brother serves as a false prophet on behalf of the first brother.

If James and John were given semi-immortality to live on earth in service to the Devil until Christ returns, which one is which? One of them repented on the cross of the offer the Devil made to him, but that does not mean that God let him out of the contract he had agreed to prior to being put on the cross. The other who did not repent also had a contract to fulfill. Which brother would be given the privilege of great wealth and power over all the earth rather than being the second brother who serves the first? By some logic, the

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brother who repented is likely the brother who is receiving the rewards of wealth and rulership while the brother who did not repent on the cross is required to serve the brother who did. The only suggestions we have to believe John is the brother who repented on the cross is that John is the one who was rewarded with a Gospel book being named for him (even though he did not write it) and him being identified as the Apostle who received the book of Revelation.

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