

KAIROS, RASHIDUN IMPERIALISM, ZIONISM AND XENOPHOBIA

**Always Appeasing the Rashidun,
Always 'Unseeing' the Elephant in the Kairos Room.**

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1. JESUS' KAIROS

Mark 1.14-15 After John had been put in prison, Jesus went to Galilee and preached the Good News from God. “The right time has come,” he said, “and the Kingdom of God is near! Turn away from your sins and believe the Good News!” (GNV)

"The appointed time when Jesus' Gospel Kingdom of God is drawn near" is the meaning of the Greek πεπληρωται ο καιρος 'pepleirotai ho kairos', translated 'right time' GNV, or 'time is fulfilled' ESV/KJV. The coming of Jesus was and is the unique 'kairos time' dawned by which all other time/s is qualified. Any other past, present or future time is the 'old age passed away' since the full new age is present in Jesus' *kairos*. It is always applied personally of our relationship of repentance, forgiveness and salvation with Jesus in God, but also in our interaction with Jesus' Church, bearer of the gospel message of this grace. Jesus' time of salvation decision for each person stays before each person their life long, for without this decision, no *kairos* of God's Kingdom in Jesus' grace has come for any human.

A wider society application only as a "What would Jesus do?" can be used, but should consider the use of passages like "*I have not come to call the righteous but sinners...*" (Mark 2.17), "*The Spirit has anointed me to proclaim good news to the poor ...*" (Luke 4.18-19), Jesus' "*My house is a house of prayer*" temple cleansing (John 2.15-19), and "*foolishness of the world is the wisdom of God*" (1 Corinthians 1.18-25). These should be applied with mature gospel priority, and not subordinating that priority in some socio-political 'cause', 'prosperity opportunism' or 'cancel culture' misuse. For examples: Mark 12.17 "*Give to Caesar the things that are Caesar's, and to God the things that are God's*" has Jesus' distinctive approach to politics; Matthew 12.19 part-quotes Isaiah 42.1-4 "*He will not argue or shout, or make loud speeches in the streets*" and seems to be Levi born again into Matthew recalling Jesus as Isaiah's 'Suffering Servant' in a sense of not being big on street protest; Acts 12.21-24 seems not to approve big concert religious 'superstar' leadership claims. For Gospel priority seems very clear

in Matthew 9.37-38 and John 4.34-38 "*The harvest is plentiful, the workers few...*" A good discernment measure is to ask "Is Jesus' gospel drawing near in each one's personal life in letting others come to Jesus too?"

There seems to be a straight gospel line of drawing others into faith factor in Jesus' use and Peter's original 'Kairos' recall. Yet so many leaders down the ages in church, business and political leadership have shown very little 'gospel faith drawn near' and far more the Lord Kitchener slogan or the struggle version "Your country or cause needs you. Take sides, even take up arms". This kind of application is more misuse than gospel. The gospel drawing near in personal faith 'kairos' is what Jesus and the apostles did preach.

Jesus is doing His Gospel Kairos (Mark 1.14-15 as above) and Pentecost (Acts 1.8: "*But when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth*") until the last day (Mark 13.10: "*But before the end comes, the gospel must be preached to all peoples*".)

1.1 Kairos SA: Albert Luthuli Imperative

The South African 1985 Kairos Document had many precedent motivating personalities, events and writings academic or other, which contributed to its publication. The 1976 "Soweto" Youth Rising was most pertinent because of the expression of youth perception towards the gospel and its relevance to their freedom and opportunity, then and future. Educated Christian layperson awareness was expressed even earlier by Nobel Peace Prize winner Albert Luthuli, himself a local lay preacher with a considered involvement globally in the International Missionary Council. In his 1962 autobiography Let my People Go for the South African apartheid context, two quotes see Kairos imperative. "**We know Christianity for what it is, we know it is not a white preserve, we know that many whites – and Africans for that matter – are inferior**

exponents of what they profess. The faith of Christ persists in spite of them. But how many weak and experimental black Christians are made to stumble by the white example? How vulnerable we Christians are." Also: "It is not too late for white Christians to look at the gospels and redefine their allegiance. But, if I may presume to do so, I warn those who care for Christianity, who care to "go into all the world and preach the gospel". In South Africa the opportunity is three hundred years old. It will not last forever. The time is running out." (Luthuli, A. 1962. Let my People Go. London: Fontana 1963 edition. P119). A wider application of 1 Corinthians 8.9-13 in kairos focus seems to be in use.

