

Revelation 6 The Seven Seals

written by Alfred Persson | February 25, 2022



What the **Seven Seals** reveal:

False Christ and false Gospel conquer the earth:

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. (Mat 24:4-5 compare Mk. 13:5-6; Lk. 21:8)

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. (Rev. 6:2 KJV)

Wars and rumors of wars; Famines, pestilences and earthquakes are only beginning of sorrows:

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom (Rev. 6:3-4): and there shall be famines (Rev. 6:3-4), and pestilences (Rev. 6:7-8), and earthquakes, in divers places (Rev. 6:12). All these are the beginning of sorrows. (Mat 24:6-8 compare Mk. 13:7-8; Lk. 21:9-11; Jer. 51:46)

During the Great Tribulation Persecution of the Church, many will stumble as pre-tribulation rapture and other false prophecies fail to occur. Many False prophets will rise claiming Christ is near but their lies result in more apostasy, betrayal and hate for one another:

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many

be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. (Mat 24:9-13 KJV. Mk 13:12-13. Lk. 21:16-17)

The Great Tribulation martyrs most of the church:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. (Rev 6:9-11)

The “Gathering” or “Rapture” isn’t revealed in the seals. The end time week begins when the “man of sin” false Christ enters the apostate church (2 Th. 2:3-4) ending its daily sacrifice of prayer and offering to God and Moses and Elijah appear to bear witness against them and unbelieving Israel (Rev. 11:1-6).

Five months before midweek God stops restraining the demons in the abyss (Rev. 9:1-6) and these torment the TARES in Christendom till they convert to the New World Religion of the Beast (compare Mt. 7:22-23). Accepting the Beast’s mark does not spare them from the wrath of Satan for his demon cavalry goes forth killing the third part of mankind that once called itself Christian. So hated for former Christianity, they are all slain with the Harlot ecclesiastical Babylon (Rev. 13:14-18; 14:8-11; 17:16-18; compare Rev. 18:6-8). Everyone they exploited or preached to now seek their death burning them with fire for they demonstrated everything they claimed to believe was “a self-serving holier than thou lie.” (compare Is. 65:3, 4, 5, 6, 7)

Sometime after the obsolete Ecclesiastical Harlot—whose premises are in opposition to the NWO of the Beast; is destroyed by the Ten Kings ruling with Emperor Adonikam, Russia and surrounding countries oppose the NWO by destroying with fire the “eighth king/kingdom of the seven” (Rev. 17:11). The rebuilt city of Babylon that was “healed from its death wound” by fallen angel technology, hence seen “rising from the abyss” (Rev. 17:8; 9:1-3). Rebuilt Babylon goes off into total destruction fulfilling the OT prophecies of Babylon’s destruction (Jer. 50:3, 13, 39-40; 51:29; Rev. 18:2-10). By forces from her North (Jer. 50:41-42; 51:47-48), but it was God’s judgment against her (Rev. 17:16-17; 18:8; Isa. 13:19-22; Jer. 51:63-64; Rev. 18:21).

Britain and America rise to ally themselves with the weakened Emperor Adonikam and their overwhelming military and satanically enhanced

technology puts down the rebellion uniting those who dwell on the earth under him and the Dragon (Rev. 13:11-17).

To recap, at 1,260 days Chancellor Adonikam morphs into the Emperor of the Roman Empire Beast becoming the Big Mouth Son of Destruction Antichrist (Dan. 7:8; 9:27; 2 Th. 2:3-4; 1 Jn. 2:18; Rev. 13:5) denying the deity of the Father and the Son. They also insult the holy angels, claiming God and the angels are actually less powerful extraterrestrials (Rev. 13:6; Dan. 7:8; 11:36) the Dragon with his Nephilim Kings of the East and human allies can defeat (Rev. 16:12-16). For more on this click ["The War Between God and Satan: The Seven Bowls"](#)

The Dragon and Beast require an additional 30 days to set up abomination that causes desolation, after putting down the rebellion against their authority with the help of Britain and America. They overcome the misgivings of many deceiving them to build the 666 Mark network to counter the depression caused by the destruction of the city of Babylon (Rev. 18:11). Formerly liberty loving free market advocates Britain and America now speak like a dragon advancing tyranny through an economy run by a "living" quantum computing artificial intelligent network whose connection to every device grants it god like powers to see and hear everything in real time and respond simultaneously, and which can defend itself should any try to disconnect (Dan. 12:11; Rev. 13:14-17).

On day 40 of the Great Tribulation (Rev. 13:7; Dan. 7:21; 12:7) the rapture occurs at 1335 days or 75 days after "midweek" (Dan. 12:12; Rev. 14:12-16). [Either these are symbolic "times" or we can't know with precision when the count begins (Mt. 25:13; Mk. 13:32; Lk. 21:46). However, these things are among what indicates He is near (Mt. 24:32-35; Mk. 13:28-31) hence I believe its close to the actual time of events if not precisely as written].

But he that shall endure unto the end, the same shall be saved. (Mat 24:13; Mk. 13:13; Lk. 21:18-19).

The rapture is not to be confused with Christ sending His angels to gather those who repented after the Rapture, just before Armageddon (Mt. 24:29-31; Mk. 13:24-27). The Rapture is completely different, the dead rise and the living are changed in a twinkling of an eye and meet Christ in the air (1 Cor. 15:52; 1 Th. 4:13-18; 2 Th. 2:1-4), no angels are involved. Many seeing all these things occur repent and believe so these saved after the Rapture are the ones Christ's angels go forth to gather including now believing Israelites (Dan. 12:1; Mt. 24:31; Mk. 13:27).

The "sign of Christ's coming" will be the "opening" of a huge dimensional portal with blazing lightning flashing which will wait for Christ and His armies to enter our Matrix through it (Rev. 19:11). The sixth seal corresponds to events that happen after the seventh bowl is poured out and the Beast's armies try to flee, but every island and mountain of refuge fled in terror of the LORD God Almighty:

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:27-31) KJV

The armies gathered at Megiddo and on the mountains of Israel are struck with an aerial bombardment first to “soften them up” for the cavalry:

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Rev 16:17-21)

The cavalry, Armageddon:

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and

gather yourselves together unto the supper of the great God;
18 That ye may eat the flesh of kings, and the flesh of captains, and
the flesh of mighty men, and the flesh of horses, and of them that sit
on them, and the flesh of all men, both free and bond, both small and
great.
19 And I saw the beast, and the kings of the earth, and their armies,
gathered together to make war against him that sat on the horse, and
against his army.
20 And the beast was taken, and with him the false prophet that wrought
miracles before him, with which he deceived them that had received the
mark of the beast, and them that worshipped his image. These both were
cast alive into a lake of fire burning with brimstone.
21 And the remnant were slain with the sword of him that sat upon the
horse, which sword proceeded out of his mouth: and all the fowls were
filled with their flesh. (Rev 19:11-21)

The sixth seal flashes forward to the time after the Satan's Nephilim fleet of ships the "stars of heaven" (Rev. 12:4) fall like leaves from the sky (Isa. 34:4) and all the Armies of men and fallen angel are destroyed in the mountains and plains of Israel (Isa. 34:5-10). Everyone will see God's awesome power and the terror of the LORD (2 Cor. 5:11) will cause them to cry out in fear. The demon inspired propaganda that gathered them to Armageddon (Rev. 16:13-14; 2 Th. 2:9-12) was a strong delusion, empirically wrong.

God contradicted the absurdity of Satan's deception by shaking the entire matrix of heaven and earth as if it were a feather so violently the Dragon's UFO fleet fall like dead leaves from a tree and every mountain and island is moved from its place. They mighty Nephilim Kings of the East fallen angel are physically slain and these disembodies "spirits of demons" go to the Abyss. The Beast's human army will join them after Judgment Day (Is. 24:21-22; Rev. 20:11-15).

12 And I beheld when he had opened the sixth seal, and, lo, there was a
great earthquake; and the sun became black as sackcloth of hair, and the
moon became as blood;
13 And the stars of heaven fell unto the earth, even as a fig tree
casteth her untimely figs, when she is shaken of a mighty wind.
14 And the heaven departed as a scroll when it is rolled together; and
every mountain and island were moved out of their places.
15 And the kings of the earth, and the great men, and the rich men, and
the chief captains, and the mighty men, and every bondman, and every
free man, hid themselves in the dens and in the rocks of the mountains;
16 And said to the mountains and rocks, Fall on us, and hide us from the
face of him that sitteth on the throne, and from the wrath of the Lamb:
17 For the great day of his wrath is come; and who shall be able to
stand? (Rev 6:12-17)

The Seventh Seal symbolizes the Trumpets are directed mainly against the apostate church, hence its fire from the altar that consumes men. Normally the altar is where redemption happens, now it repays the TARES for what they did to the WHEAT, fire comes forth to consume those cast out into the outer courtyard (Rev. 8:1-5; 11:1-2).

The final seal resets the time back to the beginning of the end time week. Christendom should have been mankind’s source of divine food and living water but that has been poisoned by the Dragon and his ancient alien gospel. The burning mountain of Babylon’s lies has poisoned Christendom’s waters depriving the earth of life. The false Christ rider on the White Horse with his ancient alien theory seemingly confirmed by the arrival of Satan and his angels disguised as UFO aliens has conquered the earth. Woe to the earth (Rev. 12:7-12), for Satan knows he has little time, so he will create the crisis conditions of war, famine and pestilence seen in the first four seals to facilitate the radical social change he has in mind.

- 1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*
- 2 And I saw the seven angels which stood before God; and to them were given seven trumpets.*
- 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*
- 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.*
- 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. (Rev 8:1-5)*

The War Between God and Satan: The Seven Bowls
The Revelation Trumpets Herald Events in the Christian 1/3 of the earth
The Sign of Jesus’ Coming will be an Opening in the Heavens
The Four Horsemen of the Apocalypse

The Antichrist: His Names Titles and Descriptions

What did the apostle John reveal when he said: “It is the last hour”?

Where Is The Judgment Of Fallen Angels?

Do Ancient Aliens Appear in the Bible?

The Coming False Christ and His Followers Revealed

What did the apostle John reveal when he said: “It is the last hour”?

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John saw the apostasy of miracle working schismatics leaving his church as fitting Christ’s description of the End Time falling away (Mt. 7:22-23; 24:11-12; Mk. 13:22-23) and writes “**it is the last hour**”. What did John mean? Was he speaking chronologically or did he thereby illustrate to every generation the nature and character of the false prophets who will lead the church into apostasy in the End Time? (2 Thess. 2:2-3, 7-12; Mt. 7:22-23; 1 Cor. 12:3; Jude 1:3-20; 1 John 2:18-27; 1 John 4:1-6). In context John only mentions the End-Time Antichrist to speak about a situation then happening in the 1st century, noting how similar the two times are:

*Little children, **it is the last hour**; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.* (1 Jn. 2:18 NKJ)

John marked a new beginning by again addressing his readers as “children” (Παιδιά; cf. 2:14)... The term suggests John’s fatherly concern for his beloved readers as needing his guidance in facing the current crisis.

The assertion (v. 18a). “It is the last hour” (ἐσχάτη ὥρα ἐστίν) marks the crucial situation. The term “last hour” obviously was not intended

*as a literal chronological assertion. Since the original does not have the definite article, two renderings, “the last hour,” or “a last hour,” are possible. In support of the former rendering, commonly used in English versions, it is held that the expression is sufficiently definite without the article, “for there can be only one last hour.” Or it may be viewed as a technical term that does not need the definite article.*² But some like Westcott³ insist on rendering the phrase “a last hour.” Since this exact expression occurs only here in the New Testament, Lenski feels that it cannot be treated as a well-known concept that needed no article, and so he asserts, “The term is plainly qualitative.”⁴

² H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (reprint, New York: Macmillan Co., 1967), p. 149.

³ Brooke Foss Westcott, *The Epistles of St. John: The Greek Text with Notes and Essays* (reprint, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), p. 68.

⁴ R. C. H. Lenski, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude* (1945; reprint, Minneapolis: Augsburg Publishing House, 1966), p. 429.

Hiebert, D. E. (1989). *An Expositional Study of 1 John Part 4 (of 10 parts): An Exposition of 1 John 2:18–28. Bibliotheca Sacra*, 146, 77–78.

Confirming John was not claiming “it’s the last hour” chronologically speaking, is the absence any discussion of the signs (wars, famines, pestilence, earthquakes) that are “the beginning of sorrows” and which Christ said would precede the appearance of false prophets:

⁶ “And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.

⁷ “For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.

⁸ **“All these are the beginning of sorrows.**

⁹ “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

¹⁰ “And then many will be offended, will betray one another, and will hate one another.

¹¹ **“Then many false prophets will rise up and deceive many.**

¹² **“And because lawlessness will abound, the love of many will grow cold. (Matt. 24:6-12 NKJ)**

As a Palestinian Jew, Rabbinic style of argumentation is part of John’s culture. Commentators unfamiliar with that style of argumentation often misunderstand how symbols establish the main premises. For example, one might think Christ *begged the question* when proving resurrection of the body:

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that **he had answered them well...** (Mk. 12:26-28 KJV)

QUESTION—How were the Sadducees proved to be wrong?

Jesus cites the very words of God recorded in Exodus 3:6 where God said ‘I am the God of Abraham and the God of Isaac and the God of Jacob.’ Isaac and Jacob were the two other great patriarchs who had long since died when God spoke these words to Moses. Verse 27 makes the point that although their bodies had long since died, they were still alive in Moses’ time, and we may be sure that in the Resurrection God will raise up their bodies to share in the blessedness of eternal life [EBC]. Since death did not break their spiritual relationship with God, they were still alive in the invisible world even though their bodies had died [Hb]. God is a God of people who are alive because even those who have died on earth are still alive with him in heaven [TRT].-Blight, R. C. (2014). An Exegetical Summary of Mark 9–16 (p. 190). Dallas, TX: SIL International.

These commentators are right albeit for the wrong reasons. The Sadducees greatly err because the Torah they accept is inspired by God proves them twice wrong. Not only are the Patriarchs alive and not dead as the Sadducees believed, but God must also fulfill His covenant promise. Did they not read God promised THEM and their seed would live physically in the land forever? (Gen. 17:7-8; 26:3; 28:13) Therefore, the resurrection of the Body is taught in the Torah. As the scribe said, Jesus “answered them well.”

Compare this similar 1st century Rabbinic Argument against the Sadducees for the resurrection in the Jewish Talmud. Notice the premises for concluding the Torah teaches physical resurrection spring from the Act of receiving the heave-offering –only a physical body can do what God commanded be done, therefore the resurrection is taught in the Torah:

‘ Whence is the doctrine of the Resurrection derived from the Torah? As it is said, ‘ Ye shall give the Lord’s heave-offering to Aaron the priest’ (Num. xviii. 28).

But did Aaron live for ever to receive the offering? Is it not true that he did not enter the land of Israel? Consequently the text teaches that he is to be restored to life (in the Hereafter) and will receive the heave-offering. Hence the Resurrection is deducible from the Torah’ (Sanh. 90b). – Abraham Cohen, Everyman’s Talmud (Schocken Books, NY, 1995), p 358.

In similar fashion John is not stating his premises, he expects readers will infer them from his focus on the schismatic event. “This reveals that” in a form of *revelatory pesher*. [1]

“This is “a last hour” so like “the last hour” it reveals the identity and message of the sign working TARES, the essence of which is antichrist.

Citing the “last hour” recalls everything the church was taught about the end time unrestrained spiritism, “the energy of delusion, the “secret power” (NIV) or “mystery of lawlessness” that will energize the apostasy in the Church when TARE false prophets take over, followers of the Antichrist (2 Thess. 2:2-3, 7-12; 1 John 4:1-6).

John points to “the last hour” to “visually warn” his “children” about the identity of the miracle working schismatics leaving his doctrinally correct Bible-based church for a experiential delusion induced by the antichrist spirit (Compare 1 John 1:1-3 with 2 Cor. 11:3-4; 2 Thess. 2:9-12)

18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

20 But you have an anointing from the Holy One, and you know [3] all things.

21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. (1 Jn. 2:18-21 NKJ)

God gave John a clear vision of the end time, as He watched the sign working apostates trying to deceive the church, it reminded him of what will happen in the end time. “It is a last hour” he exclaims, not intending the chronological aspect be prominent. The definite article is missing.

Another example of John’s 1st century style *revelatory Pesher* “this reveals that” is in 1 John 4:3. Notice the present and end time are conflated:

*and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And **this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.** (1 Jn. 4:3 NKJ)*

John’s focus is on “the last hour”, what apostates say and do AFTER they go out from the church. To learn more about these antichrists BEFORE “the last hour” [2] while the TARES are still in the church (1 Jn. 2:19) doing signs and wonders by the *energeia of Satan* – we read 2 Thessalonians

where the Antichrist first appears in the Church, albeit disguised as the false Christ “the man of sin”:

3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the **man of sin is revealed, the son of perdition** [“destruction” 684 ἀπώλεια apoleia],

4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

5 Do you not remember that when I was still with you I told you these things?

6 And now you know what is restraining, that he may be revealed in his own time.

7 For the **mystery of lawlessness** is already at work (1754 ἐνεργέω **energeo**); only He who now restrains will do so until He is taken out of the way.

