The True and the Holy

When the Anointed was among the people, speaking of himself and his Lord, he revealed a mystery, the Praised. His disciples watched and listened to Mary's son, day and night, in the lonely desert hills, on journeys, and at sea. They watched him speak, pray and keep silence. They saw the prophet John, son of Zachariah, priest of the Sion Mosque, prophet and witness to God's choice of the Virgin from the women of the worlds. All four – Zachariah, John, Mary and Jesus – knew “that prophet” of whom God spoke in pre-existence as His seal and His light. Moses and Elijah knew and bore witness of him. Jesus' disciples were waiting for him, but did not know him. They speculated about him and their teacher drew a clear distinction between the two to come – Elijah and the prophet who is Praised. On Mount Tabor, Mary's son revealed himself to his disciples, Peter, James and John. With him were Elijah and Moses: “And his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with him.”

Thus Mary's son made clear to three disciples the mystery of the two to come – the Praised (the Paraclete, Aḥmad), like Moses, but not of the children of Israel, and Elijah, of those children, whom God has already sent once as His apostle, raising him on high to send him down again when the promised prophet comes. Their figures were a precious part of the legacy of Mary's son, who spoke of the coming of the Praised and the closeness of the two of them, for the Praised is our sublime potential, our best example, the Light sent down, a light-giving lamp. He is the entire Table God sent the Anointed to gather his disciples around.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless:

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1 Matthew, 17:2–3.
I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?2

Sent down as His Word and present in the world and among people, the Anointed confessed his descent and return to the sublime heights. He is a sign of our sublime potential.

And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.3

The Anointed (Christ) associates his mission with his testimony to the Praised (the Paraclete or Comforter) whom he identifies as the Holy Spirit and the Spirit of Truth. His presence in the world realizes their descent.

At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not

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2 John, 14:12–22. From the 15th century Vrutok Gospels, given as fig. 2.16, p. 586.
3 Ibid., 16:3–13. From the 15th century Kopitar Bosnian Gospels, given as fig. 2.17, p. 586.