By the time of the 1985/1986 Kairos document, the next generation to Albert Luthuli were indeed beginning a trend away from Jesus faith. Secularism of the wider Marxist-Leninist-Fanonist struggle variety, or return to ancestralism, were alluring when facing the bias of 'Christian National Education' under an oppressive governance. Rise of the Union movement with its 1973 prominence, and then the 1976 Soweto Youth Rising, gave many vulnerable Christians a move into liberation ideologies for more productive personal expression of their future. Liberation and Struggle theologies were Christian academic expressions to attempt to hold Christians in Church-based faith and worship through the oppressive times. One practical Church academic expression was the "Apartheid is a Heresy" movement, loosely represented in the 1983 book "Apartheid is a Heresy" with denominational churches putting forward their own expressions in this. The 1986 Kairos Document was a further collaborative expression of where Jesus' appointed Gospel moment was, even labelling Afrikaner Nationalist governance as follows: "**The god of the South African State is not merely an idol or false god, it is the devil disguised as Almighty God – the antichrist.** (1985 Kairos Document. P 8).

It's 60 years on since Albert Luthuli, nearly 40 years on since the SA Kairos document. The new South Africa post-Mandela ANC dominated 'liberation struggle' governance has served

thirty years of embarrassingly corrupt governance at national, provincial and local level. So much load-shedding and infrastructure shedding, job shedding and integrity and other 'sheddings' was caused while the misappropriation of billions of rands of huge finance resourcing flourished, even into foreign bank accounts, that next generation opportunity, including gospel kairos opportunity, is again coming under severe pressure as was the case before the 1976 Soweto Youth Uprising. It's not prophetic just to say "**Sorry. Things went wrong**", as Desmond Tutu tried to guide another in expressing a path through adverse effects of struggle activist excesses while the Truth and Reconciliation process was under way. (Torchia, C. 2021. A Tense Exchange highlights part of Tutu's legacy. Associated Press). The Church's flagging spirit of prophecy was given helpful guidances by the 2017 State of Capture report of Public Protector Thuli Madonsela, and the Zondo Commission of 2018 to June 2022. So far however both State and Church follow up has been disappointing. Kairos SA is again being debilitated. A recognition of this was given by Rev Frank Chikane, one lead representative of the Kairos SA movement who had served in the SA Presidency and is currently head of the ANC Integrity Committee: "**There are cases of the past, many of them coming from the Zondo Commission. Ninety-seven people referred to the [Integrity] Commission did not appear before the commission within the prescribed time. And we referred them back to the NEC to refer them to the disciplinary machinery.**" Press comment was predictably sceptical of ANC commitment to integrity governance. "**This is an incredible admission. It suggests that all, or almost all, of the people against whom findings were made by the Zondo Commission did not go to the Integrity Commission as ordered to by the NEC.** But based on previous experience, this was the right choice for them. It confirms the worst suspicions - that they had nothing to fear after ignoring the call for accountability. In short, there has been no political price for their role in State Capture, despite the Zondo Commission's findings against them. (Grootes, S 2023. Frank Chikane's ambition impossible — what chance that the ANC finally turns against corruption? Daily Maverick).

The governance of South Africa does not admit it is a 'failed state' sliding to Zimbabwe-Venezuela levels. However, this has also become a 'Kairos is being lost again' issue. First, the ANC, as struggle leaders, have regard of their role in the community as being that of a 'wider church', thus giving the greater inclusiveness of participation to those of other faiths or socio-political persuasion, like secular Marxist socialists, Muslims and Jews. Even in this 'wider Church claiming', by implication, ANC commitment to any Albert Luthuli imperative for the next generation is being lost to corruption. Second, in Jesus' Church of various denominations, the Albert Luthuli imperative is no less affected among the next generation on from Soweto 1976. Through bad governance and Church 'prophetic' mis-action, the primary call of Kairos as "the appointed time when Jesus' Gospel Kingdom of God is drawn near", particularly when repentance and forgiveness into Jesus faith don't count – is Kairos SA in negative backslide.

2. RASHIDUN LED IMPERIALISM

The context of this paper is the application of a Kairos SA type process into the Israel-Palestine context. Considering Islamic and Zionistic roles is vital, or will move the process to irrelevance.

Jesus' Kairos began among Jews according to the Gospels, and among proto-Palestinians from the John 4.4-42 / Acts 8.1-40; 9.31 write up – Jesus, Philip, and Peter and John, so roughly AD 27-33. Congregations grew in towns, villages and cities – at this stage still under Roman colonialism and with whatever effect the great Roman persecutions of Christians had, or local spin off of these, and through the Byzantium phase.