8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

9 The coming of the lawless one is according to the working (1753 ἐνέργεια **energeia**) of Satan, with all power, signs, and lying wonders,

[The TARES who became Antichrists]

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

11 And for this reason God will send them strong (1753 ἐνέργεια **energeia**) delusion, that they should believe the lie,

12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

[versus Christian Wheat]

13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, 14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

16 Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace,

17 comfort your hearts and establish you in every good word and work. (2 Thess. 2:3-17 NKJ)

John’s focus is on “the last hour”, to see who the Antichrist and his followers are in the beginning of the end time week, click this link:
The Coming False Christ and His Followers Revealed

The Antithesis (or Christians versus Anti-Christians):

The “mystery of lawlessness” (2 Thess. 2:7-12) versus the “mystery of Godliness” (2 Thess. 2:13-14; 1 Tim. 3:16).

2 Thessalonians 2:7-12 – The Mystery of Lawlessness:

The **Mystery of Lawlessness** telepathically (Lk. 8:12; 2Cor. 4:4; Jam. 1:13; Jer. 14:14) inspires rebellion against God’s law. It is a working (1753 ἐνέργεια *energeia*) of Satan (2 Thess. 2:9) that inwardly deludes, a “strong (1753 ἐνέργεια *energeia*) delusion” (2 Thess. 2:11) the “Lawless One” is Christ (2 Thess. 2:3-4, 7, 9-11; 1 Tim. 4:1; 1 John 2:18-19; Rev. 6:2; Mat. 7:22-23; 24:4-5).

Versus:

2 Thessalonians 2:13-17; 1 Timothy 3:16 – The Mystery of Godliness:

The **Mystery of Godliness** is the secret power of the Holy Spirit inspiring “lawfulness”, “the working (1753 ἐνέργεια *energeia*) which works (1754 ἐνεργέω *energeo*) in me mightily” (Col. 1:29) to obey “the word of God, which also effectively works (1754 ἐνεργέω *energeo*) in you who believe” (1 Thess. 2:13). Sanctification by the Spirit and obedient belief in God’s Word of Truth (2 Thess. 2:13-15; John 17:17; 1 John 2:20-21; 1 John 4:6).

The TARES among the Thessalonians filled with the *energy of Satan* or “secret power” that inspires rebellion against God’s law the Bible, had produced false revelation by “word spirit letter” that the resurrection-gathering was past (2 Tim. 2:18), that Jesus came and left them behind.

The *spirit of antichrist* was already at work in the 1st century even though God the Holy Spirit was actively restraining its full manifestation (2 Thess. 2:6-7). It was the appearance of these “lawless” counterfeit-believers that caused many in the church to despise prophecy (1 Thess. 5:20) and want to forbid tongues speaking (1 Cor. 14:39).

When answering Corinthian questions (Περὶ δὲ 1 Cor. 7:1; 8:1) about pagan “spiritual [ones]” (τῶν πνευματικῶν) Paul distinguished genuine χάρισμα from counterfeit πνευματικῶν gifts inspired by demon spirits:

*1 Now concerning spiritual (4152 πνευματικός *pneumatikos*) [gifts], brethren, I do not want you to be ignorant (50 ἄγνοέω *agnoeo*):*

*2 You know that you were Gentiles, carried away (520 ἀπάγω *apago*) to these dumb idols, however you were led (71 ἄγω *ago*).*

3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

4 There are diversities of gifts (5486 χάρισμα charisma), but the same Spirit.

5 There are differences of ministries, but the same Lord.

6 And there are diversities of activities, but it is the same God who works all in all.

7 But the manifestation of the Spirit is given to each one for the profit of all:

8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

9 to another faith by the same Spirit, to another gifts (5486 χάρισμα charisma) of healings by the same Spirit,

10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

11 But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Cor. 12:1-11 NKJ)

Paul does not want the Corinthians to be ignorant. That this is more than desire is evident from Paul's dispelling their ignorance by reminding them of former pagan experiences, the supernatural things they did, the irrational beliefs once held and the loss of control "however you were led":

c. pres. act. infin. of ἀγνοέω (See this word at 10:1): 'to be ignorant' [Herm; ISV, KJV, NET, NIV], 'to leave (one) in ignorance' [NAB], 'to be uninformed' [NRSV], 'to remain without knowledge' [NIGTC], 'to be under delusions' [ICC]. The phrase οὐ θέλω ὑμᾶς ἀγνοεῖν 'I do not wish you to be ignorant' is translated 'I want you to be quite certain' [NJB], 'I want you to know the truth about them' [TEV], 'I want you to understand the facts' [TNT], 'I want there to be no misunderstanding' [REB], 'for I must correct your misunderstandings about them' [NLT], not explicit [CEV].-Trail, R. (2008). An Exegetical Summary of 1 Corinthians 10–16 (2nd ed., p. 114). Dallas, TX: SIL International.

"The chief allusion is to the complete dominance of impulse"

1 Corinthians 12:1-2. Spiritual [4152 πνευματικός pneumatikos] gifts. "Gifts" is not in the original. The term is more general: "Spiritual matters," embracing "gifts," "ministrations," and "workings" of vers. 5, 6. I would not have you ignorant. (Comp. 10:1; Rom. 1:13.) Ye were led away. **He contrasts their condition under the spiritual darkness of Heathenism, with that which they now enjoy with the spiritual illumination of the Gospel.** The folly of idolatry is declared by the expression dumb idols. (See Is. 44:15–20; Ps 115:4–8.) **But beyond this, the chief allusion is to the complete dominance of impulse. They were at the mercy of every fantastic suggestion that was made. There was nothing fixed and stable; everything was uncertain and vacillating, as the words howsoever ye might be led imply.**-Jacobs, H. E., Spieker, G. F., & Swensson, C. A. (1897). Annotations on the Epistles of Paul to 1

Corinthians 7–16, 2 Corinthians and Galatians. (H. E. Jacobs, Ed.) (Vol. VIII, p. 77). New York: The Christian Literature Co.

“Spiritual Ones” not “spiritual gifts”:

If the genitive plural τῶν πνευματικῶν (tōn pneumatikōn) is read as masculine, then the issue revolves around “the spiritual persons” and their characteristics. If it is read as neuter, then the issue concerns the nature of “the spiritual things” or “the spiritual gifts.” The ambiguity reflects the fact that Paul picks up an issue raised by the Corinthians, which they would understand, even if we do not.

The adjective πνευματικός (pneumatikos) appears fourteen times in 1 Corinthians. Four times it refers to persons (2:13, 15; 3:1; 14:37), six times to things (2:13; 9:11; 10:3–4; 14:1), and four times to the contrast between the body animated by the Spirit and the body animated by the soul (15:44–46). Some argue from its usage in 2:15, 3:1, and 14:37 that it is masculine and refers to the spiritual people.-Garland, D. E. (2003). 1 Corinthians (pp. 561–562). Grand Rapids, MI: Baker Academic.

Paul’s reminder the Corinthians once were pagan “spiritual ones” weights the translation to “Now concerning *the spiritual [ones]*” and the things they do. 1 Corinthians 12:3 confirms the contrast is between “evil” and “good”—what the Holy Spirit cannot do [revealing the antichrist spirit] versus what He can do [revealing the Holy Spirit].

This contrast is implied throughout this context. It follows the “diversities of gifts” all inspired by One Holy Spirit imply the “diversities of gifts” of pagan “spiritual ones” are inspired by different spirits.

Therefore, it is exegetically sound to infer from Paul’s discussion of the “diversities of gifts” (prophecy tongues knowledge healing etc.) in 1 Corinthians 12:4-11, that “spirits of antichrist” can inspire similar counterfeit gifts.

Compare what apostates plead on Judgment Day. They had a relationship with an antichrist spirit they thought was Christ (cp. 2 Cor. 11:4), but Jesus replies “I never knew you”. Therefore, antichrist spirits inspired their Christian-like gifts because it is impossible Christ’s Spirit operate without His knowledge (John 16:30; 21:17 cp. Mk. 5:30):

22 “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ (Matt. 7:22-23 NKJ)

Casting out demons is to be distinguished from the other “Christian like”

signs and wonders TARES do (Mt. 7:22-23). When Satanists, Sorcerers, Spiritualists, and non-Christian religions successfully exorcise demons, its not accomplished by the power of the Devil because Satan never works against himself, therefore it is impossible “Satan casts out Satan” (Mt. 12:25-27). Satanic exorcism is masterful deception, the demon feigns discomfort and willingly leaves the possessed so both practitioner and victim believe the “lie” the “sign” or “wonder” taught (2 Th. 2:9). For example, these “itinerant Jewish exorcists” added the names of Jesus and Paul to their usual magic incantations. Unlike previous exorcisms, the demon chose not to leave and the man it possessed attacked the exorcists physically (Acts 19:13-16). The same is true of the End Time TARE False Prophets whom Christ says are the “children of the Devil” (Mt. 13:38). Their casting out demons is unlike signs and wonders done by the *energeia tou Satana* (2 Th. 2:9), here the casting out is a satanic ruse to deceive the exorcism is done by the Holy Spirit. Jesus denies that is possible as He “never knew” them.

Paul reveals objective tests that identify the spirit controlling a “prophet’s tongue”: No one inspired by God says “Jesus is accursed’ nor can demon spirits confess “Jesus Christ is LORD”.

[This recalls John’s “test the spirits” command in 1 John 4:1-3. ONLY while the spirit controls the prophet’s tongue can it be tested whether it can confess “Jesus Christ is come in the flesh” or “Jesus Christ is LORD”. If the “prophet” is not under direct control of a spirit the test is null and void because humans can lie and confess anything they want.]

From personal experience I testify this test works well when demons appear in dreams or visions. Any form demons take will vanish when the demand is made they confess “Jesus is LORD” or that “Jesus came in the flesh”. Reportedly “alien abductions” end when abductees cry out to Jesus, therefore its certain the test would work in those situations also.]

The NT identifies who the TARES are and what they do: They work signs and wonders, speak ecstatic utterance they can’t interpret, rail against Satan and demons, focus on riches and are slaves to sin:

4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the

vengeance of eternal fire.

8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

12 These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

13 raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever. (Jude 1:4-13 NKJ)

They manifest a "form of godliness" but like the sorcerers Jannes and Jambres who worked miracles energized by Satan (Ex. 7:11, 22; 8:7), they deny the power of Godliness, preferring instead the mystery of lawlessness to the truth of Scripture (2 Thess. 2:9-12):

2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,

5 having a form of godliness but denying its power. And from such people turn away!

6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,

7 always learning and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith;

9 but they will progress no further, for their folly will be manifest to all, as theirs also was. (2 Tim. 3:2-9 NKJ)

There are two phases of Antichrist. In the beginning of the end-time seven-year "week" the "Man of Sin" False Christ appears, and all the TARE prophets and dreamers hail him as "the Christ". But at mid-week or 3 ½ years Adonikam reveals himself to be the "son of Destruction" and declares himself greater than Yahweh God, taking his TARE Antichrists with him persecuting the true church and preaching antichrist doctrines (2 Thess. 2:3-12):

[About this see:

The Two Phases of Antichrist: Man of Sin & Son of Destruction]

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

20 But you have an anointing from the Holy One, and you know all things.

21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

23 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also. (1 Jn. 2:18-23 NKJ)

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

5 They are of the world. Therefore they speak as of the world, and the world hears them.

6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. (1 Jn. 4:1-6 NKJ)

7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.

9 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

10 If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

11 for he who greets him shares in his evil deeds.

12 Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full. (2 Jn. 1:7-12 NKJ)

More on the TARES

In parables our LORD Jesus refers to the church as “the Kingdom (932 βασιλεία basileia)” of heaven”, the “land or dominion subject to the rule

of heaven” that has been invaded by Satan and his Tares who work evil:

24 Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field;
25 “but while men slept, his enemy came and sowed tares among the wheat and went his way.
26 “But when the grain had sprouted and produced a crop, then the tares also appeared.
27 “So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’
28 “He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’
29 “But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.
30 ‘Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”’
(Matt. 13:24-30 NKJ)

Commentators who ignore the context of Satan at work in the church planting Tares (Mt. 13:24-30) miss the identification of the “birds of the heavens [plural]” πετεινὰ τοῦ οὐρανοῦ (Mat. 13:31; Dan. 4:21 BGT) that infest religious Babylon (Rev. 18:2) the font of all false religion and tyranny since the Tower of Babel, the proverbial “Mother of Harlots” (Rev. 17:5; Zech. 5:9-11).

The reference to brick and mortar (Gen. 11:3-4) imply an imposed uniformity and cohesion to build the Tower whose “top is in the heavens” giving the community a “name that unites them” in a context where God’s gift of Language is being misused on a global scale (Gen. 11:1, 6-8). This could be an excellent *allegory of antichristian religious and political tyranny deploying “politically correct speech” that enslaves to build a communist-like state that unites against God as though it is God.*

[‘Does God care we know about bricks and mortar?’ Compare 1 Cor. 9:9-10. The antithesis God’s gift of Liberty versus man’s tyranny—God loves creation organically manifest itself (Joshua 8:31) at His Altar. His Gift is eternal life in Liberty that passes all understanding—absolute freedom from sin and perversion to enjoy all God has given us! “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” (Rom. 8:19-21) We will be ourselves in perfect liberty! (1 Cor. 2:9) ” As for Allegory in Scripture, it happens: Gal. 4:22-31]

31 Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field,
32 “which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.” (Matt. 13:31-32 NKJ)

"The great (3173 μέγας *megas*) city" spans history (cp. Rev. 12:1) "the city of false religion" (Rev. 17:18) that has poisoned the waters since the Tower of Babylon (Gen. 11:3) so men drink "spiritism as water" and become drunk as with wine (Rev. 17:2, 4, 15; 18:3). The Harlot engulfed the church long ago. That is implied by God's command the church "come out of her, my people" (Rev. 18:4; Jer. 51:6, 45). Hence the Birds in the branches of a tree in the "kingdom of heaven" are demons (cp. Dan. 4:10-12, 20-22; Rev. 18:2) sowing spiritual wickedness from heavenly places (Eph. 6:12). The imagery of demons as animals is carried over from the OT (Isa. 34:11-13; Jer. 50:39; 51:37). In the End time the illuminating glory of "another angel" exposes the demon infestation that inspired the experiences driving the Babylonians mad with lust and sorcery (Rev. 18:1-2).

1 After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.

2 And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! (Rev. 18:1-2 NKJ)

The Harlot Babylon is the woman who mixes leaven (evil: Ex. 12:15; Lev. 2:11; 6:17; 10:12; Matt. 16:6, 11-12; Mark 8:15; Luke 12:1; 1 Cor. 5:7-8; Gal. 5:8-9) into the church:

33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

34 All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,

35 that it might be fulfilled which was spoken by the prophet, saying: "I will open My mouth in parables; I will utter things kept secret from the foundation of the world." (Matt. 13:33-35 NKJ)

Our Lord Jesus doesn't boast or babble, nor would God depict Him doing so. Therefore, *God the Holy Spirit expects readers will infer His reason for inserting* "I will utter things kept secret from the foundation of the world" here. He does so because the identity of the woman is found in scripture (Zech. 5:5-11; Rev. 17:4-5). She secretly hides evil lies in religious teaching. [So called "higher critical theories" are unsound, should be rejected. God obviously wrote scripture for the people of God (2 Tim. 3:16-17; Isa. 8:16-20). Compare Mt. 24:15, where the Holy Spirit is speaking to YOU the reader, that you exercise caution to distinguish the "abomination of desolation" in the prophet Daniel]. "The Harlot Babylon" a mystery (3466 μυστήριον *musterion*) or secret revealed in the Apocalypse (Rev. 17:3-7), working against God since the Tower of Babylon (0894 בבל Babel), aka the "Gate of God" whose top is "in the heavens". The Tower top in the heavens implies competition and opposition to Yahweh God of the heavens.

God's desire was man not dominate man to his own injury, but they live in freedom obeying His commands in accord with their own God given conscience (Rom. 2:14-15; 9:1; 1 Sam. 8:5-7; 12:19). They were to fill the earth and multiply (Gen. 1:22), not congregate in cities enslaved (Gen. 11:1-9) by a Dictator ruling from the "clouds" (Gen. 11:4; 10:8-11) as though he were divine. This is Babylon the Great, the first religious opposition to God, having authority over the pagan beast governments of the earth (Rev. 17:3-5, 18), demons nesting in its branches (Dan. 4:20-22; Rev. 18:1-2). Harlot Babylon is this secret (3466 μυστήριον musterion) corrupter of government and religion. She is "Great" ("mega" 3173 μέγας megas) because she existed since the dawn of history infecting every religion and government with her evil secretly, demon inspired religious falsehoods having first appeared in ancient Babylon. In the End Time she reappears in the rebuilt city of Babylon in the Kingdom of the beast (Rev. 17:3-6), which no doubt will have something like a wonderous tower in it (Rev. 13:3-4). The Religious Harlot will rise perhaps like the World Council of Churches rose in the United Nations. All the earth's religions will join her.

When the Man of sin morphs into the Beast Son of destruction the Harlot's religious services are no longer required, the ten-horn political base of the Beast will burn her with fire. The only worship permitted is to the Beast (Rev. 17:12-13; 13:5-8; 14:9-12; Dan. 9:27). Babylon the Great is not the church, the Harlot infected the church with evil and engulfed her (Rev. 11:1-2). The daughter of Zion (the church) will flee the proximity of Babylon lest "share in her sins, and lest you receive of her plagues" (Micah 4:10; Rev. 12:6; 18:4).

The Tares will vastly outnumber the wheat during the great apostasy of Christendom (2 Thess. 2:3-4, 7-12; 1 Tim. 4:1) in the "last hour" of the End Time (1 John 2:18-19) when all pretense of Christianity is replaced by worship of the Seed of Satan (Gen. 3:15) Adonikam (Rev. 13:18; Ezra 2:13) the Beast, who ascends at "mid-week" killing Moses and Elijah and persecuting the church (Rev. 11:7; 13:5; 14:9-13; Dan. 9:27).

