

The Desolator is the Abomination of Desolation

written by Alfred Persson | March 3, 2019



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The Abomination of Desolation:

But when ye shall see the abomination of desolation, [1] spoken of by Daniel the prophet, standing where it ought not[2], (let him that readeth understand,) [3] then let them that be in Judaea flee to the mountains: (Mar 13:14 KJV)

Our translations obscure the difference in Greek, Jesus' words match the Septuagint in Daniel 12:11, but not Daniel 11:31:

BYZ Mark 13:14 τὸ βδέλυγμα τῆς ἐρημώσεως

BYZ Matthew 24:15 τὸ βδέλυγμα τῆς ἐρημώσεως

LXT Daniel 11:31 βδέλυγμα ἐρημώσεως

LXT Daniel 12:11 τὸ βδέλυγμα τῆς ἐρημώσεως

BHT Daniel 11:31 haššiqqûc müšômëm

BHT Daniel 12:11 šiqqûc šömëm

Jesus prayer “Let him that readeth understand” is to open the reader’s understanding that “the abomination of desolation” in Dan. 12:11 not be confused with an “abomination of desolation” in Daniel 11:31.

In context the abomination of desolation in Daniel 11:31 is an image that has dual fulfillment in both Antiochus and Antichrist, but in Daniel 12:11 the Antichrist himself is the Abomination of Desolation.

*Part. □□□□□□ the desolator (i.e. Antiochus Epiphanes [?]), Dan. 9:27. □□□□□□ □□□□□□□□ (for □□□□□□ □□□□□□□□), ibid. Dan. 8:13, the sin of the desolator, and □□□□□□ □□□□□□□□ **abomination of the desolator, Dan. 12:11.**-Gesenius’ Hebrew And Chaldee Lexicon To The Old Testament Scriptures (p. 835). Bellingham, WA: Logos Bible Software.*

*And from the time when the daily sacrifice shall be taken away, and the **abomination of the destroyer set up**, there shall be a thousand two hundred and ninety days. (Dan. 12:11 NOY)*

The Desolator appears in the church as the “man of sin” “false Christ” (2 Thess. 2:3-4; Dan. 9:27) which starts the end time clock. The Church’s Daily Sacrifice of praise to God ends when it receives the False Christ as Christ (Dan. 12:11). At “mid-week” or 3.5 years, 1,260 days, the “man of sin” morphs into the “son of destruction” (2 Thess. 2:3-4) and he ends all global sacrifice not to him, which leaves him 42 months until Armageddon (Dan. 9:27; 12:7; Rev. 13:5; 19:20). It requires 30 days to fully set up the abomination of desolation made in his “image”, an AI interfaced with the Antichrist; then “network-image” is given life (Rev. 13:15) and the 666 membership only global economy is fully set up, at 1,290 days (Dan. 12:11).

Fallen Angel technology is fully evident in the abomination that the False Prophet (Britain-America) put into the Beast’s service. Since Roswell Satan has seeded fallen angel technology into the black ops programs of the Anglo-American Beast through the ruse of crashed UFO ships that were piloted by plant based drones of Satan’s creation (comp. Ex. 7:11-12)

In Hebrew Dan 11:31 refers to a detestable idol (haššiqqûc müšômëm) causing desolation (Jer. 44:22), the second refers to “the abominable Desolator” (šiqqûc šömëm) in a state of desolation (Dan. 9:27) and who leads all who follow him into complete desolation. Because Desolator Adonikam “sets up” an image of himself it too is an abomination of desolation (Dan. 12:11).

This unity of Antichrist with his image explains the wording that implies both a person and a thing (Compare “Kings...Kingdoms” Dan. 7:17, 23; “Mountains...Kings” Rev. 17:9-10):

Even though the word βδέλυγμα ‘abomination’ is a neuter noun that would normally be referred to as ‘it’, the following participle ἑστηκότα ‘having stood’ is masculine, suggesting that the abomination refers to a person [EBC]. Some take the following third person active verb δεῖ ‘should’ as also being masculine: ‘where he should not be’ [AB1, AB2, BECNT, BNTC, NCBC, NICNT, NIGTC NTC, WBC; ESV, NLT, REB, TEV]. Others refer to the neuter gender of the noun ‘abomination: ‘where it should not be’ [BNTC, Lns; CEV, GW, KJV, NASB, NCV, NET, NIV, NRSV].-Blight, R. C. (2014). An Exegetical Summary of Mark 9–16 (p. 224). Dallas, TX: SIL International.

All who accept the Mark of the image of the Beast (the AI network controlling the global economy Rev. 13:14-17) will be desolated by God (Rev. 14:9-11), and in the end the Desolator himself desolated at Armageddon (Dan. 9:27; Rev. 19:20).[2]

The betrayer Judas is called “the son of destruction” (ὁ υἱὸς τῆς ἀπωλείας Jn. 17:12) as is the “Man of Sin” False Christ (2Th. 2:3) betraying Christianity adopting the “scientific atheism” of the fallen angels who appear on earth claiming to be extraterrestrials (Rev.

12:7-9).

“Son of” is Hebrew idiom for someone who embodies the characteristics of a class to which they belong. However, in this case I believe “Son of Destruction” implies Adonikam is truly a child of Satan, a human-Elohim hybrid with Satan’s DNA, literally of “Satan’s seed” Gen. 3:15. As the “woman’s seed” is literally Christ, the “seed” warring against him Antichrist.