Rome was last of the four best empires of Daniel, so successive imperialisms overlorded the geo-political 'Israel-Palestine' region of modern time - Assyria, Babylon, Persia, Greece, Rome. These were followed by the Rashidun led caliphate imperialisms - the Rashidun, Umayyad, Abbasid, (Mongol interphase) and Ottoman up till World War One. Each successive imperialism had imposed its expectation on the colonised Jews and proto-Palestinians. Rashidun conquest of the region from 638 AD/CE imposed then continuous "Pact/Law of Umar" colonialism on subject peoples, so the Jews and the proto-Palestinian Christians. This colonialist measure continued so long, through successive imperialisms, it has become de facto citizenship constitutionalism in Islamic states, and in wider Islamic expectation.

2.1 Muhammad Short Biography [all dates in AD]

c570 - Born Abū al-Qāsim Muḥammad ibn ‘Abd Allāh ibn ‘Abd al-Muṭṭalib ibn Hāshim (Hasemite clan of the Quraysh lead tribe of Makkah). His father Abddulla died near M's birth, his mother Amina died when 6: wealthy uncle adopted M; no schooling, illiterate. (Arabic names for Mecca–Makkah, Medina–Madinah)

11 Wives and Two Concubines (by chronology date)

595-619 Khadija (*M was 25, she 41 or 28 (6 children), M remained monogamous with her. She was his employer, woman of wealth supporting him financially and emotionally; she became his first follower; her age/marital history/any previous children remain disputed. This marriage was the most significant of all for Muhammad.*

619-632 Sawdah;

Post Hijrah

623-632 Aisha (*child bride b 614 only 9 yrs old*);

625-632 Hafsa; 625-626 Zaynab bint Khuzayma;

625-632 Hind;

627-632 Zaynab bint Jahsh;

627-631 Rayhana (*captive Jewish concubine*);

628-632 Juwayriya; 628-632 Ramla;

628-632 Maria (*1 son, coptic Christian given as concubine, with sister Sirin, by Alexandrian governor; coerced into Islam; M gave Sirin to poet Hassan ibn Thabit as his wife*);

629-632 Saffiyah; 629-632 Maymunah;

[With exception of Aisha, all were previously widowed or divorced]

[All sons died before adulthood]. Muslim polygamy only allows 4 wives, Muhammad as rahul decreed/was allowed any number in Solomon manner, so including concubines]

Life and career: 622 AD "Hijrah" (*severing ties*) starts Islamic dating - Muhammad's migration, with early muslims, from Mecca to Medina, due to Meccans persecuting his preaching a new religion.

Pre-Hijrah Mecca 610-622: Muhammad the reclusive, withdrawn, preacher of 'revelations'.

610 - ± 40 years, Hira cave first visitation/recitation 'by Gabriel'.

613 - Muhammad began preaching the revelations publicly, preaching "God is One", complete "submission" (Islam) to

God (Allāh) is (*dīn*) right way of life, and that M was final prophet messenger of God, confirming monotheistic teachings of Adam, Noah, Abraham, Moses, Jesus, and other prophets, and that he is the 'Seal of the Prophets', giving the Last Testament in the Qu'ran.

613-622 - 9 years Mecca persecution of muslims, with resultant factional wars

Of the Qu'ran - 86 suwar are Meccan (Surah is one 'chapter of 114) before Hijrah, largely preaching of issues of Islamic faith, afterlife, resurrection, judgment, and stories from Judaism and Christianity.

[Chronological dating of each surah (even each verse) is disputed. Angelic dictation is demanded by Islam, but each surah and some verses shows compilation by context need, to expand the faith (Mecca) or expand muslim Ummah laws with domination of unbelievers (Medina)]

619 – Khadija dies.

[Careful reading of Qu'ran, Hadith and histories indicates M's major transformation from Mecca reclusive preacher to Medina military-civic warlord of 95 expeditions.]

Post-Hijrah Medina 622-d 632: Muhammad uses spiritual preaching cover to be Jihad warlord.

622 - Constitution of Medina (strong resemblance to Surah 5 Al-Ma'idah), basis of the first Islamic State "Ummah," uniting various tribes and clans, under Muhammad's leadership. The document outlined a system of mutual cooperation, defense, and dispute resolution, making Medina a unified entity. It had polity under Muhammad and Islam over many tribal groups like the Banu Najjar, Banu Qurayza, and tribal institutions like

vengeance and blood vengeance, blood money, ransom, alliance, and clientage. It subordinated Jewish groups under Islamic law.

