



Yeshua's Transfigurations and shape shifting.

Coming Down Past the Rulers (56, 20–57, 7)

I brought all their powers into subjection. When I came down, no one saw me, for I kept changing my forms on high, transforming from shape to shape, so when I was at their gates, I assumed their likeness.³⁰ I passed by them quietly. I saw their realms, but I was not afraid or ashamed, because I was pure. I was speaking with them and mingling with them, through those who are mine. Jealously I trampled on those who [57] are harsh toward them, and I put out the fire. I was doing all this by my will, to complete what I willed in the will of the Father above.

Bringing Up the Child of the Majesty from the Region Below (57, 7–58, 13)

We brought the child of the Majesty, hidden in the region below, to the height. There I am, in the aeons that no one has seen or understood, where the wedding of the wedding robe is. It is the new wedding, not the old, and it does not perish, for the new bridal chamber is of the heavens, and it is perfect.³¹

As I have revealed, there are three ways, and this is an undefiled mystery in the spirit of the eternal realm that is not destroyed or divided or even discussed, for it is indivisible, universal, and permanent.

The soul from on high will not discuss error here or carry herself³² away from these realms that are here. She will be carried forth when she is liberated and treated nobly in the world, and she stands [58] before the Father with no difficulty or fear, forever communing with the mind of ideal power. These will see me from every side with no animosity, for they see me, and they are seen, mingling with them. They did not put me to shame,

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Yeshua changes forms to conceal his true Identity from the profrane morons who think they are the only gods but in reality they are dipshit demons.

"After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them." - ◀ Mark 9:2 ▶

Coming to This World (51, 20–52, 10)

I approached a bodily dwelling and evicted the previous occupant, and I went in.¹⁶ The whole multitude of archons was upset, and all the material stuff of the rulers and the powers born of earth began to tremble at the sight of the figure with a composite image.¹⁷ I was in it, and I did not look like the previous occupant. He was a [52] worldly person, but I, I am from above the heavens. I did not defy them, and I became an anointed one,¹⁸ but neither did I reveal myself to them in the love coming from me. Rather, I revealed that I am a stranger to the regions below.

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"There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus"

(◀ Matthew 17:2-3 ▶).

Yeshua, change's forms to conceal himself from the pedo archon dipshits.

72. It was the tenth day of the month, the second day of the week. Judas went to the Jews and said to them: 'Prepare yourselves at this hour tomorrow and I shall deliver him to you.' 73. Then the Jews said to Judas: 'How shall we arrest him, for he does not have a single shape but his appearance

changes.⁹⁰ Sometimes he is ruddy, sometimes he is white, sometimes he is red, sometimes he is wheat-coloured, sometimes he is pallid like ascetics, sometimes he is a youth, sometimes an old man, sometimes his hair is straight and black, sometimes it is curled, sometimes he is tall, sometimes he is short. In one word, we have never seen him in one and the same appearance.'

74. Judas answered and said to the chief priests: 'Come, pay me the rest of the money and I shall tell you everything. For you know that except for this man's friend nobody is able to deliver him up to affliction, because no stranger knows his manner of life.' 75. Then the Jews paid him the rest of the money and he told them the way he would deliver him to them and (he said to them): 'Tomorrow is the first day of the feast. Jesus will make preparations to eat the unleavened bread, too, like all of the people, and it is for this reason that he has come to the city. Therefore, prepare good weapons, for there are some among his disciples who are outstanding warriors, and prepare good torches.'⁹¹ Since you said to me: "We have never seen him in a single shape," this is the sign which I shall give to those who will follow me: He whom I shall kiss on his mouth and embrace and to whom I shall say: "Hail rabbi!," he is your man. Arrest him!"⁹²

76. As he, then, had said this to the Jews, he took the rest of the money, went to his home and gave it to his wicked wife. He said to her: 'Behold, the total of the price of my master!' Then she was very pleased and said to him: 'Excellent that you came home today with a better result than on all (other) days. In truth, when you listen to me, I shall make you deliver Mary too, and Peter and John, and then all the apostles.'

77. Then Jesus said to his disciples: 'Oh my brethren, in truth, there is something in my heart which I want to tell you. But come, let me assure you that I am able to escape from everything which is about to befall me and that I know the things that will happen before they do happen. Arise, and let us pray to my Father.'

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Judas kisses Yeshua as a sign to the Jews that this is in fact the man to arrest despite the fact Yeshua can shape shift into other forms, this is how they caught Yeshua.