The Anglo-American two horned beast (formerly Christian liberty loving free market economies) now support the tyranny of the Beast and centrally planned markets. Their black operations with fallen angel technology enable the Beast rain fire down upon his enemies from a “flying wing” powered by abominable Satanic energy (Dan. 8:10-11, 23-24; 11:36-39. Rev. 13:11-17):

And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator (šömëm).” (Dan. 9:27 ESV)

“on the wings of abomination he comes desolating.” אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים can, without ingenuity, be rendered in no other way than on wings. אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים signifies not acts of abomination, but objects of abomination... But from such passages as Deut. 32:11, Ex. 19:4, and Ps. 18:11, we perceive the sense in which wings are attributed to the אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים, the idolatrous objects. In the first of these passages (Deut. 32:11), wings, the wings of an eagle, are attributed to God, because He is the power which raises up Israel, and lifting it up, and carrying it throughout its history, guides it over the earth. In P. 18 wings are attributed to the wind, because the wind is contemplated as the power which carries out the will of God throughout the kingdom of nature. **“Thus in this passage wings are attributed to the אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים, idol-objects, and to idolatry with its abominations, because that shall be the power which lifts upwards the destroyer and desolator, carries him, and moves with him over the earth to lay waste”** (Klief[othm T.] -Keil, C. F., & Delitzsch, F. (2002). Commentary on the Old Testament [1866 first edition]. (Da 9:27). Peabody, MA: Hendrickson.

Part. אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים the desolator...Dan. 9:27. אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים (for אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים), *ibid.* Dan. 8:13, the sin of the desolator, and אַבִּוֹמִינַתִּים אַבִּוֹמִינַתִּים abomination of the desolator, Dan. 12:11, *i.q.* βδέλυγμα ἔρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:14, as to the “abomination of desolation,” as something even then unfulfilled].-Gesenius, W., & Tregelles, S. P. (2003). Gesenius’ Hebrew And Chaldee Lexicon To The Old Testament Scriptures (p. 835). Bellingham, WA: Logos Bible

Software.

The "Desolate One" aka the "Son of Destruction" is the Judas False Christ "man of sin". At 1,260 days (Dan. 9:27; 12:7. 2Th. 2:3-4. Rev. 13:5). Chancellor Adonikam begins ruling as Emperor of the Babylonian Roman Beast (Rev. 13:1-2) boasting he is the "Seed of Satan" (Gen. 3:15) "Son of Destruction" Antichrist (Rev. 13:5 6. Dan. 7:8, 25; 9:27; 11:36-39).

Just as God permitted the magicians deceive Pharaoh he could resist God (Exod. 7:11-13) so God stops restraining spiritism (2Th. 2:7-12) and it inwardly induces the strong delusion God and His angels can be defeated (Rev. 16:13-14, 16). Just as spiritism caused Pharaoh to harden his own heart, so those who dwell on the earth will believe they can defeat God at Armageddon. The temporary sacrifice of a few angels cements that delusion:

It grew so big it reached the army of heaven, and it brought about the fall of some of the army and some of the stars to the ground, where it trampled them. (Dan. 8:10 NET)

END NOTES

[1]

βδέλυγμα, ατος, τό... gener. someth. that causes revulsion or extreme disgust, a 'loathsome, detestable thing', in our lit. in ref. to what is detested by God.

□ someth. disgusting that arouses wrath, loathsome thing B 2:5 (Is 1:13) = 'I loathe incense'. β. ἐνώπιον τοῦ θεοῦ detestable in the sight of God (cp. Pr 11:1) Lk 16:15.—As in the OT (e.g. Dt 29:16; 3 Km 11:6, 33; 4 Km 23:13; 2 Ch 28:3) of everything connected w. polytheistic cult: (w. ἀκάθαρτα; cp. Pr 17:15) Rv 17:4f. ποιεῖν β. καὶ ψεῦδος practice someth. foul or false 21:27 (cp. REB).

□ someth. that is totally defiling, abomination, pollutant the phrase τὸ β. τῆς ἐρημώσεως appears to refer to someth. that is abhorred because it defiles a sacred place and causes it to be left desolate Mt 24:15; Mk 13:14 (τὸ β. ἐστηκότα is a 'constructio ad sensum', as Appian, Bell. Civ. 4, 48 §205 τὸ γύναιον ... φέρουσα) is taken fr. Da (9:27; 11:31; 12:11), whence 1 Macc (1:54) had also taken it; β. τ. ἐρ. (cp. the similar gen. β. ἀνομίας Sir 49:2) is prob. the desolating sacrilege (NRSV) of the holy place; **some interpret it as denoting the Antichrist.**—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. 172). Chicago: University of Chicago Press.

ἐρήμωσις, εως, ἡ state of being made uninhabitable, devastation, destruction, depopulation (s. prec. four entries; Arrian, Anab. 1, 9, 7; 5, 1, 5; Cat. Cod. Astr. VIII/3 p. 136, 25 τόπων ἐνδόξων ἐρημώσεις;

LXX; En 98:3; TestLevi 17:10; ParJer; JosAs 11 cod. A [p. 54, 13 Bat.]; Jos., Ant. 12, 322; Just.) of Jerusalem Lk 21:20.-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. 392). Chicago: University of Chicago Press.

So detestable the person or place is desolate of God's presence and results in desolation by God (Ezek. 8:5-6, 17-18).

[2]

standing where it ought not, the church being the Temple of God in the New Testament

Jesus predicted the Temple would be destroyed and never hinting that state of desolation would be reversed in the end time (Mk. 13:1-4. Mt. 24:1-3). Pharisee Paul (Acts 23:6) would call the literal temple the dwelling (naos) of God, the apostle Paul never does so (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:21).