Of the Qu'ran: 28 Suwah are Medinan, largely organizing the social life of Muslim community, laws for personal affairs, society, and the state, and leading Muslims to attain *dar al-Islam* on earth by dominating unbelievers, and Paradise.

[Chronological dating of each surah (even each verse) remains disputed. Angelic dictation is demanded by Islam, but each surah (and some verses) shows compilation by context need, to expand the faith (Mecca) or expand muslim Ummah laws with domination of unbelievers (Medina)]

- 623 – **M** ran 7 military expeditions (Hamza ibn-Abdul-Muttalib to Zul Al-Ushairah) and personally took part in 4 of them.
- 624 – **M** ran 9 military expeditions (Nakhla Raid to Al-Qaraida Raid) and personally took part in 6 of them.
- 625 – **M** ran 6 military expeditions (Battle of Uhud to Invasion of Banu Nadir) and personally took part in 3 of them.
- 626 – **M** ran 3 military expeditions (Badr Al-Mawid to Dumat Al-Jandal) and personally took part in 3 of them.
- 627 – **M** ran 15/16 military expeditions (Al-Muraysi to Abdur Rahman bin Auf/Fidak: personally took part in execution of 600-900 Banu Qurayza surrendered Jews) and personally took part in 3 other of them.
- 628 – **M** ran 12 military expeditions (Wadi Al Qura to Bashir Ibn Sad Al-Ansari (Yemen)) and personally took part in 4 of them.
- 629 – **M** ran 12 military expeditions (Ibn Abi Al-Awja Al-Sulami to Abu Qatadah ibn Rabi al-Ansari (Bath Edam)), but personally took part in none of them.
- 629 September – Battle of Mu'tah lost against Byzantine empire
- 629 Dec - 630 January** – **M**, with 10000 muslims, takes Mecca.

630 – **M** ran 21 military expeditions (Conquest of Mecca to Demolition of Masjid al-Dirar) and personally took part in 5 of them, especially Conquest of Mecca.

631 – **M** ran 4 military expeditions (Khalid-ibn-al-Walid-(2nd Dumatul Jandal) to Ali ibn Abi Talib (Mudhij)), but personally took part in none of them

632 – **M** ran 3 military expeditions (Ali ibn Abi Talib (Hamdan) to Usama bin Zayd raid into Syria), but personally took part in none of them.

632 - Farewell Pilgrimage, only Hajj pilgrimage ever **M** made to Mecca and Kaabah.

632 - a few months after returning from the Farewell Pilgrimage, **M** fell ill and died.

[What Muhammad could not achieve by persuasion of preaching Pre-Hijrah, by the time of his death ending his Post-Hijrah period, Muhammad then achieved by warlord expeditions, mainly of Jihad forcible conversion of most of the Arabian Peninsula to Islam. For example, the expedition of Ali ibn Abi Talib (Hamdan) was to convert the people of Yemen to Islam. The Usama bin Zayd raid into Syria was first Jihad victory against the Byzantines, precedent-setting for expansionist Rashidun to expand Muhammad's Jihadism into imperial Caliphate colonialism across the Middle East. The Rashidun are onset of the militaristic global expansionism of Islam.]

2.2 Rashidun 'Rightly Guided' Caliphs

Muhammad died in 632 AD (CE this once). Four of his closest colleagues of Islamic 'Hijrah' establishment and power seizure from Medina to Mecca became a sequence of apex spiritual-political rulers called the 'rightly guided caliphs' who conquered outside Arabia. As 'imam', they led the mosque prayers, as 'kharib' delivered the Friday lesson, and as 'commander of the faithful' they commanded the army.

Abu Bakr first held Islamic primacy (632-634 AD), but died early.

Umar/Omar held apex primacy for 10 years (634-644 AD), and most famously led the military conquest of Jerusalem (637-638), establishing the 'Pact/Law of Umar' which set out peace conditions to Jews and Christians of Rashidun conquered areas as long as they respected their future role as 'dhimmi' second-class citizens under Muslims. In 638 Umar also set the date 622 AD/CE of the Hijrah as the first year of the Islamic calender. Umar was assassinated by a Persian captive.

Uthman/Othman/Osman held apex primacy for 12 years (644–656 AD), and is most famous for establishing the final version of the Qu'ran in writing, with Ali's assistance, using oral version, and lesser texts that had been gathered separately on parchment, bones and rocks during the lifetime of Muhammad and also on a copy of the Quran that had been collated by Abu Bakr and left with Muhammad's widow after Abu Bakr's death. Uthman then gathered and eliminated all other variances. He was assassinated during an armed revolt against his rule.