"And as he prayed, the appearance of his face was transfigured and his garments became white and they were shining." ◀ Luke 9:29 ▶

cross and crucify me. 135. Oh Pilate, you have been deemed worthy of a great grace because you have shown a good disposition to me.' And they ate with each other, while a slave of about ten years old served them. After that they went to sleep.¹⁶⁷

136. Then Pilate said to Jesus: 'Truly, I am grieved because of you. And if you listen to me you shall rise and withdraw, and when they hold me accountable for you I shall give them my only son so that they can crucify him in your place.' 137. But Jesus said to Pilate: 'If I wished I would not come to this moment. Come, sit down and see that I am able to escape.' Pilate, then, looked at Jesus and, behold, he became incorporeal; he did not see him for a long time. After that Jesus came to him again. Pilate fainted but Jesus laid his hand upon him, and he rose and recovered his senses. Jesus said to him: 'Have you understood that if I wish I can escape?' Pilate said: 'Yes, my Lord.'

The text reads: "**Pilate, then, looked at Jesus and, behold, he became incorporeal:** He did not see him for a long time," - Pseudo-Cyril of Jerusalem On the Life and the Passion of Christ A Coptic Apocryphon, Page 173

"And after these things he was manifested in another form unto two of them, as they walked, on their way into the country." ◀ Mark 16:12 ▶

called Jesusⁿ: 8. 'Go forth and descend through all the heavens, and thou wilt descend to "the firmament andⁿ that world: to the angel in Sheol thou wilt descend, "but to Haguel thou wilt not go". 9. And thou wilt become like unto the likeness of all who are in the five heavens. 10. "And thou wilt be careful to become like the form of the angels of the firmament [and the angels also who are in Sheol]ⁿ. 11. And none of the angels of that world shall know "that Thou art Lord with Me of the seven heavens and of their angels. 12. And they shall not know that Thou art with Me, *till* with a *loud*

8. *Angel in Sheol.* This is the angel of death already referred to in ix. 16. The angels in Sheol are mentioned in x. 10, and the 'angels' of death in x. 14. We might compare the expression in Rev. ix. 11, 'the angel of the abyss.'

Haguel = Abaddon or Gehenna in the sense of being the final abode of the lost. Cf. 'the abyss' in Rev. ix. 1, 2, xi. 7, xvii. 8, xx. 1, 3.

9-10. His descent was not to be concealed from the sixth heaven, x. 19, but from the five lower heavens and from the angels of the firmament, and from the angels in Sheol. This last statement I have bracketed, as the release of the souls in Sheol could not have been effected without a recognition of Christ on the part of the angels of Sheol.

10. L² S omit.

Go and descend through all the heavens; descend to the firmament and to that world, even to the angel in Sheol; but to Hell thou shalt not go. And thou shalt become like to the form of all who are in the five heavens; and with carefulness thou shalt resemble the form of the angels of the firmament and the angels also who are in Sheol. **And none of the angels of this world will know that thou, along with me, art the Lord of the seven heavens and of their angels...[so] that thou mayest judge and destroy the prince and his angels and the gods of this world and the world which is ruled by them....** (Ascension of Isaiah 10.8-12)

Chapter 9

The Gnostic is such, that he is subject only to the affections that exist for the maintenance of the body, such as hunger, thirst, and the like. **But in the case of the Saviour, it were ludicrous [to suppose] that the body, as a body, demanded the necessary aids in order to its duration. For He ate, not for the sake of the body, which was kept together by a holy energy,** but in order that it might not enter into the minds of those who were with Him to entertain a different opinion of Him; in like manner as certainly some afterwards supposed that He appeared in a phantasmal shape (δοκήσει). But He was entirely impassible (ἀπαθής); inaccessible to any movement of feeling—either pleasure or pain. While the apostles, having most gnostically mastered, through the Lord's teaching, anger and fear, and lust, were not liable even to such of the movements of feeling, as seem good, courage, zeal, joy, desire, through a steady condition of mind, not changing a whit; but ever continuing unvarying in a state of training after the resurrection of the Lord.

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Church father Clement of Alexandria wrote the following around the year 200, in which he claimed that Jesus' body was unlike that of an ordinary person:

The text read: "Pilate, then, looked at Jesus and, behold, he became incorporeal: He did not see him for a long time," (Stromata 6.9)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." ◀ John 3:2 ▶