In the New Testament Christians are Temple priests (1 Pet. 2:5). We **offer up "the Daily Sacrifice":**

you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet. 2:5) NKJ

We do this taking up Christ's cross daily (Lk. 9:23) therefore our sacrifice and service are continual:

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. (Heb. 13:15) NKJ

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (Rom. 12:1) NKJ

The "Man of Sin" morphs stands up as the Beast "son of Destruction" at 1,260 days. Thirty days later the AI network the world built in his image to manage their economies is "set up":

"And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up (05414 □□□□ nathan), there shall be one thousand two hundred and ninety days. (Dan. 12:11 NKJ)

And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. (Rev. 13:14 NKJ)

[3]

Jesus inserted the parenthetical (“let him that readeth [Daniel] understand”). Readers in the End Time are to critically consider why Daniel himself didn’t understand his own prophecy. The most likely reason is words gained new meaning he was unaware of.

Daniel knew all about “holy” (06944 קֹדֶשׁ qodesh) “people” (05971 אָמָם `am), the “Daily” (08548 תַּמִּיד tamiyd), the “abomination” (08251 שִׁקּוּץ shiqquwts) of “Desolation” (08074 שָׁמֵם shamem) are things he fully understood. Yet Daniel says: “ Although I heard, I did not understand” (Dan. 12:8):

7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

8 Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?”

9 And he said, “Go your way, Daniel, **for the words are closed up and sealed till the time of the end.**

This has great ramifications. If these words are still sealed, interpretation of Daniel, Matthew 24, Mark 13, Luke 21, 2 Thessalonians 2, Revelation 11-13 are also sealed.

Christianity introduced things unknown to Daniel that gave temple imagery a NT Church application, and I treat that in the next paragraph. But its likely the astonishment Daniel experienced wasn’t just because these words no longer referred to familiar objects. His words imply the totality of the vision was completely strange. He went to others begging, and none understood:

And I, Daniel, fainted and was sick for days; afterward I arose and went about the king’s business. I was astonished by the vision, but no one understood it. (Dan. 8:27 NKJ)

I believe he saw Adonikam, Dragon and False prophet, and the “ships” of the “Elohim Designers” persecuting the Christian Church and it left him speechless. The words are sealed until end time events make their meaning plain. Antiochus is not in Daniel, our LORD never said the Temple would be rebuilt after its total destruction. The eisegis of many has obscured the meaning of the sealed words.. The “little horn” is the Antichrist, and from Daniel 11:21 on what He does is detailed precisely. This will become so easily seen by the end time generation it will be a major “apologetic argument” against the strong delusion of the Designers, their lie YHWH is an ET like themselves. It will be obvious to all God’s children, only infinite God could predict in such precise detail centuries ago, what the Antichrist is doing in the End Time.

Daniel 7-12 will read like current events.

The words in his prophecy have a different application. The church was now the Temple of God, believers in Christ its priests. The Daily Sacrifice their taking up the cross of Christ Daily. Therefore, the abomination of desolation Daniel saw rising up in the church, was unlike what he saw Antiochus erect (Dan. 11:31) in the Temple. Christ is viewing events from the 1st century to the end time, and therefore cautions readers in the future understand the new reality brought about by the New Covenant.

As Christ fulfilled the law the “continual” [08548 תמידי תמיד] sacrifice (ἡ θυσία δι παντος, LXX) is now a function of Christ’s ministry. Confirming this, the apostles apply Old Testament Temple imagery to the Church, calling it “the Temple of God” (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 2 Thess. 2:4; Eph. 2:21). Its members Temple priests (1 Pet. 2:5). We offer up **“the Daily Sacrifice”**::

you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Pet. 2:5) NKJ

As we take up Christ’s cross daily (Lk. 9:23) our sacrifice and service are continual:

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. (Heb. 13:15) NKJ

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (Rom. 12:1) NKJ

We have the “interpretive keys” (the New Covenant) to understand Daniel’s Prophecy, that he did not. Events unsealed the words just as the angel said.

The Daily Sacrifice shall be taken away: Daniel 12:11

An Explanation of Daniel’s Days 1260, 1290, 1335, 2300

Do the Little Horns in Daniel refer to Antichrist or Antiochus?