Ali, Muhammad's cousin and brother-in-law (Fatimah was Muhammad's daughter), was the first male as young man to embrace Islam, and held apex primacy for 5 years (656-661 AD). Ali was regarded as early Islam's greatest warrior, trying to right growing 'Uthman-allowed' corruption which led to his assassination in Kufa (Iraq) by a Kharijite dissident aligned to the emerging Umayyad dynasty. He was the last Muhammad-linked caliph, his death closed the Rashidun, and spilt Islam along Sunni - Shia lines till today (Sunni regard Ali as the last Rashidun, Shia regard Ali as the first Imam successor of Muhammad and second only to him).

By the time the Umayyad caliphate in Damascus Syria seized apex control, it was Muhammad's Rashidun who had seized an empire from Medina to Egypt, through today's Israel-Palestine and Syria, and to the borders of Persia and Turkish Byzantium.

2.2 Rashidun ‘Rightly Guided’ Spirituality

A critical look at Qu’ran-Rashidun spirituality is necessary.

a. The Muhammad Legacy: Qur'an, Hadith and Muhammad histories show Muhammad as withdrawing from Mecca under own tribe faction-raiding persecution (622 AD/CE) beginning the Hijrah ‘severing ties’ with his own idolatrous tribe and settling in Medina ‘enlightenment’. His own tribe seized his possessions and that of other Muslims. Then Muhammad led revenge faction-raiding plunder of Meccan trade caravans, developing into factional wars with battles like Badr, Uhud and the Trench, and also eliminated the three Jewish tribes of Medina. In 629 AD Muhammad led an army of 10 000 to seize Mecca, then continued raiding in the north, and ultimately seized wider Arabia. He led or took part in 95 militaristic expeditions in a bloodshed legacy. He died 632 AD, and is buried in Medina, his ornate tomb given restricted access only.

b. Some Quranic Insight: Quranic surahs are far from gospel Jesus-like, rather meant for equivalence to Moses' Exodus spirituality – except that neither Torah, Neviim or Kethuvim advance imperialism. (Using Pickthall's The Glorious Qur'an, Text and Explanatory Translation, 1977)

Surahs II:190-193 with IV:52-57 - Muhammad used an apocalyptic dualism of ‘fighters of Allah’ who die and enter “Gardens underneath which rivers flow” for their forever, versus ‘all disbelievers, idolators, Scripture deceivers (Jew/Christian)’ who have “their skins consumed” “exchanged for fresh skins” for repeated consuming in torment forever. So S IV:51 holds Muhammad’s ‘rightly guided’ revelations as absolutist - ‘disbelieving “Our revelations” is of hell.

[There are no Beatitudes or John 3.16 here]

This extends in extremism into interpersonal relationships:

Surah IV:144 / S V:51,55,56 / S IX:23 – Allah and muslims alone are friends. Have no friends among idolator, Jew or

Christian, or even family, disbelievers.

[There is no Matthew 5.43-48 'love your enemies' here]

Surah II:216f - "Warfare is ordained for you", this 2 to 4 years after Hijrah in Medina, but no limit is defined, just warfare life.

Surah II:194 / SV:45 – retaliation, as in right to defend one's self, one's muslim group is upheld. Common war measure.

Surah V:33,45,49 – enemies conquered must be "killed or crucified, or have their hands and feet on alternate sides cut off" - so torture of any captured foes. "Eye for an eye" is upheld, and those who turn from Allah, so "smite them".

Surah IX:1-3 - freedom from treaty or other obligation to *disbelievers, idolators, Scripture deceivers* applies if they do not "repent, establish worship and pay the poor due" (zakat) into Islam, and 'slaying, taking captive, besieging, and ambushing' of them is then commanded.

Surah IX:29 – Fight Jews and Christians until they 'pay the tribute (jizya)', and 'being brought low' are precedent for the Pact/Law of Umar conditions imposed by Caliph imperialists.

[Jesus' Matthew 5.9 "Blessed are the peacemakers" has no place. Mark 9.43-47 was never applied physically by His Church, but always to message removing wrong behaviour.]

Surah V:97 - "Allah hath appointed the Ka'bah, the Sacred House". Prior to the 627 AD elimination of the Banu Qurayza Medina Jews for their opposition, Jerusalem was faced in prayer. Jewish opposition action, non-violent or not, saw surah revelation from then that muslims face the Ka'bah instead.

Surah 2:97,98 / and 66:4 – Gabriel Jibril 'reveals/dictates' Qur'an surahs to Muhammad according to the need of Muhammad and/or Muslims by warfare or conflict context, and Muhammad must recite them to Muslims and humans.