22 "For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.

23 "But take heed; see, I have told you all things beforehand. (Mk. 13:22-23 NKJ)

END NOTES

[1]

PESHER (Heb. פֶּשֶׁר), word meaning "interpretation." It occurs only once in the Hebrew Bible: "Who is as the wise man? and who knoweth the interpretation of a thing?" (Eccl. 8:1). However, the Aramaic word peshar occurs 31 times in the Aramaic portion of Daniel, where it mainly refers to dream interpretation.

In Qumran texts, it usually occurs after a biblical quotation, introducing its interpretation. As such it refers to a particular technique of interpretation which may be paralleled to midrashic exegesis.

What is distinctive of Qumran is both the systematic application of such a technique to a given prophetic work and its specific purpose. On the one hand, it had the result of creating a fixed literary structure, mostly known from the “continuous” pesharim. Those works quote one “prophetic” book verse by verse, each verse being followed by its interpretation, aiming at giving the plain meaning of the Prophet’s words as a whole. On the other hand, their aim is to read historical and eschatological events into the biblical prophecies, understanding them as describing their own sect’s situation on the verge of the eschaton.- Jewish Virtual Library <https://www.jewishvirtuallibrary.org/pesher>

[2]

We can “reverse engineer” John’s first epistle, assume he contradicts the beliefs and practices of the antichrists throughout. For example, antichrists disputed John’s account about Christ (1 John 1:1-4; 2:24-26); claimed there is darkness in God (1 John 1:5) ; Claimed to be sinless (1 John 1:8) etc. Read John’s Epistle for a full list.

[3]

But you have an anointing from the Holy One, and you know (1492 εἶδῶ eido) all things.

God the Holy Spirit illuminates every believer, bearing witness “Spirit to human spirit” which manifests itself in our conscience or perception in a very deep nonverbal way. Its perception, a “knowing” (1492 εἶδῶ eido 1 John 2:20-21) communicated by the anointing Holy Spirit to our spirit, making us “know” God is our Abba Father (Rom. 8:15-16) or that Jesus is God’s Eternal Son the Word who became flesh (John 1:12-14). We “know” when something is “wrong”, we can perceive the difference between the genuine and the counterfeit—“all things [about the antichrist spirit]”; when it manifests and what it teaches (Rom. 8:15-16. Compare Rom. 9:1; 1 Cor. 2:14-16).

To illustrate John’s point, the Holy Spirit will inspire “doubts” He is causing people to “gyrate like snakes, bark like dogs or act drunk in the spirit”. The perception only an *antichrist spirit* (“instead of Christ” 2 Cor. 11:4; Gal. 1:6-9; 1 Cor. 12:2-3; 1 Jn. 4:2-3) would do that, will be powerful. BUT that causes a dilemma, because Jesus promised God would not give a serpent to those who ask for a fish (Mt. 7:10).

However, John insists believers believe their anointing, its “no lie” therefore one must revisit the interpretation of the text. That resolves the contradiction—Jesus’ promise applies only to God’s children, not the TARE children of the Devil sown among God’s wheat (Mt. 13:24-30):

11 “If **a son** asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish?

12 “Or if he asks for an egg, will he offer him a scorpion?

13 “If you then, being evil, know how to give good gifts **to your children**, how much more will your heavenly Father give the Holy Spirit to those who ask Him!” (Lk. 11:11-13 NKJ)

In the last days, I will pour out of my Spirit

Was the NT Church like a Modern Pentecostal Church?

Baptism in the Spirit: The Experience

The Cessation of Tongues compelled Paul write Tongues will cease

Does 1 Corinthians 1:7 and 1 Corinthians 13:10 prove Continuance of the Revelatory Gifts?

The Origin of Satan and Demons

The Coming False Christ and His Followers Revealed

Jesus’ Janus Parallelism on PETROS in Matthew 16:18

written by Alfred Persson | February 25, 2022

Codex A.	Codex B.	Codex C.
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In **Matthew 16 18** Simon Peter's name in Greek is *Petros*. According to Oscar Cullmann, Dalman, Billerbeck[1] to name a few, in Jesus' day there was in Aramaic a Jewish proper name[2] meaning "firstborn" that when transliterated into Greek is spelled *petros*. . According to Markus Bockmuehl its currency has been confirmed[3]. I propose the NT evidence shows this Aramaic *Petros* homonym in Matthew 16:18 exists in Double Entendre using both the Aramaic *Petros-Firstborn* and Greek *Petros-stone* meanings in a *Janus Parallelism*.

In the Palestinian Aramaic version *Evangeliarium Hierosolymitanum* **Matthew 16:18** reads:

“thou art petros and on this kepha I shall build.”[4]

Kepha is not repeated twice as hypothetical versions of Jesus’ Aramaic suppose.

EVANGELIARIUM HIEROSOLYMITANUM

*Mention may be made here of another Syriac version of the New Testament, the so-called Jerusalem or Palestinian Syriac (Syrhr or Syrhier). This version, hitherto known almost solely from an Evangeliarium in the Vatican of the year 1030, was edited by Count Miniscalchi Erizzo at Verona in 1861–4, and an excellent edition was published in 1892 in Bibliothecae Syriacae a Paulo de Lagarde collectae quae ad philologiam sacram pertinent. And now not only have two fresh manuscripts of this Evangeliarium been discovered on Mount Sinai by J. R. Harris and Mrs. Lewis, and edited by Mrs. Lewis and Mrs. Gibson, but fragments of the Acts and Pauline Epistles have also been found and published, as well as portions of the Old Testament and other Church literature. **The dialect in which these fragments are written is quite different from ordinary Syriac, and may, perhaps, bear a close resemblance to that in which Jesus spoke to His disciples.**”—Nestle, E. (1901). *Introduction to the Textual Criticism of the Greek New Testament*. (pp. 102–103). London; New York; Edinburgh; Oxford: Williams and Norgate.*

The NT data supports this ancient independent [5] Aramaic text of Christ’s speech if indeed He didn’t speak this particular saying in Greek. It elegantly resolves the alleged “imprecision” of the *petros* *petra* juxtaposition. [6] **Contrary to scholarly consensus Matthew 16:18 is inauthentic, i.e., the creation of a latter Christian editor; our Greek text is divinely elegant, the best possible translation that conveys the precise *Janus Parallelism* our LORD intended.** It be the later Aramaic versions that incorrectly retranslated the Aramaic *Petros* as *Kepha* because they were laboring under the same *hasty generalization fallacy* of the early Church believing it was the Greek *Petros*. [7]

Our LORD Jesus crafted an asymmetric Janus Parallelism[8] double entendre on the Aramaic/Greek *Petros* homonym using both “first, firstborn” and “kepha stone” meanings combined with a *Qal Wahomer*[9] “lesser to greater” analogy using the Greek words for “stone” and “Rock” *petros* and *petra*.

Transliterated the Aramaic *Petros* becomes a homonym with the Greek *Petros* just like the Hebrew and Aramaic *bath* become the homonym *batos*[10] in Greek. The early Greek speaking church naturally mistook *petros* as Greek for “stone” and “confirmation bias” has maintained that *hasty generalization fallacy* ever since, despite all the confusion it has caused.

Both the *Janus* and *Qal Wahomer* fit details in the New Testament so perfectly its elegance cannot be denied. *Elegance of this magnitude is characteristic of a sound explanation of the phenomena-correct exegesis:*

Matthew 10:2 calls Simon the “First” (See #1 below). John 1:42 use of *petros* and not *lithos* points to Mt. 16:18 (See #2 below); Mark’s uses of the names *Simon* and *Petros* indicates a massive shift to *Petros* after the Matthew 16:18 event (See #3 below); In Galatians [TR] Paul’s switching from *Petros* to *Cephas* and back again to *Petros* is consistent with dual meanings of *Petros* (See #4 below); Romans 10:6-13 is clearly dependent upon Peter being saved in Matthew 16:16-17 (See #5 below); John 20:31 is clearly dependent upon Matthew 16:16-17 (See #6 below). Paul’s allusion to Peter’s faithlessness in 2 Timothy 2:18 implies Peter was saved in Matthew 16:16-17 (See #8 below); The Greek has Jesus speaking TO Peter ABOUT the female Rock, consistent with the Janus (See #9 below); The clear dependency of 1 Peter 2:2-6 on the *Janus* and *Qal Wahomer* in Matthew 16:18 (See #10 below).

Let’s review the classic theory:

“From the beginning it was probably thought of as the Greek equivalent of the Aramaic קֶפָּח=Κηφᾶς: J 1:42; confer Mt 16:18”- *A Greek-English Lexicon Of The New Testament And Other Early Christian Literature*, (Chicago: University of Chicago Press, 1979), p. 654

The common noun *petros* in Job 30:6 Septuagint translates *kepha* (03710 קֶפֶח keph).

But the supposition John is translating proper nouns in John 1:42 is a *hasty generalization fallacy*, unhistorically deeming the common nouns *kepha* and Greek *petros* in John 1:42 as proper nouns. The data indicates these became proper nouns later.

However, even if new research contradicts this conclusion (cf. Chrys C. Caragounis, *Peter and the Rock*, (Walter de Gruyter, Berlin, New York, 1990) pp. 9-25.) it does not render the exegesis unsound as both *kepha* and *petros* are used as common nouns in John 1:42 and Mark 3:16 in description. For clarity, I will refer to these as common nouns.

John’s transliteration of *kepha* as Κηφᾶς certainly is a translation. He then explains a *kepha* is a *petros* “stone” in Greek:

“Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation (2059 ἐρμηνεύω hermeneuo), A stone.” (Jn. 1:42 KJV)

If we permit John’s use of 2059 ἐρμηνεύω hermeneuo guide us, John is “interpreting” the meaning of Κηφᾶς (Jn. 1:38, 42; 9:7, not translating it as *petros* (cp. Jn. 1:41 3177 μεθερμηνεύω methermeneuo).

Consistent with both *kepha* and *petros* being common nouns, a translation does not explain what it denotes.

Supporting this Mark groups the epithet *petros* with *boanerges* when nicknaming Simon, James and John:

16 And Simon he surnamed (2007 ἐπιτίθημι epitithemi) Peter (πέτρος

petros);

17 And James the son of Zebedee, and John the brother of James; and he surnamed (2007 ἐπιτίθημι *epitithemi*) them Boanerges (βοανηργές *boanerges*), which is, The sons of thunder: (Mk. 3:16-17 KJV)

The same *epitithemi* applies to both, the meaning of these nicknames are added to Simon, James and John. They are not additional proper names.

Therefore, the line connecting John 1:42 and Matthew 16:18 is not from *Cephas/Petros* to *Petros* as proper names, its from *kepha petros* to *petros* as common nouns with Jesus adding *stone* meaning to סִפְתָּר, the Aramaic proper name *Petros* Simon already had before he met Jesus:

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter *Petros*, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men. (Matt. 4:18-19 KJV)

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's (*Petros*) brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the *Messias*, which is, being interpreted, the *Christ*.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called *Cephas*, which is by interpretation, A stone (*petros*). (Jn. 1:40-42 KJV)

The Janus in Matthew 16:18 is using BOTH the Aramaic and Greek meanings of the homonym, pivoting on the Aramaic proper name סִפְתָּר and Greek *petros* meanings.

Looking back Jesus plays upon the “firstborn” meaning of סִפְתָּר *Petros* has become actual, the PeTeR (06363 סִפְתָּר) has become the *first* πρῶτος born of the gospel He is the Christ, the Son of the living God.

Then pivoting forward in *Qal Wahomer* “light to heavy” analogy between *petros* (kepha-stone) *petra* (rock-mass), Simon is now a smaller version of the massive life giving *petra* having drunk the spiritual drink from the *petra* rock about Christ (cp. 1 Cor. 10:4). Out of “the PeTeR” now flows rivers of living water, speaking the “word of faith” Jesus is the Christ, the Son of the living God” which if anyone confess publicly, saves them (Rom. 10:9-11; Mt. 10:32; Jo. 20:31).

Peter has become the “first” “lively stone” of the church, who in temporal finite realm will be saved after Jesus’ resurrection (2 Pet. 2:5; Mt. 16:18-19) as the channel of God’s grace comes into existence as Jesus rises from the dead. But from God’s timeless perspective, Simon was “born again” at that time and his relationship with God changed, therefore Christ gives him a new name, a composite name that shows both Aramaic “firstborn” and Greek “stone” meanings have achieved actuality.

Jesus surnamed Simon *petros* and said to Simon “upon this rock (4073 πέτρα *petra*) [you just confessed] I will build my church.” Matt. 16:18 KJV)

Consistent with this, ancient interpreters believed the rock was ‘this specific point of faith that Jesus is the Christ the Son of the living God, and upon it Jesus will build His church.’

The Greek speaking Church had lost all knowledge of the Aramaic ܡܬܪܐ *Petros* That unique Palestinian Aramaic speaking Jewish culture was lost to the Greek speaking church when the Romans dispersed the children of Israel and those knowing it died off. So when they read πέτρος *petros* “stone” in the NT they naturally assumed it was the Greek word for “stone”.

Therefore, all rejection of the text as inauthentic because the *kepha petros petra* wordplay hypothesis results in ambiguity and metaphor incoherence, is unsound. What should be rejected is the hypothesis.

Moreover, it requires a suspension of disbelief a Petrine Party editor—too stupid to simply write PETROS twice or delete the demonstrative pronoun declaring “upon you I will build my church” was smart enough to corrupt every available Bible version on earth.

Confirming the pericope is authentic beyond all reasonable doubt, the Matthew 16:16-19 the event is woven in the very fabric of scripture. For example:

πρῶτος Σίμων ὁ λεγόμενος Πέτρος (Mt. 10:2)

First Simon the one called Peter=*Petros firstborn*. (Compare Billerbeck op. cit.)

4413 πρῶτος protos
Meaning: 1) first in time or place – Strong’s Concordance

Protos is not part of a numbering system as no second or third listed. Simon is “the first [in time], the one called “firstborn” [of the Gospel of Christ] from whose belly now flows rivers of living water. Peter’s confession is unique, the direct result of Divine Revelation to him and Jesus confirms this event is special declaring in a Makarism how blessed Peter is (Mt. 16:17)

16. And Simon Peter answered and said, ***Thou art the Christ, the Son of the living God.***

17. And Jesus answered and said unto him, ***Blessed art thou, Simon Barjona: for flesh and blood hath not (ἀποκαλύπτω) revealed it unto thee, but my Father which is in heaven. (Matt. 16:16-17 KJV)***

Compare the special divine revelation leading to Peter receiving the keys to the kingdom (Mt. 16:19) and Paul’s empowerment to preach to the

heathen:

15. But *when it pleased God*, who separated me from my mother’s womb, and called me by his grace,
16. *To (ἀποκαλύπτω) reveal his Son in me*, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (Gal. 1:15-16 KJV)

Why was God’s revelation of Jesus as “the Christ” superior to that of flesh and blood? Human origin does not bring about the new birth. We see that in Matthew 14:24-33, the confession was from human fear (Mk. 4:40-41). Nathanael’s confession human awe (Jo. 1:48-50). Flesh and blood did not reveal Christ in such a way as to change the individual, as it had with Peter. A Makarism indicates paradoxical reversal in circumstance (**3107 μακάριος** makarios, cp. Mt. 5:3-11).

“Simon was now *Barjona*, retaining the Aramaic βαρ is Matthew’s way of drawing attention to this. In contrast, its Greek when referring to his literal father Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ. Simon is “after the order of” prophet Jonah” doing as he, having figuratively rose from the dead preaching divine revelation (Jonah 2:1-3:1), which if any believe will be saved (Rom. 10:5-13).

Protos cannot refer to Simon’s primacy among the apostles as they were still arguing among themselves who was the greatest after the Matthew 16:18 event Mk. 8:29 cf. Mk. 9:34.

Hence, Peter not the “leader” of the group.

Suggestions it means “first among equals” is meaningless tripe.

The parsimonous reason: Simon is first born because of his publicly confessing the Word of Faith (Rom. 10:9-11) and THAT is why Jesus declares him “blessed,” the reversal in his status had begun.

2. “All NT passages using λίθος which are extant in the various Syriac sources, are uniformly rendered with ܠܝܬܝܬܐ , apart from ‘mill-stone’, which has a special term in Syriac, ܠܝܬܝܬܐ ܡܝܠܝܬܐ .”-Chrys C. Caragounis, *Peter and the Rock*, (Berlin, NY, Walter de Gruyter, 1990) p. 32.

This indirect evidence of the Aramaic Christ spoke raises the question why John chose *petros* and not *lithos* to denote *kepha*. The most likely reason is allusion to the Janus parallelism on the *petros* homonym in Matthew 16:18.

3. Mark’s usage of the names *Simon* and *Petros* confirm the time of Simon’s surnaming (Mark 3:16) is at Matthew 16:18.

Simon appears in Mark 1:16, 29, 30, 36 and in Mark 3:16 where *Petros* *Peter* makes its first appearance, categorizing it with the epithet *Boanerges*. *Petros* makes another appearance in Mark 5:37 where Peter’s place among Christ’s inner circle was relevant (cf. Mk. 14:33). Except

when quoting Christ in Mark 14:37, *Simon* doesn't appear again. Consistent with Simon being surnamed *petros* during Matthew 16:18 event in Mark 8:29 we read "But who do you say that I am?" *Petros Peter* answered "You are the Christ". Then a burst of *Petros* references- (Mark 8:32-33; 9:2,5; 10:28; 11:21; 13:3; 14:29, 33, 37, 54, 66-67, 70, 72; 16:7).