The Little Horn in Daniel with the Big Mouth

The Antichrist: His Names Titles and Descriptions

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

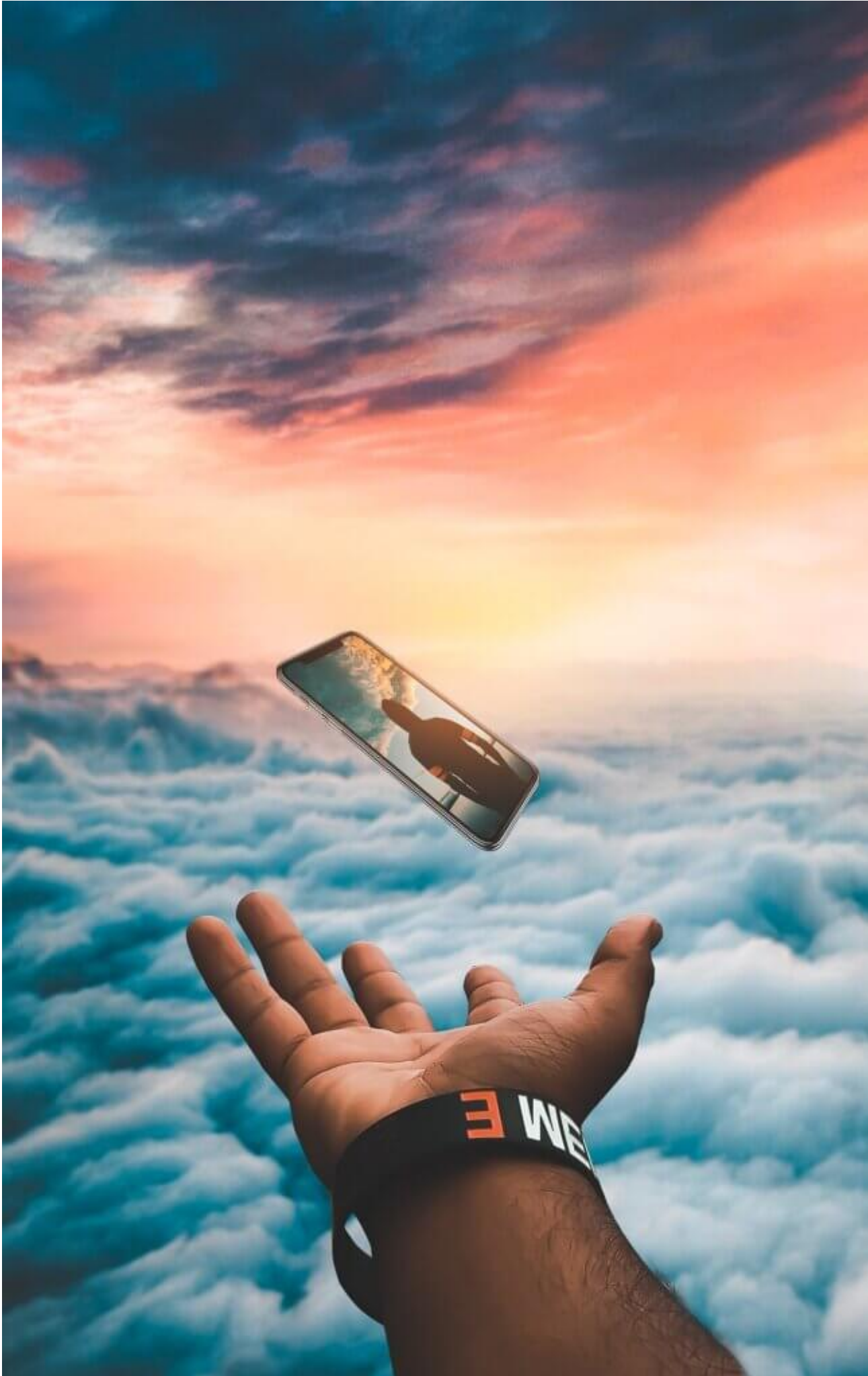
Where Is The Judgment Of Fallen Angels?

Do Ancient Aliens Appear in the Bible?

The Coming False Christ and His Followers Revealed

Rapture Ready News

written by Alfred Persson | March 3, 2019



Rapture Ready News educates making rapture ready. One way of doing this is by contrast, showing Bible examples

where believing falsehood about the rapture of Christ led to disaster:

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

11 And many false prophets shall rise, and shall deceive many. (Mat 24:7-11)

They Weren't Rapture Ready:

Prophecy didn't unfold as they expected, they lost their faith and turned on each other. Then false prophets rose, comforting them with lies. When their predictions failed, there was more offense, betrayal. Mockers arose, creating even more offense and betrayal (2 Pt. 3:3-4; Jude 1:18), "where is the promise of His coming" they sneered.

False prophecy caused them to betray one another. They became mockers, claiming Christ's coming would never occur, everything was still the same as before (2Pet. 3:3-4). Others had their faith overthrown:

who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. (2 Tim. 2:18 NKJ)

These believers thought they had been left behind, that the "pre-wrath rapture" followed by angels gathering the elect from the four winds at Christ's coming, harmonizes all the Biblical data. For example, pre-, mid- and post-tribulation schemes all require a seven year long Great Tribulation. That contradicts the prophet Daniel who was told the "great tribulation" consists of an intense period of persecution of the church that will begin 30 days after Daily Sacrifice is taken away[1], which occurs after 3 ½ years of the "man of sin" (2 Thess. 2:3-4) "Chancelor Adonikam" reigns. Then like a "Star Wars Sith lord" he morphs into the Antichrist Beast Emperor "Son of Perdition" and slays the two witnesses Moses and Elijah (Rev. 11:3-7). Note the transition from "kingdom beast" (Rev. 13:1) to "big mouth beast" (Rev. 13:5; Dan. 7:8, 20-21, 24-27). As the Emperor Beast he reigns for another 3 ½ years beginning the "Great Tribulation" during which most the (faithful) Christian Church is slain:

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (Rev. 13:5-7 KJV)

This period of intense persecution of Believers lasts for 45 days and then the dead and those remaining alive are raptured:

7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and **when the power of the holy people has been completely shattered, all these things shall be finished.** 8 Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?" 9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10 "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. 11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, **there shall be one thousand two hundred and ninety days.** 12 "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days. (Dan 12:7-12 NKJ)

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. (Rev. 14:12-16 KJV)

So the "great crowd" no man can number are raptured AFTER the Great Tribulation, but before the bowls of God's wrath are poured out. So it is a **pre-wrath rapture**:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands...And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (Rev. 7:9-14 KJV)

It is confirmed they are in heaven before the bowls are poured out:

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the

servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. (Rev. 15:1-3 KJV)