[The angel Gabriel of Jesus' birth, and his fellow angel's message of "Glory to God in the highest, and on earth peace, good will toward men" (Luke 1.19,26 /2.14) has far deeper spirituality than this Qur'an Gabriel who reveals and blesses]

the raidings, battles, bloodshed and wars of Muhammad. Even Daniel 8.16; 9.21 have no similarity with Qur'an Gabriel]

Surah 'revelations' seem customised to fit Muhammad's campaign need context - 'severing', raiding, battles, actions against idolators and disbelievers, against 'Torah' or 'Gospel' deceivers that Qiblah prayers and even "face Kaaba, not Jerusalem" in prayer are action against Jewish opposition.

c. **The Rashidun Legacy:** The Qur'an is not explicitly imperialistic, even if it's spirituality is so dualistically 'fighters of Allah' versus 'disbelievers, idolators, Scripture deceivers (Jew/Christian)'. However, as Muhammad's closest colleagues and militarists, the Rashidun led military expansion of the Islamic state beyond Arabia into Syria, Iraq, Palestine, Egypt, Iran (Persia) and Armenia, developing elite battalions of Arab soldiers. They were conquering, colonising, coercive military imperialists, and this likely reflects Muhammad's emphasis. Their spiritual teaching, ritual, and triumphalism thus seem more about religion for Islamic imperial dominance than religion for personal godliness, neighbourliness and tolerance. The sense of conquer, colonise and coerce dominates, no matter how long inter-faith or nation-vs-nation attrition takes. Jihad priority when persuasion failed was crucial.

This is very high discontinuity with spirituality as of Buddha, Lao Tsu, Kung-Fu-Tsu (Confucious), Jesus Christ and his apostles, Shankara, and most 'spiritual' leaders who were pacifistic in their high neighbour tolerance - 'Do to others as you would have them do to you'. It is also vastly different from Nobel Peace Prize leadership like Albert Schweitzer, or of Mahatma Gandhi, Albert Luthuli, Martin Luther King Jnr, Desmond Tutu who took on imperialism with deep pacifistic neighbourly spirituality, and gained victory. It is very different from upholding the rights of Malala Yousafzai, for example. What a critical difference between all these great spiritual leaders and Muhammad and the Qu'ran.

The Palestinian kairos began roughly 27-33 AD. Using the Kairos SA document and theology as a model, a modern Palestinian Kairos Document has been produced by Palestinian Christian leaders and Churches. Technically, extreme discontinuity with Jesus' Kairos must be noted about alignment of the 2000 year old Palestinian Kairos with modern successors of Rashidun geo-political imperialism in Israel-Palestine in the current re-assertion of Islamic 'Pact/Law of Umar' Sharia-Jihad claims for dominance. The caliphist intentions of so much opposition to either the two state solution in Israel-Palestine, or just Israel's existence, is not marginal. In June 2014, after renaming itself, the "Islamic State" declared itself to be a caliphate. Abu Bakr al-Baghdadi was chosen caliph of the Islamic State by a claimed Shura Council representing Islamic State members qualified to elect a caliph. Hamas leader Yahya Sinwar is quoted equally for the "Islamic Nation: **"liberation of Palestine is the collective duty of the entire [Islamic] nation, first and foremost of the Palestinian people.** (Yahya Sinwar by proxy, 30-09-2021, at the Promise of the Hereafter Conference in Gaza). "From the river to the sea, Palestine will be free" is not just about Palestinian Christians getting their property in geo-political Israel back again. So if they join this, is their Kairos back on track. What is not being said?

Nelson Mandela, practical Nobel Peace Prize peace maker with FW De Klerk, had better practical 'two state solution' Israel-Palestine vision, saying in 1993: **"As a movement, we recognise the legitimacy of Palestinian nationalism just as we recognise the legitimacy of Zionism as a Jewish nationalism. We insist on the right of the State of Israel to exist within secure borders, but with equal vigour support the Palestinian right to national self-determination."** (The ICJ ruling: South Africa is claiming easy victories 28 Jan 2024, Daily Maverick, Greg Mills and Ray Hartley)

Jesus is doing His Gospel Kairos and Pentecost – kairos as in Mark 1.14-15 *"The right time has come," he said, "and the Kingdom of God is near! Turn away from your sins and believe*

the Good News!” and Pentecost as in Acts 1.8: “But when the Holy Spirit comes upon you, you will be filled with power, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth” - until the last day Mark 13.10: “But before the end comes, the gospel must be preached to all peoples”.