This indicates Jesus put upon (ἐπιτίθημι) the Aramaic *Petros* the Greek meaning of *kepha petros* "stone" at Matthew 16:18. Peter's new name indicated a new relationship in Christ and Mark accordingly begins using it instead of *Simon*.

4. In Galatians [TR] Paul switches from *Petros* (Gal. 1:18; 2:7, 8) to *Cephas* then reverts back to *Petros* (Gal. 2:11, 14) without explaining why. He is listed with two others, James the half brother of the Lord Jesus, and John the disciple whom Jesus loved (John 19:26; 20:2; 21:20). *Cephas* emphasizes Peter's special place just as it does in 1 Corinthians 9:5 "the other apostles, the brothers of the Lord, and Cephas." Paul is astonished Cephas who is among the inner circle of the LORD's apostles, First to drink the grace of God, first to open the door to the Gentiles (Ac. 10:34-35) channeling the living water from massive *petra* Rock that is Christ, to the world—was now so gracelessly a fountain of bile separating himself his fellow Priests in the Royal priesthood.

Therefore, Paul's use of *Cephas* indicates what Paul was visualizing as he wrote, from what he had fallen.

5. Romans 10:6-13 is clearly dependent upon the Matthew 16:16-17 event. Paul speaks of Christ being brought down from heaven and the "word of faith" appearing "even in thy mouth" which is precisely what happened to Peter. The Father divinely revealed Christ's identity and the belief and words appeared in the heart and mouth of Peter (Mt. 16:16-17). Confessing "the Lord Jesus" then is confessing Jesus is "the Christ, the Son of the living God" (cf. Jo. 20:31).

6. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jn. 20:31 KJV) Implicit is the Matthew 16:16-19 event where the church is built by believing the *petra* life giving Rock truth He is the Christ the Son of the Living God and upon that belief/public confession the church is built one soul at a time.

7. One must be consistent and follow Christ's lead interpreting the symbols in Matthew 16:16-19 precisely as Jesus did in the wise man parable Matthew 7:24-25. Nothing pertinent to the "apples to apples" usage of these symbols contradicts that conclusion: 1. Jesus' Divine revelation "These sayings of mine" = Father's divine revelation "Jesus is 'the Christ the Son of God'"; 2. "built his house" = "build my church"; 3. "he built house upon a *petra* rock" = "upon this *petra* rock I will build my church"; 4. "rain...floods...winds beat upon that house and it fell not" = "Gates of hell shall not prevail against it."

Some object Matthew 7:24-25 is prophecy. That isn't pertinent to Christ's parallel use of symbol. Also, its clearly wrong as the text is Sermon on the Mount classic two-way Genre (cp. Dt. 30:19). That is how Paul understood it when he reworked the material in Ephesians 6:10-16: 1. "built his upon rock" = "be strong in the Lord, and in the strength of His might"; 2. "rain...floods...winds" = "spiritual forces of wickedness in the heavenly places"; 3. "it fell not" = "extinguish all the flaming missiles of the evil one"; 4. "built...upon a petra" = "stand firm".

It is consistent we interpret the symbols in Matthew 16:16-19 precisely as Jesus set up Matthew 7:24-25 because Jesus is our only infallible Teaching Authority Mt. 23:8.

8 In 2 Timothy 2:18 Paul alludes to Peter's faithlessness denying Christ thrice (Mt. 26:34, 69-75; Jo. 21:15-17) implies Peter was saved before his denials (Mt. 16:17) as Paul concludes with the *eternal security* of the believer: "If we believe not, yet he abideth faithful: he cannot deny himself. (2 Tim. 2:13 KJV)".

9. Both the grammar and metaphor of Matthew 16:18 (καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ) exclude Peter, the demonstrative has Jesus speaking TO Simon ABOUT this the female *petra* rock. Neither Peter who is called Satan a few verses later (Mt. 16:23) or his confession which he thrice contradicted (Mt. 26:34, 69-75) are "rock like" consistent with the rock metaphor. One can watch a rock their entire life, it won't change.

Both Peter and his confession changed. The only thing "rock like" in this context is the unchanging divine revelation of God the Eternal Son, that He is the Christ, the Son of the living God. Only that unchanging divine truth the Gates of Hell cannot prevail against can be the *petra* from which flows the "spiritual drink" (cf. 1 Cor. 10:4) giving life to the church and so building it "one soul at a time."

10. The obvious dependency of 1 Peter 2:2-6 on the Matthew 16:16-19 the Janus and Qal Wahomer. Peter is speaking to "newborn babes" who have "tasted" the living water of the Lord, and now are "lively stones." Note the Aramaic *kepha* and Greek *petros petra* are now *lithos* whether he refers to Christ or the church.

In conclusion, the Asymmetric Janus Parallelism Christ crafted in Matthew 16:18 and which Matthew faithfully preserves restores precision to grammar, syntax and metaphor used. In a word, the text's elegance is restored, its expert weave radiates into the fabric of the NT itself. That is sufficient proof this exegesis is true to the data.

The inelegance manifest in the scholarly consensus making Peter the rock ultimately results in rejecting the context as inauthentic, sufficient proof it is the theory that should be rejected.

Its poorly made, I apologize in advance for the deficiencies in

production.

Another Janus in the NT?

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. (Rev. 13:18 KJV)

The children of Adonikam, six hundred sixty and six. (Ezr. 2:13) KJV
The children of Adonikam, six hundred threescore and seven. (Neh. 7:18) KJV

John’s riddle is an OT style Janus parallelism:

This type of parallelism hinges on the use of a single word with two different meanings, one of which forms a parallel with what precedes and the other with what follows. Thus, by virtue of a double entendre, the parallelism faces in both directions. Berlin, A. (1992). Parallelism. In D. N. Freedman (Ed.), The Anchor Yale Bible Dictionary (Vol. 5, p. 157). New York: Doubleday.

Whether we “interpret the apposition” with 666 or count forward “as with pebbles”

667-1= 666, 666 points to the same man with the same name “Adonikam”.

There is need for shrewdness here: anyone clever may interpret the number of the beast: (Rev. 13:18 NJB) [11]

John accepted both Ezra 2:13 and Nehemiah 7:18 are correct, therefore he deduced both father and son are named “Adonikam.”

666 is where the Janus pivots, using the two senses of “count” (5585 ψηφίζω psephizo), “interpret”. [12]

“Interpret” the name from the “number OF a man” :

Looking back, we interpret Adonikam’s 666 children make that number OF him.

“Count as with pebbles” to the name who has the “number OF the beast”:

Looking forward, the same Adonikam has the number OF the Beast, 667-1=666 counting from Father Adonikam to firstborn son Adonikam.

Whether we “interpret the apposition” with 666 or count forward “as with pebbles”

667-1= 666, 666 points to the same man with the same name “Adonikam”.

Therefore, name of the Beast = Adonikam.

ENDNOTES

[1]That there was in Aramaic a proper name Petros (H. L. Strack and P.

Billerbeck, Kommentar zum NT aus Talmud und Midrasch, 1922 ff., I, 530) which perhaps meant “firstborn” (J. Levy, Neuhebräisches und chaldäisches Wörterbuch über die Talmudim und Midraschim, 1876 f., new imp. 1924, sub voce, פֶּטְרוֹס; Gustav Dalman, Aramäisch-neuhebräisches Wörterbuch, 1901, sub voce) might have influenced the preference for Petros, but this is by no means certain.” -Oscar Cullmann, Theological Dictionary of the New Testament, VI, 101 Footnote 8; Grand Rapids, MI 1968: Eerdmans.

[2]*Petros as a Jewish Name?*

But it remains desirable to ask what Jewish dimensions, if any, this name is likely to have had. And is it conceivable that even the Greek name could have featured in a Hebrew or Aramaic source? It is after all only John 1:42 which, on a certain reading, might be taken to suggest that ‘Peter’ is a *secondary translation* of an existing name *Kēfaʿ*. It is instructive to note, however, that two verses earlier the evangelist seems to undermine even this conventional assumption of the priority of ‘Cephas’ by referring casually to ‘Simon Peter’ (1:40). Taken at face value, the text implies that it is this Simon, nicknamed Petros, who from now on ‘shall be called Cephas’. All four gospels, indeed, allow for the possibility that Matthew 16 merely affirms and interprets in Aramaic an existing Greek nickname that Peter had all along...See Mark 3:16; Matt. 4:18; Luke 5:8; John 1:40, 42.”- Bockmuehl, Markus. 2004. *Simon Peter’s Names in Jewish Sources*. Journal of Jewish Studies) Vol. 55, p.71

[3] “The currency of Peter’s name is confirmed in Tal Ilan’s identification of three additional first and second-century Palestinian Jewish individuals who bear the name Petros. It is worth noting that the Palestinian Talmud and midrashim repeatedly feature an early Amoraic Rabbi Yose ben Petros, whose father constitutes proof that even this Greek name was by no means unknown in the early rabbinic period.”- Bockmuehl, Markus. 2004. *Simon Peter’s Names in Jewish Sources*. Journal of Jewish Studies 55:71-72

[4] Chrys C. Caragounis, *Peter and the Rock*, (Walter de Gruyter, Berlin, New York, 1990) pp. 34.

[5]The Palestinian version *Evangeliarium Hierosolymitanum* is “independent of other Syriac Versions”-(Chrys C. Caragounis, *Peter And The Rock* (Walter de Gruyter, NY, 1990, p. 34).

[6] Citing Aramaic and Syriac evidence Caragounis rejects *kepha* underlies *petros* *petra* in Mt. 16:18 (Chrys C. Caragounis, *Peter and the Rock*, (Walter de Gruyter, Berlin, New York, 1990) pp. 26-43). He argues פֶּטְרוֹס

and **ⲡⲉⲧⲣⲟⲥ** are just as likely beneath the Greek. However, his evidence for **ⲡⲉⲧⲣⲟⲥ** appears flawed, he disputes Cullmann: “the Aramaic **ⲡⲉⲧⲣⲟⲥ** [mount,mountain-Jastrow] corresponds more to the Heb. **ⲡⲉⲧ** [Hebrew **02022** **ⲡⲉⲧ**, hill, mountain]” rejecting correspondence to **06697** **ⲡⲉⲧⲣⲟⲥ** tsuwr (rock cliff, rocky wall) concluding as the “Targumin abstain from using **ⲡⲉⲧⲣⲟⲥ** for **ⲡⲉⲧⲣⲟⲥ** indicates that **ⲡⲉⲧⲣⲟⲥ** could not cover semantically the meaning of **ⲡⲉⲧⲣⲟⲥ** .-Op. cit. pp. 28-29. However, Jastrow agrees with Cullmann.-Jastrow, M. (1903). *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature and II* (London; New York: Luzac & Co.; G. P. Putnam’s Sons.), Vol. 1, p. 526. The association is clear. The evidence its not *kepha* twice is unaffected by this flaw. A better candidate is the Aramaic/Greek homonym *petros*. That conclusion manifests maximum parsimony.

[7]

14...There was, on the contrary, as already mentioned (note 12), an Aramaic name **ⲡⲉⲧⲣⲟⲥ** (Petros), which perhaps is to be connected with **ⲡⲉⲧ** (patar) “firstborn.” The theory that the Greek Petros was first derived from it and gave occasion for a false retranslation *Kepha* into Aramaic is quite impossible, in view of the fact that in Paul’s letters *Cephas* is already the usual designation and Peter clearly was only a derivation from it.”-PETER Disciple-Apostle-Martyr, by Oscar Cullmann, translated from the German by Floyd V. Filson (Westminister Press, Philadelphia, 1953), pp18-19.

Cullmann’s argument is unhistorical. Apart from John 1:42, the chronological appearance of Peter and Cephas suggests two different people, not derivation. Especially the switch from Peter (Gal. 2:7-8) to Cephas (Gal. 2:9, 11, 14). Cephas appearing after James (Gal. 3:9) is consistent with that thesis. Therefore, Cullmanns argument is unsound.

Given my preference for the “Received Text”, Cullmann’s argument remains unhistorical. Galatians (AD 49-50) written five years before 1 Corinthians *Petros* is the usual designation (Gal. 1:18; 2:7, 8, 11, 14) and *Cephas* appears only in 2:9 [TR]. By then Cephas had assumed a subordinate position to James (Ac. 15:13) which explains being listed after James. Paul’s use of Cephas no doubt was inspired by his astonishment “the Cephas” “lively stone”, the one who first channeled God’s grace to the Gentiles (Ac. 10:48) was now secreting the bile of sectarianism (Gal. 2:11-14).

Unfortunately, the precise *false retranslation hypothesis* Cullmann rejects is unknown to me, but he failed to make a valid case against the premise. *False retranslation* of the transliterated Aramaic *Petros* would predict many of the anomalies in Syriac translations noted by Caragounis (Chyrs C. Caragounis, *Peter And The Rock* (Walter de Gruyter, NY, 1990, pp. 30-43). It would be odd indeed translators do otherwise, given the universal *hasty generalization* of **ⲡⲉⲧⲣⲟⲥ** with *petros* “stone”.

[8] **Janus Parallelism.** This type of parallelism hinges on the use of a single word with two different meanings, one of which forms a parallel with what precedes and the other with what follows. Thus, by virtue of a double entendre, the parallelism faces in both directions. Berlin, A. (1992). Parallelism. In D. N. Freedman (Ed.), *The Anchor Yale Bible Dictionary* (Vol. 5, p. 157). New York: Doubleday.

Not poetry only: Christensen, D. “*Janus Parallelism in Genesis 6:3,*” *Hebrew Studies* 27 (1986) 20–24. Also scroll down to bottom of this post, for the near Janus in Revelation 13:18.

[9] That is, using the logic of a rabbinic “light to heavy” *qal wahomer* argument: You are *Cephas/kepha/petros/lithos* “lively stone” out of whose belly flows rivers of living water because you drank from the massive *petra* Rock of Christ spiritual drink that has given you eternal life.

[10] The Aramaic name Petros פֶּטְרוֹס is a homonym of Greek πέτρος when transliterated just like the Hebrew BATH (01324 בַּת Ki 7:26, 38 & c.) and Aramaic BATH (01325 בַּת Ezra 7:22) are spelled the same when these are transliterated: βάτος (943, Lk. 16:6); βάτος (942, Mk 12:26; Lk 6:44; 20:37).

[11] Here is wisdom (4678 σοφία sophia). Let him that hath understanding (3563 νοῦς nous) let him count * 5585 ψηφίζω psephizo) the number of the beast.

Its the same “wisdom...understanding/mind” combination in Rev. 17:9 where critically thinking on the symbols given is required. That cannot occur without Holy Scripture, the book of Daniel:

And here is the mind (3563 νοῦς nous) which hath wisdom(4678 σοφία sophia). (Rev. 17:9 KJV)

Hence the New Jerusalem Bible nails it:

There is need for shrewdness here: anyone clever may interpret the number of the beast: (Rev. 13:18 NJB)

Wisdom is cleverness, shrewdness, the ability to look critically at a problem and see it from various perspectives and discern the wisest way to proceed:

Since the LXX normally uses σοφία/σοφός for the Hbr. stem פִּי, in essentials this alone need be considered. The verb פִּי occurs 26 times (q 18, pi 3, pu 2, hi 1, hitp 2), פִּי as adj. or noun occurs 135 times, the noun 147 פִּי times and in the plur. 485 פִּי times. 73 instances are in the historical books (, (39 פִּי ,31 פִּי ,3 פִּי

41 in the prophets (13 , (16 , 24 , 1 in the Psalms (180 86, (7 , 2 , 4 in the Wisdom lit. proper (, 18 87, (86 , 76 and 5 in the other books. Thus about three-fifths of the total may be found in the Wisdom books. It is worth noting that in the historical books the words mostly denote technical or artistic ability or cleverness and knowledge such as the wisdom of Solomon.- Wilckens, U., & Fohrer, G. (1964-). σοφία, σοφός, σοφίζω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 7, p. 476). Grand Rapids, MI: Eerdmans.

[12]ψηφίζω...

to add up digits and calculate a total, count (up), calculate, reckon (lit. ‘w. pebbles’) ...

to probe a number for its meaning, interpret, figure out τὸν ἀριθμὸν τοῦ θηπίου Rv 13:18.- TW.-Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 1098). Chicago: University of Chicago Press.

- Adonikam is the Name of the Beast having 666 meaning
- The Asymmetric Janus Parallelism in Daniel 11:35
- Riddle of Armageddon Meaning Solved: Solution Hiding in Plain Sight
- Save Family and Friends using the keys of the Kingdom: Mt 16:18
- What did the apostle John reveal when he said: “It is the last hour”?
- Where Is The Judgment Of Fallen Angels?
- Where Is The Judgment Of Fallen Angels?
- The Coming False Christ and His Followers Revealed

Discard Medieval Concepts of Heaven and Earth for the Scriptural Meta-Universe

written by Alfred Persson | February 25, 2022



Meta-Universe: “A ‘universe of universes’; an assembly of universes, considered as a whole.”-Oxford English Dictionary.

The multiverse is a hypothetical group of multiple universes. Together, these universes comprise everything that exists: the entirety of space, time, matter, energy, information, and the physical laws and constants that describe them. The different universes within the multiverse are called “parallel universes,” “other universes,” “alternate universes,” or “many worlds.”-Wikipedia

The fundamental flaw in Atheism is found in the nature of reality itself. In the micro realm evolution is impossible: “Virtual energy and virtual particles oscillating back and forth create the illusion of mass. It’s really virtual mass.”-Andy Fletcher, Quora

Reality exists in the infinite Mind of God as a “thought”. To clarify, its somewhat like the Movie “the Matrix”, but our reality has “substance” and is not “holographic.”