“But wait,” someone will protest, “the great crowd appears before the seventh seal is opened (Rev. 7:9 cp. Rev. 8:1) and they appear “after these things” (Μετὰ τοῦτο Rev. 7:9), all the events listed under the sixth seal (Rev. 6:12-16). The objection is invalid, in context “after this” (μετὰ ταῦτα) refers to the timing of this scene in the vision, not to when it chronologically occurs on earth:

The mere presence of μετὰ ταῦτα in 18:1 [and 7:9] does not indicate a chronological distinction between the chapters. It only shows that the events revealed to John by the second angel were shown after he had viewed the woman on the beast.”-Dyer, C. H. (1987). *The Identity of Babylon in Revelation 17–18*, *Bibliotheca Sacra*, 144, 306–307. [Bracketed reference mine as Dyer includes that text in his proofs]

Dyer cited the occurrences of “after this” in Revelation to prove his point. “Temporal use” Rev. 4:1; 7:1, 9; 15:; 18:1; 19:1. “Eschatological Use” Rev. 1:19; 4:1; 9:12; 20:3.

The four references not associated with verbs of perception seem to indicate chronological distinctions between future events. However, those with verbs of perception only indicate the order in which the parts of the vision were viewed by John-Dyer, *Ibid*.

Many Will Be Rapture Ready:

All true believers on earth are raptured at that time. Although we are given the precise number of days after the start of the end time Seven year “week” this rapture will occur, we cannot know the “day or hour” (Mt. 24:36). Symbolic dates may approximate literal time. For example, events occur after the victorious return of our LORD Jesus Christ, but its implied the seven years ended when the Beast is thrown alive into the Lake of Fire (Rev. 19:20 cp. Rev. 13:5). I’d wager the timing will be conceded to be “miraculously, wonderfully precise”, once hindsight reveals the precise chronology. This explains Paul’s proof the “day of Christ” wasn’t at hand, the gathering that precedes it hadn’t left the Thessalonians behind (cp. 2 Tim. 2:18) . The “man of Sin” hadn’t appeared, he hadn’t “morphed” into the Emperor Demon known as the “Son of Perdition.” Therefore, the tribulation the Thessalonians were experiencing (2 Thess. 1:4-6) was not “the Great Tribulation”, the lying spirits, word and letters were wrong, the “resurrection-rapture-gathering to Him” was not past (2 Tim. 2:18).

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon

shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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. 2:1-4 KJV)

Believers After the Rapture?

But many become believers AFTER the rapture. That is why Christ sends His angels to gather these when the “opening” appears in heaven through which He and His Holy Myriads enter our matrix (Rev. 19:11):

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. (Matt. 24:30-31 KJV)

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Dan. 12:1-4 KJV)

End Notes

[1]The time when “the daily sacrifice shall be taken away” must be at the beginning of the seven years, not in the middle of the week. The 1290 days and 1335 are different points on the same time line containing also the 1260 days when the Beast rises up breaking covenants scattering the power of the holy people (Dan. 12:7; 9:27). Some object confusing the “sacrifice (02077 זֶבַח zebach) and the oblation (04503 מִנְחָה minchah) in Daniel 9:27 with the “daily (08548 תָּמִיד tamiyd)” in Daniel 12:11. The “Daily sacrifice” ended with the apostasy of the Church at the beginning of the week, when it received the false Christ. The “Man of Sin” appears to a “fallen away church” as a false Christ condoner of sin, at midway he morphs into the Beast Son of Destruction Antichrist (Dan. 7:25; 9:27; 12:7) ending all “sacrifice and oblation”

worldwide (2 Th. 2:3-4; Rev. 11:7; 13:5). Is it sound to interpret the “daily sacrifice of the Temple” as figurative of Christian taking up the cross daily and serving Christ? Yes, that is 100% consistent with the NT applying Temple language to the church (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:19-21). Peter identifies the church as a spiritual house “a holy priesthood, to offer up “spiritual sacrifices” (πνευματικὰς θυσίας) acceptable to God” (1 Pet. 2:5). In Hebrews we are admonished to “offer (399 ἀναφέρω anaphero) sacrifice (2378 θυσία thusia)” and that word is used in the Greek Septuagint to offer (399 ἀναφέρω anaphero) the whole burnt offering that in Hebrew is the “daily” (08548 תמיד tamid) 1 Ch. 16:40; 23:31; 2 Ch. 2:3; 24:14. Our sacrifice of praise is to be offered “continually” (1275 διαπαντός) to God. In Hebrews 13:1-17 the ethical exhortations being an expansion of the acceptable duties priests offer God daily (Heb. 12:28 λατρεύωμεν εὐαρέστως τῷ θεῷ). Christ is our perpetual sacrifice for sin (Heb. 10:11-18), it follows “that the daily sacrifice “shall be taken away” (05493 ἄφιστημι) is taken away by the church’s apostasy when it receives the false Christ man of sin, which occurs at the commencement of the seven years. Not taking up the cross daily for Christ, doing service to the false Christ, is the apostasy that removes the daily sacrifice of praise and offerings to God and that marks the beginning of the end time week as does the arrival of Moses and Elijah to prophesy in Jerusalem (Rev. 11:3-7) Some object its unhistorical NT usage define OT meaning, but that is not pertinent to prophecy whose words are sealed (Dan. 12:9) until the generation it was written for had arrived (1 Pt. 1:12). Confirming this, the angel said the righteous and wise would understand in the end time (Dan. 12:10). Consistent with this, righteous and wise Daniel (Dan. 1:17; 4:9-10, 18; 5:10-12, 14-16) could not understand because he was not in the end time when the unsealed meaning of the words would be known.” rel="noopener" target="_blank">pre-wrath gathering” on the Day of Christ was already past, and the Wrath of God was about to begin.