Kairos SA had a huge ‘Albert Luthuli imperative’ as its newness among younger ‘often less than 100 years of Jesus in churches’ Christians was assailed by Apartheid. After 2000 years of Palestinian Kairos, with experience under ‘beast’ imperialism of Rome, Rashidun, Ummayad, Abbasid and Ottomans, and ongoing under all Sharia-Jihad dominated areas like the West Bank and Gaza, the discontinuity with Kairos SA is difficult to avoid. 70 years of organised presence of Jews and Israel in the geo-political area, even with claims of ‘Apartheid state Israel’ does not constitute a Kairos crisis alone without somehow clarifying the threat of Rashidun imperialism to this era’s Kairos crisis. The Palestinian Kairos Document was very vague and unnaming of the Rashidun imperialist continuity into this modern geo-political context (in particular known Islamic extremist players like ISIS, Hezbollah, Hamas, Fatah), and very ready and critical to only vilify Zionist Israel. This paper’s subtitle seems to apply: “Always Appeasing the Rashidun, Always ‘Unseeing’ the Elephant in the Kairos Room”. Rashidun imperialism oppressed Kairos Palestine for centuries. To ‘unsee’ it is too much discontinuity with Jesus, too much letting Jihad lead the way.

3. ZIONISM

The Hebrews technically became Jews when the “Promised Land” was received in ‘other side of the coin’ fulfilment of the Exodus. God had done this, whatever name was his – El-Shaddai, El-Elyon, Yahweh I AM WHO I AM, Yahweh Sabbaoth. The affinity of these names to either “Abba” of Jesus, or Allah, is for other debate, as is the continuity of the “Promised Land” promise.

In particular from David’s time, a ‘zionism’ of first geo-political jews in the now Israel-Palestine area, then Jerusalem specific ‘Zionism’ began to assert among Jews. Each Zionism was exposed as false, by its twisting of faith, and by its geo-political failure. The Hebrew prophets were quite clear – the fall of ‘Israel’, in northern or southern tribes, and the fall of Jerusalem, were of excesses of idolatry including Zionisms, of immorality, and of God denial by Hebrews and their kings.

926 BC - Shishak defeats Rehoboam, loots temple

722 BC - 10 tribes defeated, exiled to be lost ten tribes:

605 BC - first deportatuon with Daniel/597 BC Jehoiachin, with Ezekiel/ 586 BC Jehoiakim temple and city and city walls destroyed):

186 BC - Antiochus Epiphanes IV pig on altar':

63 BC - Pompey, enters 'Holiest of holies' unharmed:

AD 70 – Israel/Jerusalem victory is gained by Titus, that of Jesus' 'not one stone left upon another prophecy:

AD 135 - Bar Kochba revolts, loses, Hadrian (of wall) expels Jews from Jerusakem renames it Aelia Capitolina.

3.1 Ancient Zionism – Yahweh, Sackings and Falls

Samaria, the Northern ten tribes’ capital, then bigger and more commercially successful than Jerusalem, was first defaulter to zionist spiritual politics – God will not let the tribes of Israel fall to the Gentiles. In 722 BC Assyrian imperialism overran Samaria, and assimilated the northern ten tribes among the nations – those tribes loosely referred to as the ‘lost ten tribes’. Wider ‘zionism’ of geo-political Jews had come to it’s failure.

Jerusalem, site of the Temple and seat of the Davidic capital, then became defaulter to the ‘geo-political Jerusalem is God’s inviolable capital’ zionism. God will not let His Jerusalem fall, in particular after the Isaiah-Hezekiah-Sennacherib incident. As above, many times, has ‘Jerusalem’ zionism came to its failure. God allowed it.

Zionism as a faith is un-Hebrew and failed spirituality. The “Yahweh 10 Commandments” faith is to be Jewish, wherever the individual Jew and synagogue Jew is geo-politically. God’s judgment on idolatry, immorality and God-denial remains.

3.2 Modern Zionism:

The Zionism of current Israel is neither a geo-political Jerusalem, nor 12 tribes of Israel, based Zionism. It is the expression of the Jewish people, after thousands of years of genocides and programs under Gentile imperial subjugations, of at last being in or related to a nation of their own which offers them better freedom opportunity to be Jews than do the Gentile nations under which they were, but who failed them.

Modern Zionism does not demand “Yahweh 10 Commandments” faith of its adherents, who can be either atheist or other believing, as long as they recognise the distinct genetic biology of what it means to be Jewish, and that Zionism in modern geo-political Israel is a component of being Jewish. There is no other “inside Gentiles” option which is better.