Fundamental particles acquire the properties of mass as they move through the Higgs Field.

“Virtual Particles’ seem to go in and out of existence because they are “going in” and “out of” the Infinite Mind of God which we cannot see or experience, just as a “thought” cannot experience the organ of the brain.

1. Higgs Field: The Higgs field is a quantum field that is thought to permeate all of space. According to the theory, particles interact with this field; depending on the strength of their interaction,

they acquire mass. Particles that interact strongly with the Higgs field become heavier, while those that interact weakly are lighter.

2. Mass Acquisition: When some fundamental particles move through the Higgs field, they interact with it and, as a result, slow down. This process is analogous to a particle gaining mass. Particles that do not interact with the Higgs field, like photons, do not acquire mass and thus travel at the speed of light.

Our “matrix” is a real as it can get, but all things are still “a thought in the infinite Mind of Jesus Christ, The ‘Word’ of God who verbalizes God’s thought and gives all things its “coherence”:

1 In the beginning was the Word, and **the Word** was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made. (Jn. 1:1-3 NKJ)

By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. (Ps. 33:6 NKJ)

16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

17 And He is before all things, and **in Him all things consist.** (Col. 1:16-17 NKJ)

27 “so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

28 **“for in Him we live and move and have our being,** as also some of your own poets have said, **‘For we are also His offspring.’**

29 “Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising.

30 “Truly, these times of ignorance God overlooked, but now commands all

men everywhere to repent, (Acts 17:27-30 NKJ)

“Virtual particles” come in and out of Existence, from our perspective, because we cannot “see” the Infinite Mind of God is the “context” of all things, that generates all things.

Therefore, when Scripture says “In the Beginning God created heaven and earth”, it was then “God’s Thought” gained “coherence” in the Word of God, the Eternal Son of the Father.

All life springs from God, not chemicals and their reactions.

Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand. (Deut. 32:39 NKJ)

The overwhelming mass of irrefutable evidence for that truth is in the intelligent design of life of every variety.

Atheism rests on a fundamental misunderstanding of the nature of reality. In Atheism no Intelligent God exists who can generate the meta-universe.

But the Bible answers Who created and sustains our Matrix in Genesis 1:1

In the beginning God created the heaven and the earth. (Gen. 1:1 KJV)

Infinite Almighty God had the thought, and in the Word of God Jesus Christ, God’s Thought was Verbalized, it became concrete reality:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made. (Jn. 1:1-3 NKJ)

and he is before all things, and in him all things consist. (Col. 1:17 ASV)

27 “so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

28 “for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ (Acts 17:27-28

The meta-universe consists of two “parallel universes” that share the same space and time but are separated by a thin dimensional barrier.

The “complete” *teleios* is the “heavenly realm” of angels and spirits where the revelation of God is not veiled, and the “partial” *meros* is the “earthly realm” of men lacking dimensions of God’s revelation.

*For we know only in part, and we prophesy only in part; but when the complete (5046 τέλειος *teleios*) comes, the partial (3313 μέρος *meros*) will come to an end (” (2673 καταργέω *katargeo*). (1 Cor. 13:9-10 NRS)*

When the “complete” TELEIOS comes, the “partial” shall “come to an end”. It will be “done away” (2673 καταργέω *katargeo*) with a great noise, dissolved (3089 λύω *luo*) with great heat and no longer exist as though consumed (2618 κατακαίω *katakaio*) by fire (2 Pet. 3:10-11):

*10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved (3089 λύω *luo*) with fervent heat, and the earth and the works that are therein shall be burned up (2618 κατακαίω *katakaio*).*

*11 Seeing that these things are thus all to be dissolved (3089 λύω *luo*), what manner of persons ought ye to be in all holy living and godliness, (2 Pet. 3:10-11 ASV)*

From the Resurrection appearances and transfiguration of Christ we know the multiverse is in the same time and space, but separated by a thin dimensional barrier. That is illustrated by Christ’s resurrection appearances, He did not pass through the door or walls, He simply went through a dimensional portal and “stood in their midst” (ἔστη ἐν μέσῳ αὐτῶν (Lk. 24:36; John 20:19, 26). Likewise, when the “kingdom was present” (Mk. 9:1) the missing dimensions of revelation peaked through (comp. John 18:6) the realms (Mk. 9:2-4):

1 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

2 Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

*4 And Elijah appeared (3700 ὀπτάνομαι *optanomai*) to them with Moses, and they were talking with Jesus. (Mk. 9:1-4 NKJ)*

All things in the multiverse “consist” or “hold together” by the “thought” of God’s Infinite Mind.

And He is before all things, and **in Him all things hold together** (4921 συνίστημι sunistemi).-(Col. 1:17 NAS)

[God]... is not far from each one of us; **“for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’** (Acts 17:26-28 NKJ)

Although we live and move and have our being in God, by the principle of concurrence we are responsible for our actions as we have truly free will. Like in the movie “the Matrix” Neo did as he willed. [1]

The Multiverse exists in God, He is “the Place where all things exist” for “the heaven and heaven of heavens” are contained in Him:

*But will God indeed dwell on the earth? behold, **the heaven and heaven of heavens cannot contain thee**; how much less this house that I have builded? (1 Ki. 8:27 KJV)*

A common term for the Deity in Rabbinic literature is ‘the Place,’ which originates in the doctrine: ‘The Holy One, blessed be He, is the place of His Universe, but His Universe is not His place’ (Gen. R. LXVIII. 9). He encompasses space but space does not encompass Him.”-Abraham Cohen, Everyman’s Talmud, (SCHOCKEN BOOKS, NEW YORK 1995 reprint of 1949 edition) p. 8.

*The omnipresence [of God] raises several questions: 1) Is there space outside of the universe? That is impossible, for space is part of the universe, a creature like the universe, and cannot extend beyond itself. Where the universe ends, space also ends. To assume space beyond the universe would imply an endless progressus in infinitum and ultimately identify God with the world. (Pantheism.) But where the universe ends, there God is. **The universe (τὰ πάντα) is not in space, but in God (Col. 1:17), or, as Gerhard expresses it: “God is not confined by space. On the contrary, it is He who gives to space and the things contained in space their being.”** (Locī, locus “De Natura Dei,” § 172.)-Pieper, F. (1953). Christian Dogmatics (electronic ed., Vol. 1, p. 444). St. Louis: Concordia Publishing House.*

B. The Theological Heavens

The term “heaven” is also used in what we may call a theological sense, because of its connection with God (theos). God and heaven are so closely related that heaven (in this sense) may reasonably be defined as “wherever God is,” or “the dwelling place of God.” In fact, when the Bible uses the word in this theological sense, it refers to two different heavens that presently exist.

One heaven is the divine dimension itself. In this sense heaven is not a

place where God dwells but is actually the equivalent of God. When used thus, as Erickson notes, “ ‘heaven’ is a virtual synonym for God” (Theology, 1234). Because of this identity Scripture can use the phrases “kingdom of God” and “kingdom of heaven” interchangeably. God is “the God of heaven” (Ezra 1:2; Neh 1:4–5). We can speak of our Father who is “in heaven” (Matt 5:16,45; 6:1,9; 7:11,21). In this sense God looks upon us “from heaven” (Deut 26:15; Ps 14:2; 33:13; Isa 63:10); he hears “from heaven” (1 Kgs 8:30; 2 Chr 7:14); he speaks “from heaven” (Matt 3:17; John 12:28); he gives signs “from heaven” (Matt 16:1; Luke 11:16). In this sense John’s baptism is “from heaven,” i.e., from God (Matt 21:25); we sin “against heaven,” i.e., against God (Luke 15:18); and our names are recorded “in heaven,” i.e., in the mind of God (Luke 10:20; Heb 12:23). Also, this is the sense in which at his first coming Christ “descended from heaven” (John 3:13; see 3:31; 6:38,41–42,50–51,58).

The other theological heaven is the divine throne room located in the invisible universe, in the spiritual cosmos where angels dwell. This is the sense in which angels are “in heaven” (Matt 22:30; 24:36; Rev 5:13). This is why they come “from heaven” when they visit our universe; God sends them to us from his presence as messengers (Matt 28:2; Luke 22:43; Rev 20:1). This is the place to which they return when they go back “into heaven” (Luke 2:15).

This is the heaven John entered after he saw “a door standing open in heaven” and was invited to go through it (Rev 4:1). He saw immediately that “a throne was standing in heaven; and One was sitting on the throne” (Rev 4:2). This was God himself (Ps 11:4; Matt 5:34; 23:22) in the spiritual theophany by which he permanently manifests himself to the angelic world. [2] Because of this theophany Jesus says that the “angels in heaven continually see the face of My Father who is in heaven” (Matt 18:10). Because it is located in a part of the spiritual world, his throne room is thus a place within that universe. This place is called heaven, precisely because God’s presence is there. In this sense it is his “abode.”

This is the “heaven” that Jesus entered when he was received or carried “up into heaven” (Mark 16:19; Luke 24:51; see Acts 1:11). At the present time, in his glorified human body, Jesus is seated in this heaven upon the heavenly throne at God’s own right hand (Acts 2:34; 3:21; 7:56; Eph 6:9; Heb 8:1; 9:24; 1 Pet 3:22). This is also the heaven from which he will return at the time of his second coming (1 Thess 1:10; 4:16; 2 Thess 1:7).

At times in Scripture the cosmological “heaven above” and the theological heavens seem to be conceptually merged, in the sense that the latter are also depicted as being spatially located somewhere above us, among or beyond the stars. Thus in a figurative sense God is pictured as looking down from heaven: “He looked down from His holy height; from heaven the LORD gazed upon the earth” (Ps 102:19; see Deut 26:15; Ps 14:2; 53:2). Also, men are pictured as looking up to God in

heaven: “To You I lift up my eyes, O You who are enthroned in the heavens!” (Ps 123:1; see Mark 7:34). Jesus “descends” from heaven both at his first coming (John 3:13; 6:38) and at his second (1 Thess 4:16). Though this directional language should not be taken literally, this merging of the two concepts of heaven does mean that at times the phrase “heaven and earth” includes the invisible universe as well as the visible (e.g., Matt 28:18; 1 Cor 8:5; Eph 1:10; 3:15; Col 1:16,20; Jas 5:12; Rev 5:3,13).-Cottrell, J. (2002). *The faith once for all: Bible doctrine for today* (pp. 562–563). Joplin, MO: College Press Pub.

As the multiverse coheres by the power and will of God, all things can be loosed so they dissolve in an instant:

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved (3089 λύω luo), and the elements shall melt with fervent heat? (2 Pet. 3:12 KJV)

3089 λύω luo

Meaning: ... 3f) to loose what is compacted or built together, to break up, demolish, destroy 3g) to dissolve something coherent into parts, to destroy 3h) metaph., to overthrow, to do away with.-Strong’s

THEREFORE, when scripture says the ‘sky will be rolled up like a scroll’ or “sun stood still” or “shadow [caused by the sun] go backward”, a literal interpretation is the more rational when compared to alternative interpretations because only the literal is elegant–100% consistent with the facts of Scripture about God’s Infinite Being and Power, and their scriptural context.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand? (Rev. 6:14-17 KJV)

12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: “Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon.”

13 So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day.

14 And there has been no day like that, before it or after it, that the LORD heeded the voice of a man; for the LORD fought for Israel. (Jos.

8 And Hezekiah said to Isaiah, “What is the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?”

9 Then Isaiah said, “This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: shall the shadow go forward ten degrees or go backward ten degrees?”

10 And Hezekiah answered, “It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees.”

11 So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz. (2 Ki. 20:8-11 NKJ)

END NOTES

[1]

...The question arises: How far does God concur in the performance of sinful actions? The Scriptural teaching on this point may be thus summarized: God concurs in evil actions in so far as they are acts (quoad materiale), for Scripture says that men live and move and have their being in God (Acts 17:28). But God does not concur in the evil actions in so far as they are evil (quoad formale), for Scripture says of God: “Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man” (Ps. 5:6–7).—We are well aware that this distinction between the materiale and the formale peccati does not remove the difficulty our mind finds in this co-operation of God. But we also know that for the present, during our life here on earth, we human beings must confine our thinking to the limits set by this distinction. All explanations that go beyond these limits are based either on self-deception or on a denial of the two factors that enter in here. We shall have to deny either the concurrence of God in the evil acts, as far as they are acts (Pelagius, according to Jerome, did this; he declared that he could move his hand, bend his finger, sit, stand, and walk without God’s concurrence—see Quenstedt, I, 782), or we shall have to deny that there is anything evil in the human action; we make God responsible for it and deny human responsibility. Both are against Scripture and against human experience. It is contrary to Scripture. For Acts 17:28 clearly teaches the thief or the murderer cannot perform his acts without God’s concurrence; it states that all men, including the thieves and murderers, live in God, move in God, have their being in God. It is contrary to experience, for inevitably the conscience of the thief and of the murderer holds them responsible for their evil actions. All pantheistic phrases which say that man is not responsible for his acts since God is responsible for his existence and movements are refuted by the fact of the evil conscience. Rom. 2:15: “Their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another.” (Rom. 1:32; Ps. 14:1, 5.) - Pieper, F. (1953). Christian Dogmatics (electronic ed., Vol. 1, pp. 489–490). St. Louis: Concordia Publishing House.

[2]

God in two persons sits on the throne, Father and Son:

Who, being in the form (3444 μορφή morphe) of God, thought it not robbery to be equal with God: (Phil. 2:6 KJV)

3444 μορφή morphe Meaning: 1) the form by which a person or thing strikes the vision 2) external appearance.-Strong's

Prior to the Incarnation of the Word, Infinite God Father and Son manifest a "form" to commune with the finite inhabitants of heaven (Philippians 2:6).

The Eastern Orthodox argue the Father is "Monarch" of the Holy Trinity, hence the Holy Spirit proceeds from the Father (John 15:26). But they would not deny its only by the Ransom Sacrifice of Christ we receive the Holy Spirit "through the Son" (John 14:26). The symbolism in the book of Revelation agrees with Eastern Orthodoxy. The sacrifice of Christ transcends time, and is why names of Elect angels (1 Tim. 5:1) and men can be written in the book of life (Rev. 13:8). Therefore, the ransom sacrifice is what permits creation (Heaven and Earth, angels and men) receive the Holy Spirit (Acts 2:33).

According to John 5:27 the Father gave Judgment to the Son and it is Jesus who sits on the Throne (Mt. 25:31; Rom. 14:10; 2 Cor. 5:10). .But many believe Revelation 20:11 depicts the Father on the Throne because Revelation 4:2, 9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5 seems to separate God the Son from God the Father, because the Incarnate "the Lamb of God" is before the throne. BUT that confuses the two natures of Christ, He is both God and man. As God He is sitting on the Throne with the Father, but as incarnate man the Lamb of God, He is before the Throne.

It is the sacrifice of the Lamb of God before the founding of the cosmos (Rev. 13:8) that permits the procession of the Holy Spirit from the Father (John 15:26) through the Son to the entire Multiverse, Heaven and Earth (Rev. 5:1-7). The "seven spirits" (Rev. 1:4; 3:1; 4:5; 5:6) is imagery taken from Zechariah 4:1-10 depicting the fullness of the Holy Spirit in insight and power (Rev. 4:5).

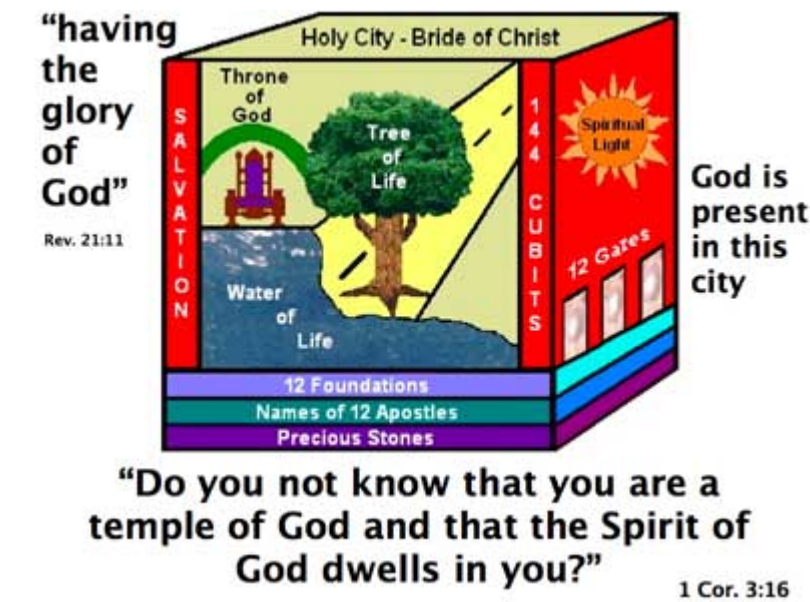
The Incarnate Son of God the Man Jesus the Lamb of God has earned the right to open the scroll and all in heaven will worship Him (Rev. 5:9-14). Every knee will bow and openly confess Jesus Christ is LORD = YHWH (the Eternal Son), to the Glory of God the Father (Phil. 2:10-11). Hence, it is Jesus who is the Almighty Alpha and Omega "which is to come" (Rev. 1:8), the "first and the last (Rev. 1:11; 21:6) because the "Alpha and Omega, the beginning and the end, the first and the last" is identified precisely as ""I Jesus" (Rev. 22:13). Therefore, he who overcomes shall be a son of God, Father Son and Holy Spirit. Only the Eastern Orthodox doctrine of the Holy Trinity elegantly explains these

relationships.