The Thessalonians believed the same false prophecy. They were enduring tribulation (1Th. 3:4. 2Th. 1:6) and wondered why they weren’t raptured. So Paul reminds them, they haven’t seen the Antichrist rise yet, therefore the tribulation they endured cannot be the “great tribulation” during which the church is raptured:

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

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.

5 Remember ye not, that, when I was yet with you, I told you these things? (2 Thess. 2:1-5 KJV)

What do you think will happen to pretribbers when the fallen away church begins to mock them about the rapture? The "man of sin" will morph into the Beast "son of perdition" at mid-week, and everyone will know who he is. Yet pretribbers will still be on earth, thinking they were "left behind". Of course they will react just as Paul told Timothy some did, lose faith. They will be offended, and begin betraying one another.

The Rapture happens AFTER the Beast martyrs most of the church for refusing his mark:

11 "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

13 Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

14 Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."

16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped. (Rev. 14:11-16 NKJ)

Need more proof?

The fallen away church will be indistinguishable from Babylon the Harlot in the end time. We know this because God calls His people to come out of the Harlot in the end time:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues...she shall be utterly burned with fire: for strong is the Lord God who judgeth her. (Rev. 18:4, 8 KJV)

This is well after the Beast rose up in Revelation 13:1-5, 18. The Harlot embraced every religion on earth, and in that wilderness the church hid and was nourished by God. Although the Reprobates cast out into the outer court trampled the Holy city, they true people of God were protected in the sanctuary (Rev. 11:1-2) But when the Beast slays Moses and Elijah God's two witnesses (Rev. 11:7). God wouldn't leave them behind, the rapture didn't happen before the beast from the abyss rose up and slew them. Therefore, the teaching of a pretribulation

rapture is false prophecy. When it fails to occur, those believing the lie will be offended, and begin betraying one another to the Beast.

Still don't believe it?

Look at these sign and wonder working Christians, they think they can appeal to their former relationship with Christ, that He not cast them into eternal fire on Judgment Day:

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)

"That day" = Judgment Day. They address Jesus affectionately as "lord lord" and appeal to "eternal security," once saved always saved. "We cast out demons and did miracles in your name! We are saved!"[1]

Then I will declare to them, 'I never knew you; depart from Me" (Mt. 7:23) "you cursed, into the everlasting fire prepared for the devil and his angels" (Matt. 25:41 NKJ)

They knew accepting the Mark of the Beast meant eternal damnation but they refused to have patience and keep the faith of Jesus:

9 Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand,

10 "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

11 "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus. (Rev. 14:9-12 NKJ)

How many of their fellow believers did they betray to the Beast during the Great Tribulation? No doubt many:

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the

number of their fellow servants and their brethren, who would be killed as they were, was completed.

(Rev. 6:9-11 NKJ)

Do not believe the false prophecy of pretribulation rapture, you will be just as upset and dismayed when it fails to occur, as the Thessalonians were. Rather you should mentally steel yourself for the worst now, lest you react wrongly when its time to be martyred for the faith. Its not a time for self defense, there will be no way to resist the inevitable. Rather, looking up to the author and finisher of your faith, let them have your head:

8 All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

9 If anyone has an ear, let him hear.

10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints. (Rev. 13:8-10 NKJ)

To paraphrase a line from the AMC's "The Walking Dead":

"If forced to eat a crap sandwich, its best not to nibble".

End Notes – Be Rapture Ready. Don't Be Caught Unaware.

[1]

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

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. 7:16-23 NKJ)

"In that Day" (Judgment Day) former Christian prophets exorcists and miracle workers protest being cast into everlasting fire for accepting the Mark of the Beast (Rev. 14:9-11). They imply they still know Jesus personally, affectionally calling Him "lord lord." Citing the doctrine of "Eternal Security" (Rom. 8:30; John 10:28-29; 3:16; Phil. 1:6. 2Tim. 2:13. 2Th. 3:3. 2Cor. 5:18-19) they point to powerful works done in Jesus' name as proof they were saved, and therefore cannot be cast into the fire.

Jesus replies "I never knew you," ['Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels' (Matt. 25:41

NKJ)] “you who practice lawlessness” (Mt. 7:23).

As Jesus NEVER knew them, none of the miracles were done by His Spirit and Power—in His name. The antichrists were deceived by “another Jesus”, “another spirit” (2Cor. 11:4) had disguised itself as Jesus, an antichrist spirit and him they received.

When a child of God asks for Holy Spirit, NEVER will he receive a serpent (Luke 11:11-13).

But when a child of the devil asks, God ignores the request (Lk. 8:12).

Then the working (1753 ἐνέργεια *energeia*) of Satan (spiritism) creates the delusion of a personal relationship with Christ and via “supporting” power signs and lying wonders the deluded believe the strong delusion they were saved.

Scripture is very clear, all who accept the Mark of the Beast were NEVER saved, their names were not in the book of life:

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (Rev. 13:8 NKJ)

The “mystery”(spiritism inspiring) lawlessness is the polar opposite of the “mystery of Godliness” (1Tim. 3:16. Gal. 5:22. Eph. 5:9) (Holy Spirit) inspiring **LAWFULNESS**, obedience to God’s word of Truth the Bible:

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. 4:6 NKJ)

The outward physical evidence Jesus Christ and His Holy Spirit is presently dwelling within is love of God’s truth the Bible, to obey it (Ac. 2:42. 1Jo. 3:8-10), not in signs and wonders (Ac. 2:43).