4. IMPERIALISM AND XENOPHOBIA

By definition this is the “hatred or fear of foreigners or strangers, or of their politics or culture”

The greatest monument to xenophobia on the planet and in history is the Great Wall of China. It can be seen from space. It did serve ancient purpose to repel invading raider armies. But more importantly, it regulated access to the Chinese socio-economic market place with its distinctive social, cultural, religious and business practices. Even today Chinese jealousy for Chinese distinctiveness remains a global phenomenon. So too does its shadow, xenophobia as the negative intolerance of outsiders.

Britain and Ireland, Japan, and Australia, for example, may have sea barriers instead of a great wall, in retaining their distinctiveness. The Himalayas are the most formidable mountain barrier. Other geographical barriers like rivers and mountains have also served both as access regulation and xenophobia opportunity, as have socio-political issues in determining nationalistic, religious, cultural or other distinctiveness and its protections or xenophobias. Hadrian's Wall reminds the English of the Roman imposition of regulated access to its imperial market place. The Berlin Wall and Iron Curtain were created for distinctiveness under Communist political absolutism. The Mediterranean Sea, long the transport main trade route of the Roman Empire, has served and now serves as the largest natural barrier between the religio-cultural Christian-Secular Europe and religio-cultural Islamic Middle East and Africa.

To say that the Israel-Palestine geographic area has seen the intersection of history's most frequent and extremely contested 'distinctiveness', with their shadow xenophobias, is no overstatement. Such intersections remain the persisting reality of humans dwelling in the Israel-Palestine geo-political area, unrelentingly overflowing into atrocities and wars. Rashidun imperialism and Zionism also retain their own xenophobic protectionisms in how they are expressed in the modern Israel-Palestine geo-political area.

Under modern Islam, distinctive practice Arabic-based religion, of Sharia-Jihad constitutionalism, with various fulfilments of 'Pact/Law of Umar' conditions on non-Muslims, right down to dress code distinctiveness, are meant to be separating – with the shadow practice of then allowing xenophobic action to be 'jihad'ed against 'threatening outsiders' in programs, land and house seizures, and more. ISIS actions against non-muslims showed much. 'Rashidun imperialist' tendencies, in ISIS wanting to evolve into a Caliphate, in Hamas wanting to have the 'Islamic nation' be at war with Israel, were as much xenophobic shadow as upholding 'distinctiveness.'

Under modern Zionism, the Hebrew language, Israel's 'Jewish state constitutionalism', modern western-type dress codes and urban and rural dynamics, and militaristic fatigues use, and more, are also as much xenophobic shadow as upholding 'distinctiveness.' That Zionism as 'setting up settlements' in West bank and Gaza isn't big enough to be called 'imperialist'.

Enquiring of the status of the 'two states' solution', when rejection by both geo-political land users Israel and Palestine, overshadows, is also overrun not only by the respective religions and, politics but also by the accompanying xenophobic shadows of both.

5. CONCLUSION

Kairos SA came at a Luthuli imperative when the first missionary era servants of the Kairos were seeing their successor servants battling against Apartheid colonial governance which shut out the Christian majority, mostly black African. The flow of kairos was opened by change, but may well be under growing ‘shut out’ again by Korruptheid, arising from the very ‘wider church’ governance which was so upheld by the Kairos Document SA.

Kairos Palestine began with Jesus, Philip the apostolic evangelist and Peter and John, and its flow has been vastly different. And after 2000 years, Kairos Palestine Christian leaders may even consider that the reassertion of Rashidun imperialism’s Sharia-Jihad ‘Pact of Umar’ conditions are also somehow their Jesus Kairos ‘appointed time’. However, that will require much better clarification than a few scant paragraphs, with some rather stilted theology statements, and in vague ‘unseeing’ of the Rashidun elephant in the Kairos room.

It is unlikely that ‘From the river to the sea, Palestine will be free’ property reassertion of ‘Rashidun’ conditions over Israeli presence is going to turn out as a ‘kairos’. The current example of korruptheid endflow of Kairos SA is far more likely to indicate a corrupted, and therefore highly combustible future for ‘kairos’ in Israel-Palestine. A very deep look at the original intention of Jesus’ kairos – Jesus doing kairos in salvation message, doing Pentecost, until the last day – can’t just be cast into either a Rashidun vote or a Rashidun appeasement project. Neither can it be cast into the “Israel the chosen nation, Jews the chosen race” of so many fundamentalist Christians globally, using a dubious ‘prophecy fulfilled’ exegesis.

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