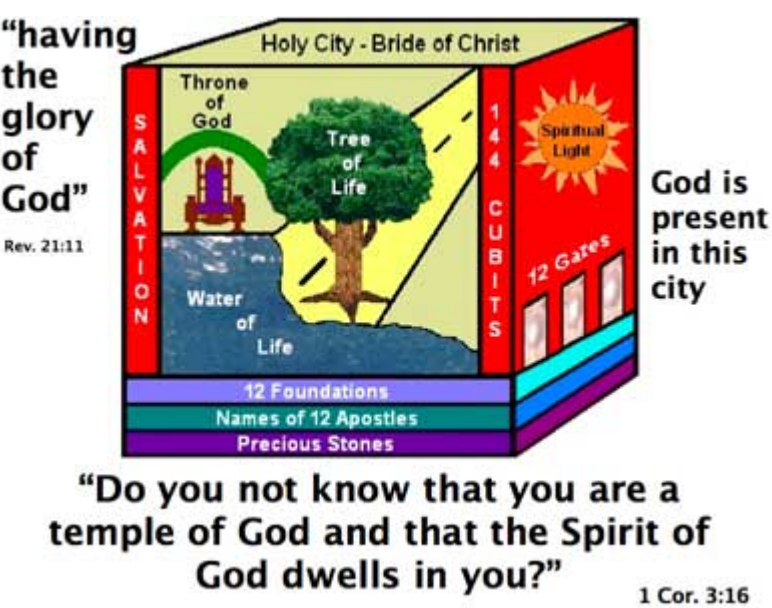
Nephilim Fallen Angels and the Sons of God
Ancient Aliens or Angels? Even the Elect might be deceived
Angels are cast out of Heaven Twice?
As in the days of Noe, so shall it be also in the days of the Son of man
Where Is The Judgment Of Fallen Angels?
The Coming False Christ and His Followers Revealed

Antichrist will sit in the Temple of God: Third Temple or the Church?

written by Alfred Persson | February 25, 2022



Will the Temple in Jerusalem be rebuilt, a “third Temple” or will the Antichrist sit in the Church the Temple of God?



3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thess. 2:3-4) KJV

Arguments for the Temple of God being the Church:

- 1) As Matt. 24:2-3 associates the destroyed Temple with the time of Christ's coming, therefore it won't be rebuilt before He comes.
- 2) In John 4:21 Christ likens the fate of the Temple in Jerusalem to that of the Samaritan Temple that lay in ruins as He spoke, saying the time would come (about 40 years later) when the Father would never again be worshiped in either Temple. Therefore, even if the Temple in Jerusalem is rebuilt by unbelieving Jews or antichrists, it would not be a "temple of God".
- 3) Paul speaks elsewhere of a coming Christian apostasy (1 Tim. 4:1-3; 2 Tim. 3:1-5; 4:3-4) as do other apostles (2 Peter 2:1; 3:3; Jude 1:18; 1 John 2:18-19; 4:3-6). Therefore, this is a Christian apostasy that permits the "man of sin be revealed...and sit as God" among them. As a Christian apostasy is irrelevant to who rises up in Judaism or sits in their Temple, the "Temple of God" in 2 Thess. 2:4 must be the Church consistent with Paul's teaching elsewhere (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:21).
- 4) Only the literal temple in Jerusalem could be God's Dwelling (*naos*) to "Pharisee Paul" (Acts 23:6), but he consistently calls the Church the "Temple of God" (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:21). This implies "Apostle Paul" has undergone a deep and permanent change in perspective that would prevent any casual switch in reference, with no explanation.

The only other times Paul spoke about a physical temple were in 1 Corinthians 9:13, Acts 25:8 and Acts 17:24. In 1 Corinthians 9:13 and Acts 25:8 he uses the word "hieron" (G2411) specifically to refer to the physical temple in Jerusalem. In Acts 17:24, however, he is quoted as using the word "naos" to refer to physical temples in general, however his entire point was that it was no longer a physical temple in which God dwells. Why? Because the Church was now that temple. In these instances where Paul spoke about a physical temple he never referred to it as "the temple of God" or an equivalent expression.-ICA (David Wood) 03/13/2011, MidnightWatcher's Blogspot.

<https://midnightwatcher.wordpress.com/2011/03/13/2-thessalonians-24-a-rebuilt-jewish-temple-or-something-else/>

- 5) Paul's references to the Holy Spirit among the Thessalonians (1 Thess. 1:5-6; 4:8; 5:19; 2 Thess. 2:13) strongly imply they understood the Church is the peculiar "dwelling *naos* of God" (1 Peter 2:4-10) and not

the literal Temple in Jerusalem.

6) Thessalonica was populated by Macedonians and Romans, gentiles (1 Thess. 1:9) who had little awareness of events in faraway Jerusalem. Yet Paul speaks of an apostasy leading up to events in the Temple as though the Thessalonians would have full awareness as these occur. Therefore, the “temple of God” must be the Church for it alone has the required property of Thessalonian “awareness.”

7) He is a “man of sin”: Man teaching aberration from God’s truth in parody of Christ (cp sin versus truth, John 8:46). False teaching defiles “God’s building” the “temple of God” (1 Cor. 3:9-10, 16-20) which temple the church is.

Paul seems to have in view false teachers who deviated from apostolic truth teaching their own doctrines. Hence they lost all reward for their works, when the fire of God’s judgment inspects them they barely escape the flame as if from a burning house, stripped of everything that might have merited reward (1 Cor. 3:15.) But Paul’s object changes, from plural men to a single man as though he has someone in particular in mind: “If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are” (1 Cor. 3:17)

Clearly he has in view the “man of sin”, the miracle working False Christ Man defiling the Temple of God, “which temple ye are” with aberrant Christianity. The “destruction” threatened confirms this, in 2 Thess. 2:3 the “man of sin” is named the “son of destruction” because he will merit everlasting destruction in the lake of fire (cp John 17:12).

This “man of sin” “son of destruction” connection is manifest in the Old Testament:

Ἄνθρωπος τῆς ἀμαρτίας [man of sin] answers to the Hebrew אָדָם רָעָה, [unrighteous man] Isaiah 55:7; Prov. 6:12, υἱὸς τῆς ἀπωλείας [son of destruction] to the בְּנֵי עֲוֹנוֹתָם [children of transgression], Isaiah 57:4, which the LXX. translate by τέκνον ἀπωλείας [children of destruction]. –Biblical Commentary on the New Testament by Dr. Hermann Olshausen. (A. C. Kendrick & D. Fosdick Jr., Trans.) (Vol. 5, p. 315). New York: Sheldon, Blakeman, & Co.

In Isaiah 57:4 the “children of transgression” are also אָדָם כְּזָבָה “seed of falsehood” (KJV); “offspring of liars” (NIV); “a lying race” (NJB)

Therefore, “temple of God” in 2 Thess. 2:4 is the church the miracle working man of sin will defile with his aberrant Christianity. A literal temple in Jerusalem cannot be similarly defiled.

Arguments why temple of God cannot be the church.

1)

An objection fatal to interpreting the temple of God here as the Church (1 Co 3:16, 17; 6:19) is, the apostle would never designate the apostate anti-Christian Church “the temple of God.”-Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible (Vol. 2, p. 396). Oak Harbor, WA: Logos Research Systems, Inc.

Ad Hominem, circular, begging the question. Its educational the opposing side uses the same argument:

As God’s residence of old was in the temple of Jerusalem, so he, as God, sitteth in the temple of God: not that temple that was built by Solomon, and afterwards rebuilt, and to be built again, as the popish doctors speak: for it is now destroyed, and if it be built again by this man of sin, as they say, at his coming, would the apostle call that the temple of God? 2 Cor. 6:16; Rev. 3:12, &c.-Poole, M. (1853). Annotations Upon The Holy Bible (Vol. 3, p. 760). New York: Robert Carter and Brothers.

Paul calls the “revelation” (ἀποκαλύπτω) of the “lawless one” a “coming” (παρουσία), this is a parody of Christ’s coming to His church, “False Christ in parody of True Christ” therefore calling an apostate Church “the temple of God” is in keeping with OT usage of “Israel, Zion” etc. where a fallen away people did not lose their “title” even though apostate. The presence of TARES in the church does not change its identity as “God’s field” even when both grow together until the harvest (Matt. 13:30, 36-42).

Arguments 1-8 below are from Professor John Eadie’s *Commentary on the Greek Text of the Epistles of Paul to the Thessalonians*. (W. Young, Ed.) (pp. 271–272). London: Macmillan and Co.

(1) There is no allusion in the context to believers as being God’s temple, but in the text quoted believers are directly asserted to constitute it.

Incorrect, Paul asks: “Do you not remember that when I was still with you I told you these things?” (2 Thess. 2:5) NKJ “These things” necessarily include the transition that began in the gospels where Jesus’ Body is the Temple (Mat. 26:61 comp. John 2:21) and the Church is the Body of Christ (1 Cor. 12:27; Eph. 4:12 cp. 1 Peter 2:4-10).

And if so, καθίσαι makes no difficulty. Its figurative sense, as holding a place of power, sitting as judge or ruler, is more frequent still: see in St. Paul, 1 Cor. 6:4: and Matt. 23:2: Rev. 20:4: to which indeed we might add the many places where our Lord is said καθίσαι on the right hand of God, e.g. Heb. 1:3; 8:1; 10:12; 12:2; Rev. 3:21.-Alford, H. (1976). Alford’s Greek Testament: An Exegetical And Critical Commentary (Vol. 3, p. 290). Grand Rapids, MI: Guardian Press.

(2) The sitting in the temple does not harmonize so fully with the

notion of an ideal or spiritual structure. The citations adduced by Alford are scarcely in point, as 1 Cor. 6:4 where, ἐν τῇ ἐκκλησίᾳ occurring, the meaning is evident, and the clause signifies, set them as judges for a definite purpose; Matt. 23:2, where sitting in Moses' chair is without ambiguity; and the image is as evident in Rev. 20:4. The places where Jesus is said to sit on the right hand of God are not in analogy; his royal seat is the symbol of highest exaltation and of universal dominion.

Fallacy of accent. "He as God sitteth in the temple of God" (kiv) therefore Alford is correct, its figurative of Divine authority:

"The primitive religious idea expressed in the image of the enthroned God, which has Canaanite roots, is strongly represented in the OT (cf. 1 Sam 4:4; 2 Sam 6:2; 1 Kgs 22:19; 2 Kgs 19:15; 1 Chr 13:6; Pss 9:8; 11:4; 47:9; 80:2; 99:1; 103:19; Isa 6:1; 37:16; 66:1; Jer 3:17; 14:21; Ezek 1:26; 10:1; Dan 3:55, etc.)-Balz, H. R., & Schneider, G. (1990-). *Exegetical Dictionary Of The New Testament* (Vol. 2, p. 225). Grand Rapids, Mich.: Eerdmans."

(3) If the temple of God be the church, what is meant by the Man of Sin entering and seating himself in it, what is the position which he thus occupies, what is his locality? for he is no ideal usurper, no personified evil influence, but a man with human conditions.

See #2 directly above, same *Fallacy of accent*. He sits as God figuratively in the figurative Temple of God the Church. Neither are literal.

(4) Could those for whom the epistle was written easily understand by the phrase the Church of Christ; or would not their first and most natural conclusion be that the Man of Sin was to intrude into some actual edifice, set apart to God as His shrine, like that at Jerusalem, and appropriate it.

Circular Argument begging the question entirely as its clear from Paul's consistent application of "Temple (*naos*) of God" to the church proves.

(5) The next clause, "Showing that He is God," leads to the same conclusion—he that sits in God's temple takes God's place and prerogative, for the temple is His dwelling—a conclusion which could not have the same force and evident connection with the premises, if the temple were the church so symbolized, for the usurpation would in that be more directed against Christ, the Head of the Church, or the Holy Spirit who fills it.

Hasty Generalization Fallacy Ignoring surrounding context. The man of sin appears to an already fallen away church with all power signs and wonders that serve the lie he is the Christ. The energy of Satan inworking is an

energy of error that deludes the apostate church to descend into even more lawlessness. As they do not love God's truth Holy Scripture they have no means of discerning the spirits. At mid-week he casts off all trappings of Christianity and morphs into the Son of Destruction, denying the Father and the Son (1 John 2:18-23) elevating himself above all called God. He continues to work signs and wonders that serve that lie. A Jewish Temple is foreign to this context.

(6) Were the Church to permit such intrusion, and such impious self-assumed exaltation on the part of the Man of Sin above all divine persons and worship, it would cease to merit the appellation of the temple of God, and also on account of the previous apostacy which made such self-deification possible.

False Cause Fallacy. Self-deification isn't dependent upon the fallen away church. Its dependent upon the unrestrained working of Satan in all power, signs and wonders serving the lie the man of sin is the Christ and his gospel of lawlessness divinely approved. Then at mid-week casting off all trappings of religion he declares himself above everything called God or worshiped becoming the Son of Destruction Beast Antichrist, denying the Father and the Son (1 John 2:18-23).

(7) The entire prophecy is distinct and personal, of prosaic and plain directness in its description of a man possessing a certain character, bringing on himself a certain destiny, and as he is at length to be consumed by the Lord at His Second Advent; may it not therefore be said that it would be out of harmony with this literal style of prediction, if in the midst of it should occur an unfamiliar image as the name of a place which is the scene of a usurpation without parallel?

Fallacy of Misleading Context. That is a distorted view of the text which does not mention an image, it speaks of a man who figuratively sits down as God in the church working signs and wonders that serve that lie.

(8) This is also the earliest interpretation. Irenæus says expressly, "Besides he has also pointed out, which in many ways I have shown, that the temple in Jerusalem was made by the direction of the true God. For the apostle himself, speaking in his own person, distinctly calls it the temple of God ... in which temple the adversary shall sit, trying to show himself off as Christ.

Argumentum Ad Verecundiam appeal to authority and *hasty generalization fallacy* as the "earliest interpretation" necessarily dates from the 1st century, not the second century. Alas, those early writings are mostly lost to us.

That ends Professor JOHN EADIE'S arguments. There are others which I will treat at a later time.

The Third Temple: Does scripture anticipate a future Jewish Temple?
The Two Phases of Antichrist: Man of Sin & Son of Destruction
The Daily Sacrifice shall be taken away–Daniel 12:11
The Seventy Weeks in Daniel 9 Explained
The Antichrist: His Names Titles and Descriptions
What did the apostle John reveal when he said: “It is the last hour”?
Where Is The Judgment Of Fallen Angels?
Do Ancient Aliens Appear in the Bible?
The Coming False Christ and His Followers Revealed

Did the Witch of Endor raise Samuel or Satan?

written by Alfred Persson | February 25, 2022



Did the Witch of Endor raise Samuel or Satan in 1 Samuel 28:1-25?

The fascinating story of the medium at Endor... has been the subject of

intense debate since the earliest times: “Was the woman actually able to raise up the righteous dead (i.e., Satan having power over the saints) or was her craft one of mere delusion? Was Samuel resuscitated or was this a demon? Did Samuel appear due to the necromancer’s craft or did God intervene and raise Samuel himself?” (Lewis, Cults of the Dead, p. 115 n. 39).-Youngblood, R. F. (1992). 1, 2 Samuel. In F. E. Gaebeline (Ed.), The Expositor’s Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel (Vol. 3, p. 779). Grand Rapids, MI: Zondervan Publishing House.

Why this should cause intense debate is a mystery to me. Although the narrator never hints Samuel’s appearance was a deception (1 Sam. 28:12), he gives two incontrovertible reasons why it was not Samuel.

Reason #1) Human dead are not called Elohim.

And the king said unto her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a god (0430 אֱלֹהִים ‘elohiym) coming up out of the earth. (1 Sam. 28:13 ASV)

The subject is ’ēlōhîm...the subject’s verb is plural, a situation that regularly occurs in the Masoretic Text when a pagan god is the referent.-Bergen, R. D. (1996). 1, 2 Samuel (Vol. 7, pp. 267–268). Nashville: Broadman & Holman Publishers.

The Witch was accustomed to spirits, sometimes disguised as the departed, but this being was an Elohim, to her “a god”.

“I saw a celestial being come up from the earth.” Elohim does not signify gods here, nor yet God; still less an angel or a ghost, or even a person of superior rank, but a celestial (super-terrestrial), heavenly, or spiritual being.-Keil, C. F., & Delitzsch, F. (1996). Commentary on the Old Testament (Vol. 2, pp. 542-543). Peabody, MA: Hendrickson.

That description fits Satan once the “anointed cherub who walked in the midst of fiery stones” (Ezek. 28:14-15). It follows his appearance is superior to spirits and was the cause of the Witch’s alarm. “A god” appeared rather than the usual familiar spirit.

Satan telepathically unmasked Saul’s identity: “Why have you deceived me? For you are Saul!”-(1 Sam. 28:12).

During a “seance” (07080 קָסָם qacam), diviners “divine by familiar spirit” (1 Sam. 28:8). Spirits telepathically communicate, sending “thoughts” or “impressions” with the requested information (Isa. 8:19; Jer. 29:8; Ezek. 13:9; 22:28; Lk. 8:12; 2 Cor. 11:3; 1 Tim. 4:1; 1 Jn. 4:1-3).

A survey of the occult, new age and ufo phenomena reveals such communication can be “down loaded” into the brain to produce vividly real “out of body” (or alien abduction) and other visions and dreams. Voices and impressions, physical experiences of hot cold electricity, and emotions such as fear and feelings of a presence, are well documented. Some of these effects have been duplicated in black ops DARPA projects, confirming it would be easy spirit beings telepathically deceive mankind (1 Jn. 5:19; Eph. 2:2)

That is why Paul congratulates those who are inspired by the Mystery of Godliness Sanctified by the Holy Spirit for their obedience to God’s Word of Truth the Bible, and not experiences or signs and wonders (2 Thess. 2:13-17; Compare Isa. 8:16-22).