The antithesis to the mystery of lawlessness is the mystery of Godliness and the contrast is evident in these texts (2Thess. 2:9-17. 1John 2:3-24. 1Jn. 4:1-6. 1Tim. 4:1-3. Mt. 13:24-43, 47-50. Rev. 14:9-19. Lk. 8:12. 2Cor. 4:34; Rev. 18:2-4. 1Th. 3:5. 1Cor. 12:1-2. 2Pet. 2:10-22. Jude 1:8-13. Jer. 23:24-32. Isa. 8:16-22.).

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)

2 Thessalonians 2:1-3 Excludes the Pretribulation Rapture

The Pre-Wrath Rapture

The Katechon Restrainer of the Mystery of Lawlessness: Who is He?

The Sign of Jesus' Coming will be an Opening in the Heavens

Where Is The Judgment Of Fallen Angels?

The Coming False Christ and His Followers Revealed

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

written by Alfred Persson | March 3, 2019



*From the perspective of timeless eternal God (Is. 57:15. 2 Pet. 3:8) Simon was “born again” when he confessed Jesus “is the Christ the Son of the living God (Mt. 16:16; 10:32; Rom. 10:8-9). Those truths are the **keys of the kingdom.***

Jesus confirms this declaring Simon has been wonderfully “blessed” then likening him to the prophet Jonah who figuratively rose from the dead preaching divine revelation (Mt. 16:18-19; Eph. 2:5; Col. 3:1; Rom. 6:4; Jonah 2:1-3:2) Jesus often saw analogies to the prophet Jonah (Mt. 12:39-40; 16:4). Matthew draws attention to this choosing not to translate the Aramaic “Barjona” (ܒܪܝܘܢܐ), whereas John did when referring to Simon’s literal father (John 1:42 Σίμων ὁ υἱὸς Ἰωάννα).

Keys open doors (Jdg. 3:25; Is. 22:22; Lk. 11:52; Rv. 1:18; 3:7; 9:1; 20:1), Jesus is the door into the kingdom (Jo. 10:7-9; 14:6)—therefore the twin truths “Jesus is the Christ the Son of the living God” (Mt. 16:16) are the precise “keys of the kingdom”.

Jesus put into the future giving these keys to Peter (Mt. 16:19) because they didn't exist at that time. They would come into existence in the future as Jesus rose from the dead (1 Co. 15:21-22. 1 Pet. 3:21).

These keys are part of the channel of God's grace therefore receiving them is a function of becoming part of that channel of living water (life) to the world, flowing from Christ the *petra/lithos* (1 Cor. 10:4. 1 Pet. 2:2-7).

As Simon is the “Cephas” “first” (Mt. 10:2) of the “lively stones... of the royal priesthood” (1 Pt. 2:5) from whose bellies would flow the same spiritual drink of Christ (Jo. 7:38. 1 Co. 10:4), he prefigures them. Just as Peter received the keys when he became part of the channel of God's grace, so do all believers. The “binding and loosing” authority must be independent of these keys as they are not mentioned in connection with it in Matthew 18:18-18.

As promised, you have learned the precise knowledge opening the way into heaven and can easily lead family and friends into God's presence and eternal life. When they believe and confess publicly the LORD Jesus, He confesses them to His Father in heaven and they are saved (Mt. 10:32; Rom. 10:8-13).

Moreover, Matthew 16:16-19 illustrates salvation by grace alone, through faith alone (Eph. 2:5-8). Also Peter illustrates “eternal security”, his denying Christ thrice (Mt. 26:34, 69-75) didn't cause him to lose his salvation.

Paul alludes to Peter's example when teaching the eternal security of believers:

If we believe not, yet he abideth faithful: he cannot deny himself. (2 Tim. 2:13 KJV)

These amazing facts became known in Matthew 16:16-19 where our LORD revealed precisely how He would build His church one soul at a time upon that *petra* rock of unchanging life giving truth.

When the Roman Empire destroyed the nation of Israel, knowledge of the precise pivot word Jesus used to illustrate how He would build the church was lost. That unique Palestinian Hebrew and Aramaic Christ and His disciples spoke became unknown to the Greek speaking church. It wasn't long before their confusion about this context led to sectarian disputes cloaking the Matthew 16:18 event under reams of dispute and controversy about Peter and the Rock.

This writing restores the elegant message Jesus Christ our LORD—YHWH God the Eternal Son Second Person of the Holy Trinity, who was made flesh and walked among us and we beheld His Glory, full of grace and truth—gave to the Church.

ALL who call upon His Name He is the Christ the Son of the Living God as Peter did, believing in their heart and confessing Him publicly WILL BE SAVED (Rom. 10:9-13; Mt. 10:32).

The Aramaic Greek petros confirms this:

The Aramaic name Petros פֶּטְרוֹס is a homonym of Greek πέτρος when transliterated just like the Hebrew BATH (01324 1 פֶּטְרוֹס Ki 7:26, 38 & c.) and Aramaic BATH (01325 פֶּטְרוֹס 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).

Knowledge of this homonym was lost to the church when that unique Aramaic dialect Christ and His disciples spoke was destroyed with the Jewish nation by the Roman Empire. That has caused controversy over the meaning of Matthew 16:18.

