

The Thunder Perfect Mind



Information on Thunder, Perfect Mind

PAUL-HUBERT POIRIER COMMENTS, "Thunder takes the form of a discourse, composed for the most part of self-predications in the first-person singular (Coptic *anok pe/te*, Greek *ego eimi*) interspersed with exhortations and reproaches addressed to an unidentified audience. The speaker remains unnamed, but many features in the text show that the person or entity speaking is a feminine being. This characteristic explains why the tractate was at first compared with the Isis aretologies - the self-proclamations in which the goddess Isis presents herself and lists her feats - or with the public addresses of female Wisdom in the Jewish scriptures (Proverbs 8:4-36; Sirach 24:3-22), but these parallels remain only partial." (The Nag Hammadi Scriptures, p. 367)

Bentley Layton writes, "The Thunder - Perfect Intellect ('Thunder, Perfect Mind') is a riddlesome monologue spoken by the immanent Savior, here represented as a female character and identifiable as 'afterthought,' a manifestation of wisdom and Barbelo in gnostic myth. In gnostic myth the role of afterthought - also known as 'life' (Zoe), the female instructing principle, and the holy spirit - is to assist both Adam and all humankind, in order to recollect the power stolen by Ialdabaoth (BJn 20:14f) and now dispersed in the gnostic race. She is immanent in all gnostics who have the holy spirit (BJn 25:20f).

Although the monologue consists almost entirely of self-descriptions and exhortations directed to the reader, three short passages refer to the mythic setting of the Savior's words: (1) she has been sent from 'the power' or Barbelo (cf. BJn 4:26f) and is immanent within humankind (13:2f); (2) she continues in her mission to 'cry out' and summon members of the gnostic race (19:28f); (3) souls that respond will gain liberation from the material world and ascend to a place in the metaphysical universe where the speaker herself resides, and will not suffer reincarnation (21:27f).

These allusions to the gnostic myth (however ambiguous), the identification of the speaker as 'afterthought' (14:10F), and the resemblance of the work to The Gospel of Eve read by the gnostic sect ([Epiphanius, Panarion] 26.3.1) all suggest that [The Thunder, Perfect

Intellect] should be considered a part of gnostic scripture and understood in the context of such works. Further support for this reading comes from [The Hypostasis of the Archons] 89:14f, where Adam uses similar words to address the female spiritual principle, i.e. afterthought, who is resident in Eve: the passage may be an allusion to [The Thunder, Perfect Intellect]. Nevertheless, some scholars have doubted that [The Thunder, Perfect Intellect] bears any relation to gnostic myth." (The Gnostic Scriptures, p. 77)

Birger A. Pearson writes, "Two of her pronouncements in this section provide clues as to the speaker's identity. The first one, 'It is my husband who begot me' (13,29-30), fits the figure of Eve in the Bible, born from her husband's rib (Genesis 2:21-23). The second one suggests a heavenly projection of Eve: 'I am the silence that is incomprehensible and the reflection (epinoia) whose remembrance is frequent' (14,9-11).

Silence and Epinoia are designations for Barbelo and Sophia in Gnostic mythology, and both should be understood as heavenly projections of Eve. Epinoia is also specifically associated with Eve. In the Apocryphon of John, a heavenly Eve comes as a 'helper' to Adam, 'a luminous reflection (epinoia) who comes out of him, who is called "Life"' ... The identification of the speaker in Thunder: Perfect Mind with Eve-Sophia is made all the more plausible when we compare a passage in the treatise

On the Origin of the World. Eve is referred to as 'the first virgin, the one who without a husband bore her first offspring.' She then makes several poetic 'I am' pronouncements similar to those in Thunder: Perfect Mind: 'mother,' 'wife,' 'virgin,' 'midwife,' and so forth (II 14,4-15). ...

In sum, Thunder: Perfect Mind is a piece of Gnostic literature that is quite unique and difficult to classify. Its author is completely unknown, as is the date of its composition (second century?).

As to where it was composed, Egypt is a strong possibility, for at one point in the text the speaker says, 'I am the one whose image is great in Egypt' (16,6-7). She thus identifies herself with the Greco-Egyptian goddess Isis, to whom is credited a number of 'I am' pronouncements found in stone

inscriptions in various parts of the Greco-Roman world." (Ancient Gnosticism, pp. 235-237)

Paul-Hubert Poirier writes, "The style of the tractate is to be compared with what pagan philosopher Celsus terms 'the most perfect type of prophecy among people of Phoenicia and Palestine' [Origen, Against Celsus 7.9] ... In both Celsus and Thunder, we have a divine envoy who calls to conversion and claims to bring about salvation. ...

It would not be too daring an assumption to suppose that the Gnostics who gathered the Nag Hammadi tractates included Thunder because they saw in its feminine speaker an evocation of Barbelo as she appears in Three Forms of First Thought or the Three Steles of Seth. ... As to the place and date of composition, we are left with no positive indications. The mention of Egypt in Thunder 16,7 points towards an Egyptian milieu, perhaps Alexandria, but this remains hypothetical. The comparison with the excerpt from Celsus cited above suggests that the Greek original of Thunder might have been composed around the end of the second century or the beginning of the third. The philosophical background we have evoked hints in the same direction." (The Nag Hammadi Scriptures, p. 370)



The Thunder, Perfect Mind

Translated by George W. MacRae

I was sent forth from the power,

and I have come to those who reflect upon me,
and I have been found among those who seek after me.