Reason #2) Samuel is not a False Prophet:

“Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow (04279 מחר machar) you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines.” (1 Sam. 28:19 NKJ)

In Samuel’s books “tomorrow” is literally “the next day” (1 Sam. 9:16; 11:9-10; 19:11; 20:5, 12, 18; 2 Sam. 11:12). Where it means “in the future” the context makes that clear (Ex. 13:14; Dt. 6:20). Saul did not die the next day (1 Samuel 29:10; 30:1), he died days later (1 Sam. 31:1-4). Therefore, the prophecy “tomorrow you and your sons will be with me” is false prophecy. Samuel is not a false prophet, therefore it was not Samuel.

Bonus Reason #3

The prophet Samuel would not cooperate with a witch, it is antithetical to his being a prophet of YHWH.

*22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. (1 Sam. 15:22-23 KJV)*

Bonus Reason #4

If it were Samuel, his soul would have been “gathered to his people” (Gen. 25:8; Lk. 16:22). But rebellious Saul’s soul would go to the tormenting region of Sheol/Hades upon death (Lk. 16:22-23). As a great gulf would separate them, Saul and sons would not be together with Samuel in the afterlife.

END NOTES

God forbade communication with the dead because it is impossible for the living to speak to them. Familiar spirits are spirits who know the

living, and can easily disguise themselves as the departed. As all contact with the spirit realm is contact with Satan and his demons (Lev. 20:2-7), those who practice spiritism are in danger of Gehenna Fire (Lev. 20:6; Ezek. 13:9; Rev. 22:15).

- God Will Send a Strong Delusion: The Coming Tsunami of the Mystery of Lawlessness
- Test The Spirits in Dreams Visions Abductions
- The Katechon Restrainer of the Mystery of Lawlessness: Who is He?
- Have we not prophesied in your Name?
- What did the apostle John reveal when he said: “It is the last hour”?
- Where Is The Judgment Of Fallen Angels?
- The Origin of Satan and Demons
- The Coming False Christ and His Followers Revealed

Woman clothed with the sun is Lady Zion mother of all born of God

written by Alfred Persson | February 25, 2022



Woman clothed with the sun is Lady Zion mother of us all

Lady Zion is the “Israel of God” (Gal. 6:16), Jews and Gentiles born in the Truth of God. Mount Zion, from which God’s Law goes forth was in Jerusalem, therefore Lady Zion “Jerusalem” (Isa. 2:3) is the Mother of us all (Gal. 4:26).

God rules the earth through her Kings and Priests, His light shining by the Sun in day and moon at night (Gen. 1:16-18). The twelve stars are her children descendants of Abraham’s seed via the twelve tribes.

*1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.
2 Then being with child, she cried out in labor and in pain to give birth. (Rev. 12:1-2 NKJ)*

This “great sign” is in timeless heaven (cp. Rev. 13:8), she appears at the Fall of Adam and Eve when the Dragon’s war against her seed began (Gen. 3:15; Rev. 12:4). Satan cast his angels the Nephilim down to the earth (Rev. 12:4; Gen. 6:4) conspiring with Mankind (seven heads, ten horns = human governance) hoping to corrupt the human genome destroying the image of God in man, making impossible the incarnation of the Son of God in truly human flesh. Their failure to prevent the birth of the Messiah and through Him the “Israel of God” is why demons still cannot confess “Jesus Christ has come in the flesh” (1 John 4:2), they choke on the words. That was their greatest failure.

Isaiah confirms Lady Zion is the woman with child, prophesying the birth of Christ would actually be the birth of the Israel of God:

7 “Before she was in labor, she gave birth; Before her pain came, She delivered a male child.

8 Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, She gave birth to Satan’s War against the Woman’s Seed, the Child of the Daughter of Zionher children.

9 Shall I bring to the time of birth, and not cause delivery?” says the LORD. “Shall I who cause delivery shut up the womb?” says your God.

10 “Rejoice with Jerusalem, And be glad with her, all you who love her; Rejoice for joy with her, all you who mourn for her; (Isa. 66:7-10 NKJ)

Satan’s War against the Woman’s Seed, the Child of the Daughter of Zion
Nephilim Fallen Angels and the Sons of God

As in the days of Noe, so shall it be also in the days of the Son of man
Revelation 12:6b The woman fled into the wilderness

What did the apostle John reveal when he said: “It is the last hour”?Where Is The Judgment Of Fallen Angels?

The Coming False Christ and His Followers Revealed

**In the last days, I will pour out
of my Spirit upon all flesh: and**

your sons and your daughters shall prophesy

written by Alfred Persson | February 25, 2022



16 But this is that which was spoken by the prophet Joel;
17 And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. (Acts 2:16-21 KJV)

When Peter applied (“this is that” τοῦτό ἐστιν τὸ) Joel 2:28-32 to the Pentecost outpouring, God the Holy Spirit caused him to alter the MT’s and LXX’s simple “afterwards” (μετὰ ταῦτα) to “in the last days, says God” (ἐν ταῖς ἑσλάταις, λέγει ὁ θεός). This indicates the existence of dual fulfillment both on Pentecost, and in “the last days” when great celestial and terrestrial events would precede the Second Coming of Christ:

32 And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be

deliverance, As the LORD has said, Among the remnant whom the LORD calls.

3:1 “For behold, in those days and at that time, When I bring back the captives of Judah and Jerusalem,

2 I will also gather all nations, And bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel, Whom they have scattered among the nations; They have also divided up My land. (Joel 2:32-3:2 NKJ)

In the last days I will pour out of my Spirit:

As this Second Outpouring is limited to the seven-year end-time period none of the Pentecostal phenomena prior to the seven-year period of Christ’s return can be a fulfillment of Joel’s prophecy. It is something else. “Christian-like” does not make it Christian (Mat. 7:22-23; 1 John 2:19; 1 Cor. 12:1-3; 2 Thess. 2:11-12; 2 Pet. 2:14-19; Jude 1:8-13; 1 John 4:1; 1 Tim. 4:1; Isa. 8:20-22).

31 “And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.

32 “Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits.

33 “And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering.

34 “Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue.

35 “And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.

(Dan. 11:31-35 NKJ)

In the prophet Zechariah 4:1-14 the two olive trees symbolize inexhaustible outpouring of the Holy Spirit fueling the lamps symbolizing Lady Zion and the church. Therefore, the outpouring occurs at the beginning of the end time “week” with the arrival of God’s two Witnesses Moses and Elijah, the two olive trees (Zech. 4:2-3; 11-14 Compare Rev. 1:20; 11:1-4).

When God stops restraining spiritism the “mystery of lawlessness” (2 Thess. 2:6-12), Christendom is fully a member of Babylon the great harlot, the apostates cast out into the outer courtyard (Rev. 11:2). The true church symbolically flees Babylon (Isa. 48:20-21; 62:10-12; Zech. 2:7-11) flying into the wilderness to be nourished (Rev. 12:13-14) by

God’s Holy Spirit through His two witnesses Moses and Elijah. That is the meaning of being at God’s altar in the Sanctuary of God (Rev. 11:1). The “two olive trees” inexhaustible supply of oil fuel is for the shining lamps of God: Lady Zion and the Church, for 1,260 days.

Then the Man of Sin morphs into the Son of Perdition (2 Thess. 2:3-4; Rev. 13:5), kills God’s two witnesses and persecutes the Church in earnest. Their political power being in the midst of Harlot Babylon now broken (Dan. 12:7) because the ten horns serving the Beast destroy her with fire (Rev. 17:16). The Harlot’s religious services no longer required; Adonikam the Beast is now worshipped directly.

See The Two Phases of Antichrist: Man of Sin & Son of Perdition

End Notes

3 “And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”
4 These are the two olive trees and the two lampstands standing before the God of the earth. (Rev. 11:3-4 NKJ)

There is only one lampstand in Zechariah 4:2-3, 11, but two olive trees standing before the God of the earth (Zech. 4:3, 11-14). So why does John write there are two lampstands? In Revelation 11:4 “standing” (2476 ἵστημι histemi) is masculine referring to the masculine “These” (3778 οὗτος houtos), skipping over the feminine “olive trees” (1636 ἐλαία elaia) and “lampstands” (3087 λυχνία luchnia). That permits we interpret one lampstand consistent with Zechariah’s usage where Holy Spirit (oil) is the fuel that lights up the lamps shining God’s truth onto the earth. The “sons of oil” (03323 יִתְשָׁר yitshar) is not a reference to anointing which uses a different oil (08081 שֶׁמֶן shemen), but a Hebraism “sons of oil” meaning they function as part of the mechanism fueling the lamps. Aaron and Moses through whom God’s light established the Old Covenant with its Temple are most likely the two olive trees in Zechariah. As Elijah heralded the Christ builder of the New Temple of His body, the two witnesses in Revelation are Moses and Elijah, the two olive trees who would lay their hands upon those worshiping God at His altar so they receive Holy Spirit fueling the two lampstands shining God’s truth onto the earth in the book of Revelation. As seven lampstands are the seven churches in Revelation 1:20; 2:1 it follows the entire church can be seen as one lampstand. In Revelation 12:1 another is revealed “Lady Zion” who the mother of the church, the church is the daughter of Zion. Two lampstands shining God’s truth into the earth, in the Sanctuary of God, freshly imbued with Holy Spirit oil, all flesh of the church worshiping God at His altar now prophesying in fulfillment of Joel’s prophecy, not just the select Jews chosen by Christ during His earthly ministry:

17 “And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream

dreams.

18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. (Acts 2:17-18 NKJ)

This special nourishment of the church occurs while she is in the wilderness. When seen from the perspective of Satanic persecution, Her flight into the wilderness also occurred in the Days of Noah when Satan cast his angels to earth to devour God's child, in the "war of the seeds". Via intermarriage the Nephilim fallen angels corrupted the human genome with the image of angels, which would render the incarnation of the Son in truly Human flesh impossible. That is why her flight into God's protection is also mentioned twice, the latter instance occurring when Michael casts Satan and his angels out of heaven. There are two flights to safety because there are two appearances of Nephilim on the earth (Rev. 12:3-4, 7-9), separated by Christ's ascent into heaven (Rev. 12:5) in John's telescoped prophecy (Rev. 12:1-17).

13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child.

14 But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

15 So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

16 But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. (Rev. 12:13-17 NKJ)

The vile tsunami of spiritism that was spewed out intended to carry away the true church into spiritism. But only those cast into the outer courtyard of the Temple were affected, "the earth" greedily swallowing up the secret power of lawlessness Paul refers to in 2 Thessalonians 2:7-12. The true church protected by God in His sanctuary Revelation 11:1-2). The "antichrist's" (1 John 2:18-22) defile the holy city for forty-two months.

After the forty two months are over, the Son of Perdition slays God's two witnesses and begins to slaughter the church (Rev. 13:7-10). Satan hates Christianity so much, he sends his demon hoard out to destroy the third of the earth that once claimed to be Christian, even though these now had the mark of the beast (Rev. 9:1-17).

John is amazed this "betrayal" of his own followers does not concern the rest of mankind also worshiping demons etc.:

20 But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship

demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

21 And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev. 9:20-21 NKJ)

Save Family and Friends using the keys of the Kingdom: Mt 16:18

Was the NT Church like a Modern Pentecostal Church?

Baptism in the Spirit: The Experience

The Cessation of Tongues compelled Paul write Tongues will cease

What did the apostle John reveal when he said: “It is the last hour”?

Where Is The Judgment Of Fallen Angels?

The Coming False Christ and His Followers Revealed

God Will Allow the Strong Delusion of the Antichrist Test the Earth

written by Alfred Persson | February 25, 2022



And for this reason God will send them strong (1753 ἐνέργεια energeia) delusion, that they should believe the lie, (2 Thess. 2:11 NKJ)

God sends “the energy of delusion” so those who did not receive love of God’s Truth (the Bible) will believe “the BIG LIE” (2 Thess. 2:11-12), the miracle working “man of sin” is the Christ and later “Ancient Alien Theory” (aka Scientific Atheism) claims God and Angels are just another race of Extraterrestrial beings, nothing more.

After Michael casts Satan and his angels out of heaven they will appear physically on earth (Rev. 12:7-9) claiming to be “the Elohim Creators of life on earth. But just before the riders spreading mass deception and

chaos begin their ride (Rev. 6:2-8), the apostate church will receive a miracle working Evangelist named Adonikam as “the Christ”.

Their apostasy takes away the Christian “daily sacrifice” to God, they no longer take up the cross of Christ. Now they serve the Man of Sin Antichrist. The removal of their daily sacrifice starts the End-Time clock or “week of seven years” (Dan. 12:11).

Soon after “the Elohim” arrive, Satan and his Nephilim “Fallen Ones” (Gen. 6:4; Rev. 12:7). A fleet of UFO ships will cause the entire earth to revolt against all humans once called God or worshipped (2 Thess. 2:3-4). Adonikam and every shaman, prophet and ufo contactee will declare the Dragon’s coming as the arrival of the Kingdom of God. But rather than bring peace and prosperity, Satan sends forth three other riders causing war, famine pestilence and death on a scale never seen before (Rev. 6:2-8) overwhelming the earth’s ability to cope with the crisis.

In sheer desperation, fearing an extinction level event has begun, the earth puts aside any misgivings about the Dragon Commander and his Nephilim, and embrace them as Saviors of humanity. All who stand in their way or even doubt “their good intentions” will be hated (2 Thess. 2:3-4; Rev. 6:2-8), especially all who are still loyal to the real Jesus Christ and God’s Holy Word the Bible.

“For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. (Matt. 24:24 NKJ)

The “energy of delusion” is spiritism, called the “mystery” or “secret power of lawlessness” (NIV) in this context. It is the opposite of the “mystery of Godliness” (Spirit of Christ) who “energizes” belief in truth and sanctification” (1 Tim. 3:16; 2 Thess. 2:13). Just as God sent a lying spirit to deceive Ahab and those with him (1 Kings 22:20-22), so lying spirits are sent as “deluding energy” inducing belief in “the lie”. Indirectly, “God sends them” when the Holy Spirit stops restraining the manifestation of spiritism on earth, lifting His decree against Satan’s angels appearing physically on earth (2 Thess. 2:6-7; Rev. 12:7-9) as they did in the Days of Noah (Gen. 6:1-4).

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Lets review the context:

Do you not remember that when I was still with you I told you these things? (2 Thess. 2:5 NKJ)

The Thessalonians remembered “what” (2 Thess. 2:6) and “who” (2 Thess. 2:7) Paul said “restrained” the “mystery (3466 μυστήριον musterion) of lawlessness” which gives birth to “the Lawless One” (2 Thess. 2:8).

We do not. Like Sherlock Holmes *we must induce the identities from clues*

in the context.

The “secret power (3466 μυστήριον musterion) of lawlessness” fuels the revelation of the “Lawless One”. This “secret power” is the “working (1753 ἐνέργεια energeia) of Satan “with all power signs and lying wonders” and it characterizes “the coming of the Lawless One” (2 Thess. 2:9).

The “secret power of lawlessness” was “already at work” (2 Thess. 2:7). Satanic energy inspiring the lie (2 Thess. 2:7-9) the “Day of Christ had come” had “shaken...troubled” the Thessalonians. “Spirit...word...letter as if from us” (2 Thess. 2:2) claimed the Thessalonians were “left behind”, that the “Day of Christ” had come and the Rapture/”resurrection is already past” (2 Tim. 2:18; 1 Thess. 4:14; 2 Thess. 2:1; Rev. 14:14-16; 20:4-6).

Another clue, the antithesis. Two forces are opposed to each other, one produces Antichrists, the other Christians.

The “*mystery of lawlessness*” (2 Thess. 2:7-12) versus the “*mystery of Godliness*” (2 Thess. 2:13-14; 1 Tim. 3:16).

2 Thessalonians 2:7-12 – The Mystery of Lawlessness:

The ***Mystery of Lawlessness*** telepathically (Lk. 8:12; 2Cor. 4:4; Jam. 1:13; Jer. 14:14) inspires rebellion against God’s law. It is a working (1753 ἐνέργεια energeia) of Satan (2 Thess. 2:9) that inwardly deludes, a “strong (1753 ἐνέργεια energeia) delusion” (2 Thess. 2:11) the “Lawless One” is Christ (2 Thess. 2:3-4, 7, 9-11; 1 Tim. 4:1; 1 John 2:18-19; Rev. 6:2; Mat. 7:22-23; 24:4-5).

Versus:

1 Timothy 3:16 – The Mystery of Godliness:

The ***Mystery of Godliness*** is the secret power of the Holy Spirit inspiring “lawfulness”, “the working (1753 ἐνέργεια energeia) which works (1754 ἐνεργέω energeo) in me mightily” (Col. 1:29) to obey “the word of God, which also effectively works (1754 ἐνεργέω energeo) in you who believe” (1 Thess. 2:13). Sanctification by the Spirit and obedient belief in God’s Word of Truth (2 Thess. 2:13-15; John 17:17; 1 John 2:20-21; 1 John 4:6).

Only God the Holy Spirit has the power to “restrain” Satan, only what He ordains restrains Satan’s signs and wonders on earth.

God Will Send a Strong Delusion:

Therefore, God the Holy Spirit is “He” who restrains. “What” restrains is God’s ordinance holding down the tsunami of satanic ENERGE0. When that ordinance is ‘taken out of the way’ (compare ἐκ τοῦ μέσου Col. 2:14), then the Lawless One will appear, doing great signs and wonders to deceive the “temple of God”, the Church (2 Thess. 2:3-4).

The antithesis in the context will play out in the End Time. The ENERGE0 of lawlessness in Antichrists who love not the truth, VERSUS the ENERGE0 of Godliness in Christians who love God’s Word of Truth, which in the 1st century before the canon was set, existed in both Apostolic word or epistle but today is contained only in the 66 canonical books we call “the Bible”:

7 For the mystery of lawlessness is already at work (1754 ἐνεργέω energeo); only He who now restrains will do so until He is taken out of the way.

8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

9 The coming of the lawless one is according to the working (1753 ἐνέργεια energeia) of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

11 And for this reason God will send them strong (1753 ἐνέργεια energeia) delusion, that they should believe the lie,

12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

*13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through **sanctification by the Spirit and belief in the truth**,*
14 to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.(2 Thess. 2:7-15 NKJ)

How does the mystery of lawlessness produce such a strong delusion?

God’s Spirit communes with the human spirit only (Romans 8:1-16; 9:1), not the flesh (Rom. 7:18). The *satanic counterfeit works in the flesh, body and brain with physical sensations and telepathic messages* (Luke 8:12; 2 Cor. 4:3-4). Working inwardly, demonic “energy” excites the production of endorphins etc. to produce experiences that become accepted as “the leading of God” (1 Cor. 12:2). Subjectivism overpowers the intellect, “spiritual experience” becomes the arbiter of truth, scripture and reality forced to conform to it. Like animals led (71 ἄγω ago) to the slaughter (1 Cor. 12:2), the deceived are led anywhere the spirits desire they go. Truly, a strong delusion (2 Thess. 2:11-12).

So, the “mystery of lawlessness” (2 Thess. 2:7) is a “secret power that inspires lawlessness”, a deluding influence that works inwardly causing belief in falsehood. Hence some versions translate this as:

a deluding influence so that they will believe what is false. NET
a power that deludes people so that they believe what is false, NJB
an inworking of error, to the end they should believe in the falsehood R0T
an influence that will mislead them so that they will believe the lie. CEB

The “mystery of lawlessness” is the polar opposite of the “mystery of godliness” (1Tim. 3:15 versus 1 Tim. 4:1; Compare 2Th. 2:9-12 versus 2Th. 2:13-15).

Ye know that ye were Gentiles, carried away (520 ἀπάγω apago) unto these dumb idols, even as ye were led (71 ἄγω ago) (1 Cor. 12:2) KJV

Dr. Steven Greer’s “Close Encounters of the Fifth Kind: Contact Has Begun” records CE5 events where “trans-dimensional beings” visibly appear in various light forms while UFO spectacle occurs in the sky. The evil spirits telepathically assuage the fear of contactees claiming Extraterrestrials want only peaceful coexistence humankind. Dr. Greer lies when he claims no one has been harmed by CE5 events. So many have been injured or killed it warranted its own classification “Close Encounters of the Sixth Kind.” The rising popularity of Greer’s CE5 and similar UFO “contactee movements” that employ protocols similar to Ancient Spiritism implies God has lifted His restraint upon energy of Satan, the mystery of lawlessness. Satan can accomplish any deception he wants in our realm (2 Thess. 2:3, 7-12; 1 Tim. 4:1; 1 John 4:1-5).

We see this “energy” at work when Paul warns the Corinthians to remember how deceived they were by the deluding influence of demons that led them (by the nose) against all rational thought, even going to deaf and dumb idols to hear their pleas. They were led anywhere the spirits wanted them to go (71 ἄγω ago: like animals to the slaughter)(1Cor. 12:1-2).

Satanic “energy inworking error” employs telepathic suggestion and “experiences” to supplant critical thinking (Isa. 8:20-22; Jer. 14:14; 23:21-28; Mat. 7:22-23; Luke 8:12; 1 Cor. 12:2-3; 2 Cor. 11:4, 14; 2 Thess. 2:2, 7, 9-12; 1 Tim. 4:1; 1 John 2:18; 4:1-6).

These hear the gospel but the Devil telepathically argues against it preventing belief:

“Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. (Lk. 8:12 NKJ)

3 But even if our gospel is veiled, it is veiled to those who are

perishing,

4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. (2 Cor. 4:3-4 NKJ)

The “secret power of lawlessness” inspires heresy and false prophecy:

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (1 Tim. 4:1 NKJ)

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. (1 Jn. 4:1-3 NKJ)

The “delusion causing energy” Satan can disguise itself so well some imagine God is tempting them to do evil:

13 Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.

14 But each one is tempted when he is drawn away by his own desires and enticed.

15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. (Jas. 1:13-15 NKJ)

Everyone living has experienced the deluding energy of Satan at one time or another:

1 And you He made alive, who were dead in trespasses and sins,

2 in which you once walked according to the course of this world, according to the prince of the power of the air, **the spirit who now works (1754 ἐνεργέω *energeo*)** in the sons of disobedience,

3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. (Eph. 2:1-3 NKJ)

When speaking about the End Time Lawless One, there is an antithesis of those led by demons versus those sanctified by the Holy Spirit. That picture of the Church is exactly as Christ predicted:

24 Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field;

25 “but while men slept, his enemy came and sowed tares among the wheat and went his way.

26 “But when the grain had sprouted and produced a crop, then the tares also appeared.

27 “So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

28 “He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’

29 “But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.

30 ‘Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.”’
(Matt. 13:24-30 NKJ)

By the “secret power of lawlessness” magicians had the miracle working power to deceive Pharaoh God could successfully be resisted (Ex. 7:11-13, 22). This prefigured that God will send a strong delusion upon the end time generation (2 Thess. 2:11), so they believe what they delight in, the powers of darkness.

<https://endtimenews.net/goats-and-the-sheep/>

Sign and wonder working TARES do their powerful works by another Spirit (2 Cor. 11:4), Jesus never knew them:

22 “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ (Matt. 7:22-23 NKJ)

Casting out demons is to be distinguished from the other “Christian like” signs and wonders TARES do (Mt. 7:22-23). When Satanists, Sorcerers, Spiritualists, and non-Christian religions successfully exorcise demons, its not accomplished by the power of the Devil because Satan never works against himself, therefore it is impossible “Satan casts out Satan” (Mt. 12:25-27). Satanic exorcism is masterful deception, the demon feigns discomfort and willingly leaves the possessed so both practitioner and victim believe the “lie” the “sign” or “wonder” taught (2 Th. 2:9). For example, these “itinerant Jewish exorcists” added the names of Jesus and Paul to their usual magic incantations. Unlike previous exorcisms, the demon chose not to leave and the man it possessed attacked the exorcists physically (Acts 19:13-16). The same is true of the End Time TARE False Prophets whom Christ says are the “children of the Devil” (Mt. 13:38). Their casting out demons is unlike signs and wonders done by the *energeia tou Satana* (2 Th. 2:9), here the casting out is a satanic ruse to deceive the exorcism is done by the Holy Spirit. Jesus denies that is possible as He “never knew” them.

Satan and his Nephlim Fallen Ones walked among men during his war against

the Woman's Seed (Gen. 3:15). As this war is often discussed in the early Church (Rev. 12:1-4; Gen. 6:1-4; 2 Pet. 2:4-5; Jude 1:6-7; Lk. 17:26; Mt. 24:29), its likely among the things Paul told the Thessalonians.

History testifies God forbade Satan and his angels from appearing physically on earth after the flood. That "ordinance" will be taken "out of the way" in the End Time (2 Thess. 2:6-9). The "three woes of demonic manifestation" (Rev. 9:12; 12:12) symbolically shows this restraint removed. What held this angel up is removed and he "free falls" (4098 πίπτω pipto) to the earth to release the demons from the abyss (Rev. 9:1-3). The Nephilim "Kings of the sunrising" are unbound and the symbolic boundary of the Euphrates separating our realm from theirs is dried up (Rev. 9:14-15); Woe to the earth for Satan and his angels appear on earth disguised as "extraterrestrials" after being cast down out of heaven (Rev. 12:7-12).

Satan has been preparing humanity for this "invasion" via UFO spectacle and "contactee evil spirits". Scientific Atheism, Ancient Alien Theory sheds light on how the Son of Perdition can oppose everything called God or worshipped today, yet exalt himself as God in the Temple of God the church. He will blaspheme God and the inhabitants of heaven (Rev. 13:6) claiming they are a competing faction of ELOHIM, but as he is a hybrid Elohim-human seed of Satan he is above God Himself.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thess. 2:4 KJV)

In "scientific atheism" there is no god, all appearing in human history are said to be extraterrestrial beings or myth. That is how the Antichrist opposes the historic definition of God (Dan. 7:25; 8:11-12). It is claimed the Antichrist is a hybrid both "elohim" and "human". The Antichrist will claim to be superior to all other Designer hybrids in history, and therefore higher in nature than even the "elohim Designers" themselves. Thus he exalts himself above all called God and claims to alone be God.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. (Dan. 11:36-37 KJV)

So the Antichrist claims to be the Christ, but in such a way that denies everything Christians believe about God the only begotten Son and His Father, including the incarnation (1Jn. 2:22-23; 4:3. 2Jn. 1:7).

END NOTE

I highly recommend both Alnor’s book and video. He surveyed UFO cults and how they adopt Biblical concepts and terminology to teach the “strong delusion”

Ufo’s in the New Age: Extraterrestrial Messages and the Truth of Scripture Paperback – October 1, 1992 by William M. Alnor
Here is a fascinating summary of the history and trends of UFOlogy by cult expert and award-winning journalist Bill Alnot. He exposes the distortion of Christian beliefs and other dangerous occult activities involved in the New Age UFO movement.

UFO Cults and Extraterrestrial-Based Religious Movements
Ancient of Days UFOs and Abduction Conference Filmed on Location in Roswell, New Mexico During the Annual Roswell UFO Festival William Alnor PhD is the author of four books: Soothsayers of the Second Advent; UFOs in the New Age; Heaven Can’t Wait, and UFO Cults and the New Millennium. He has appeared on numerous radio and television shows including 20/20, Inside Edition and A Current Affair.

Do Ancient Aliens Appear in the Bible?
The Antichrist: His Names Titles and Descriptions
The Unclean Spirits Like Frogs: The Big Lie God is an ET
War between God and Satan
The Katechon Restrainer of the Mystery Of Lawlessness: Who is He?
The Two Phases of Antichrist: Man of Sin Son of Perdition
What did the apostle John reveal when he said: “It is the last hour”?
Where Is The Judgment Of Fallen Angels?
The Coming False Christ and His Followers Revealed

Have we not prophesied in your Name?

written by Alfred Persson | February 25, 2022



22 “Many will say to Me in that day, ‘Lord, Lord, have we not (προεφητεύσαμεν) **prophesied in Your name**, (ἐξεβάλομεν) cast out demons in Your name, and (ἐποιήσαμεν) done many wonders in Your name?’

23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’ (Matt. 7:22-23 NKJ)

The verbs “*prophesied, cast out, done*” are aorist indicative, a snapshot of what they did in the past, not what they were doing when Jesus came. The affectionate ‘lord lord’ followed by the claim to have done these “In your name” is a claim to have done them with Christ’s full participation and knowledge.

“That day” puts this event in the end time (Mat. 25:31-32), right after the prophesied false Christs and false Christians would do signs and wonders that would deceive even the elect, if God permitted it (Mat. 24:24). Christ identifies these TARES as Lawless0nes, just as Paul identified the false Christ miracle working Lawless0ne appearing end time fallen away church the Temple of God (2 Thess. 2:3-12). The apostle John is astonished by the parallel to the End Time. Miracle working TARES had cast off orthodox doctrine about God and Jesus, and left the church. John calls them Antichrists. They are so similar to the Antichrists leaving Christ in the end time, that he says it is like “the last hour before Antichrist come” (1 John 2:18-19; Rev. 6:2; 13:1-5; Mat. 24:10-11).

That give us the implied context surrounding the juxtaposition in 2 Thessalonians 2:9-15.

Christians (2 Thess. 2:13-15; 1 John 2:20-27) versus Antichrists (2 Thess. 2:9-12; 1 John 2:18-19, 26). Satanic energy of lawlessness (2 Thess. 2:7, 9-12; 1 John 4:1-3) versus Holy Spirit energy of lawfulness (2 Thess. 2:13-15; 1 John 4:4-6).

Put all these clues together their identity becomes certain, the sign and wonder workers are Beast followers who apostatized from their confession of Christ. These TARES believed themselves Christian at one time. On

judgment Day they claim to still have affection for Christ, calling Him 'lord lord'. They are arguing "don't cast us into the fire prepared for the Devil and his angels" because "we know you Jesus, you did powerful works through us":

"'Lord, Lord, we spoke for you, and through you we forced out demons and did many miracles.' (Mt 7:22–23 NCV).

Prophesied in your name means "we spoke for you and through you, by your spirit."

These former "Christians" had become followers of the Beast, Antichrists. TARES never do signs or anything by the Spirit of Christ. Christ NEVER knew them. They received "another Jesus...another spirit" (2 Cor. 11:4). They always operated by the energy of Satan, spiritism.

But the signs and wonders were real, so "Christian like" it could almost fool even the elect:

"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect (Matt. 24:24 NKJ)

Some object claiming: "Everyone who asks God for supernatural powers, can ONLY receive that from the Holy Spirit":

9 "Or what man is there among you who, if his son asks for bread, will give him a stone?

10 "Or if he asks for a fish, will he give him a serpent?

11 "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Matt. 7:9-11 NKJ)

But they misunderstood the context, if a child of God ask for a fish, he will get only that.

If a TARE planted by the devil (Mat. 13:24-30) asks, God doesn't answer.

Guess who does?

For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Rev. 16:14 NKJ)

9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

11 And for this reason God will send them strong delusion, that they should believe the lie,

12 that they all may be condemned who did not believe the truth but had

pleasure in unrighteousness. (2 Thess. 2:9-12 NKJ)

Because signs and wonders can be done either by the Spirit of Christ, or the Energy of Satan and his demons, scripture does NOT ask us to compare miracles, look for differences between them. What it does is present logical OBJECTIVE tests of the “fruit” of the prophet or miracle worker to determine whether the tree is good or bad. Their personal conduct is a fruit, so is their “teaching” (1 John 4:6) or predictions about the future (Deut. 18:21-22).

15 “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.

16 “You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

17 “Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 “A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 “Every tree that does not bear good fruit is cut down and thrown into the fire.

20 “Therefore by their fruits you will know them. (Matt. 7:15-20 NKJ)

Another objective test that must be performed WHILE the prophet is speaking “by the spirit”:

Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. (1 Cor. 12:3 NKJ)

When not under direct influence of the spirit, men can lie and confess anything they want.

Another test, while “speaking prophecy” by a spirit, if they cannot confess Jesus Christ came in the flesh, its not God the Holy Spirit speaking:

1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. (1 Jn. 4:1-3 NKJ)

When the Pharisees accused Jesus of casting out demons by Satan’s power, Jesus didn’t say that was impossible, rather He cited OBJECT reality, how it was OBVIOUS Satan was not doing the casting out:

24 Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons."

25 But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

26 "If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

27 "And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. (Matt. 12:24-27 NKJ)

As the Old Covenant was still in effect, the obvious answer; their sons cast out demons by the Holy Spirit of God. Their bias was uncovered when Jesus then asked why they didn't question how their children were casting out demons.

But elementary logic was the objective test they should apply, as Satan is intelligent he would not work against himself. Therefore, it was impossible Jesus destroyed his kingdom by Satan's power.

Back to the point, *Satan is able to work Christian like miracles signs and wonders through TARES, and ONLY objective tests exist to know the difference between his signs and those from God.* The duplication may be so perfect, its indistinguishable from the original.

16 "You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

17 "Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 "A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

20 "Therefore by their fruits you will know them.

(Matt. 7:16-20 NKJ)

EVERY born again believer has an anointing, God the Holy Spirit (1 John 2:20). God immediately grants His children PERCEPTION whenever an antichrist spirit is doing the sign or wonder through a TARE. *Christians "know" when something is wrong, when something is "not of God" BUT, Bible Believers must seek OBJECTIVE indications of the spirit behind the phenomena. The prophet's lifestyle, teaching or accuracy of prediction are the only fruits by which we can know if its "of God." Only the sure word of Prophecy is 100% reliable, even better than an apostles' spiritual experience (2 Pet. 1:16-21).*

Therefore, do NOT resist the gentle witness of God the Holy Spirit to your conscience (Acts. 7:51). Pay Heed to the Holy Spirit's leading, apply objective tests to anything supernatural claiming to be from God.

Study the Bible to show yourself approved (2 Tim. 2:15), therein is

everything you need to know. God will grant you the answer you seek because that is the very reason why God inspired wrote all Scripture, IN ORDER THAT (2443 ἵνα hina) YOU be fully equipped, FOR EVERY good work, which includes discerning spirits:

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that (2443 ἵνα hina) the man of God may be complete, thoroughly equipped for every good work. (2 Tim. 3:16-4:1 NKJ)

- Test the Spirits in Dreams Visions or Abductions (1 John 4:1)
- God Will Send a Strong Delusion: The Coming Tsunami of the Mystery of Lawlessness
- The Katechon Restrainer of the Mystery of Lawlessness: Who is He?
- The Antichrist: His Names Titles and Descriptions
- What did the apostle John reveal when he said: “It is the last hour”?
- Where Is The Judgment Of Fallen Angels?
- The Coming False Christ and His Followers Revealed