Look upon me, you who reflect upon me,

and you hearers, hear me.

The Thunder, Perfect Mind

You who are waiting for me, take me to yourselves.
And do not banish me from your sight.

And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.
For I am the first and the last.

I am the honoured one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.

I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labour pains.
I am the bride and the bridegroom,
and it is my husband who begot me.
I am the mother of my father
and the sister of my husband
and he is my offspring.

I am the slave of him who prepared me.
I am the ruler of my offspring.

But he is the one who begot me before the time on a birthday.
And he is my offspring in (due) time,
and my power is from him.

I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.
I am the silence that is incomprehensible

The Thunder, Perfect Mind

and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.

Why, you who hate me, do you love me,
and hate those who love me?
You who deny me, confess me,
and you who confess me, deny me.

You who tell the truth about me, lie about me,
and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,

and those who have not known me, let them know me.
For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.

I am the one who is disgraced and the great one.
Give heed to my poverty and my wealth.
Do not be arrogant to me when I am cast out upon the earth,
and you will find me in those that are to come.
And do not look upon me on the dung-heap
nor go and leave me cast out,

and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
are disgraced and in the least places,
nor laugh at me.

And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.
Be on your guard!

Do not hate my obedience
and do not love my self-control.
In my weakness, do not forsake me,
and do not be afraid of my power.
For why do you despise my fear
and curse my pride?

But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.

Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,
Why then have you hated me, you Greeks?
Because I am a barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.

I am the judgement of the Greeks and of the barbarians.
I am the one whose image is great in Egypt
and the one who has no image among the barbarians.
I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.

I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,
and you have been shameless to me.

The Thunder, Perfect Mind

I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,

and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,

and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.

For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].
Take me [... understanding] from grief.

and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame,

upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,

and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the smallnesses,
for the smallnesses are known from the greatnesses.

The Thunder, Perfect Mind

Why do you curse me and honour me?
You have wounded and you have had mercy.
Do not separate me from the first ones whom you have known.
And do not cast anyone out nor turn anyone away
[...] turn you away and [... know] him not.
[...].
What is mine [...].

I know the first ones and those after them know me.
But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.
I am the one who is honoured, and who is praised,
and who is despised scornfully.
I am peace,

and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.

Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,
and those who are far away from me are the ones who have known me.
On the day when I am close to you, you are far away from me,
and on the day when I am far away from you, I am close to you.

[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.

The Thunder, Perfect Mind

I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,

and the root of sin derives from me.
I am lust in (outward) appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.
I am a mute who does not speak,
and great is my multitude of words.

Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.
I am the one who cries out,
and I listen.

I appear and [...] walk in [...] seal of my [...].
I am [...] the defense [...].
I am the one who is called Truth
and iniquity [...].
You honor me [...] and you whisper against me.
You who are vanquished, judge them (who vanquish you)
before they give judgment against you,
because the judge and partiality exist in you.

If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside

is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.
Hear me, you hearers

and learn of my words, you who know me.
I am the hearing that is attainable to everything;
I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
And I [...].

(3 lines missing)

[...] light [...].
[...] hearers [...] to you
[...] the great power.

And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.
Look then at his words

and all the writings which have been completed.
Give heed then, you hearers

and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.

For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,

The Thunder, Perfect Mind

which (men) embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.



Steven Books

**League Enterprises
Suite 3, 3rd. Floor
148 Cambridge Heath Road
London
E1 5QJ**

For books by identity authors –
Kenneth McKilliam, Ria Splinter
and Richard Porter plus many
other subjects and difficult to
obtain books.

<http://www.stevenbooks.co.uk/category/341/Religion>



**The Chronicles Of The
Migrations Of The
Twelve Tribes Of Israel
From The Caucasus
Mountains Into Europe**

**By
Pastor Eli James**

The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

Contact us for details of audio tapes and articles by:-

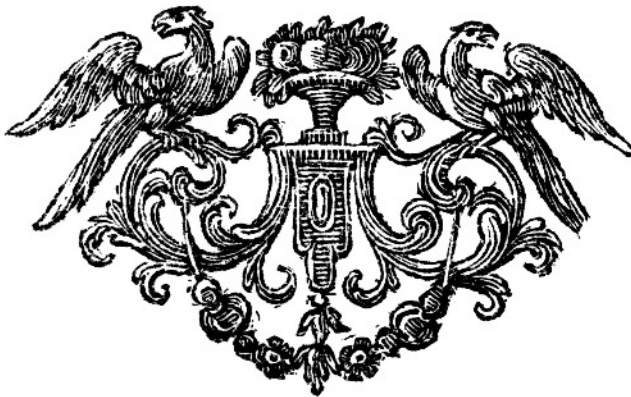
Dr. Wesley A. Swift

Rev. Dr. Bertrand Comparet

Rev. William Gale

Captain K. R. McKilliam

Pastor Don Campbell



THE NEW CHRISTIAN CRUSADE CHURCH

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