This writing restores the original intent of our LORD when He expertly crafted this double entendre on PETROS which we today call a:

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.*

Early interpreters thought Peter's name PETROS was Greek only. They didn't know in the days of Jesus an Aramaic name " פֶּטְרוֹס Peter" when transliterated into Greek becomes πέτρος. Greek speaking Christians unfamiliar with Palestinian Aramaic naturally thought it was Greek "petros" meaning stone.

Proof the homonym exists:

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.

"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

Note the presumption its Greek, precisely what this writing rejects.

The Aramaic petros פֶּטְרוֹס is connected to the Hebrew פֶּטֶר PaTaR (Strong’s 06362) from which פֶּטֶר PeTeR (Strong’s 06363) meaning “first”, “firstborn” is derived. (cf. Oscar Cullmann, *PETER*, Westminster Press, Philadelphia 1953, p. 19.)

Its existence is certain. Petros פֶּטְרוֹס exists in Aramaic texts like the Peshitta (Ac. 1:13. 1 Pt. 1:1. 2 Pt. 1:1; Old Syriac Jn. 1:42), the Three Curetonian Epistles, Saint Ephraim’s Refutations and the Colophons.

The Palestinian version *Evangeliarium Hierosolymitanum* is “independent of other Syriac Versions”-(Chyrs C. Caragounis, *Peter And The Rock* (Walter de Gruyter, NY, 1990, p. 34). There Petros appears in Matthew 16:18: “thou art petros and on this kepha I shall build.” -Chyrs C. Caragounis (op. cit. pp. 34-37).

Many assume this Petros is transliterated Greek, but if this independent Palestinian version is closest to the Aramaic Christ and His disciples spoke (Agnes S. Lewis, Margaret D. Gibson, Friedrich Schulthess op. cit. pp. 38-39) then its the Aramaic Petros פֶּטְרוֹס homonym.

The 13th Century *Sefer Nitsahon* calls Peter “petar chamor”, “firstborn ass” making a pun on his Aramaic name PETROS.

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

“First Simon the one called Firstborn” (Compare Billerbeck op. cit.)

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 Kēfa’. 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 op. cit., p. 71)

Or, interprets an existing Aramaic name petros Simon already had adding to it the Greek petros “stone” meaning to begin the fulfillment of John 1:42 “You will be called Cephas.”

Let’s review the classic theory:

“From the beginning it was probably thought of as the Greek equivalent of the Aramaic כֶּפֶס=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 כֶּפֶס 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. They became proper nouns later.

In support, 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 the same epitithemi applies to both, the meaning of these nicknames are added to Simon, James and John. The nicknames denote something about them that is true.

So Petros in Matthew 16:18 is the Aramaic Petros proper noun to which Jesus is adding the Greek petros common noun meaning.

So this is where it gets complex. We are dealing with a homonym in Matthew 16:18 which in effect is BOTH a proper noun and a common noun.

THE connecting line from John 1:42 to Matthew 16:18, is not to Cephas as a proper name, its to petros as a kepha common noun which meaning Jesus added to the Aramaic proper name in His Janus Parallelism.

Let's walk through it:

The Aramaic petros is a proper name Simon had before he met Jesus (Mt. 4:18; Jo. 1:40).

When Jesus surnamed Simon petros in Mt. 16:18, he was adding the common noun petros meaning of "Cephas Stone."

Jesus crafted a Janus Parallelism using the homonym petros. It's the pivot word, looking back its the Aramaic proper name petros meaning "firstborn", looking forward it's the Greek common noun petros meaning "stone."

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.

To be clear, while BOTH are names today we must keep the historical progression to interpret correctly. It does not appear either the Aramaic kepha or the Greek petros were used as Proper Names in the Palestinian Aramaic and Greek Christ and His disciples spoke. Evidently the distribution of the NT Greek text is what established these as proper names later.

However, as the NT indicates Jesus and John used them as common nouns it really doesn't affect this exegesis if additional data proves they were common and proper nouns at that time. (cf. Chrys C. Caragounis, Peter and the Rock, (Walter de Gruyter, Berlin, New York, 1990) pp. 9-25.

When Christ spoke John 1:42 and Matthew 16:18, Simon already had the Aramaic כֶּפֶה which in Greek appears as petros .

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)

In Matthew 16:18 Jesus is using BOTH the Aramaic and Greek meanings, pivoting on the Aramaic proper name ܫܡܝܘܢ petros to say Simon is the "first" born of the gospel He is the Christ, the Son of the living God.

Then pivoting forward in Qal Wahomer lesser to greater analogy Christ points to the petros kepha who has now become a lesser version of the massive life giving petra rock that is Christ (1 Cor. 10:4), having drunk of the living water out of "the PeTeR" is flowing rivers of living water, revealing the "word of faith" Jesus is the Christ, the Son of the living God" which if anyone confess publicly, will save him (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 "kepha 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, the most ancient interpretation found in the early church fathers is "upon this specific point of faith that Jesus is the Christ the Son of the living God, Jesus built His church."

However, the Greek speaking Church had lost all knowledge of the Aramaic ܫܡܝܘܢ 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 ܫܡܝܘܢ petros "stone" in the NT they naturally assumed it was the Greek word for "stone".

Scholars who faithlessly reject this context as authentic are without excuse. Their theory a Petrine Party editor (too stupid to simply write PETROS twice or delete the demonstrative pronoun, yet smart enough to corrupt every available Bible version on earth) is absurd to say the

least. Ignoring all the contradiction to the theory is odd, perhaps malicious.

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

1) Matthew 16:16-19. πρῶτος Σίμων ὁ λεγόμενος Πέτρος (Matt. 10:2) First Simon the one called Peter Petros "firstborn". Hence first in all the apostolic lists (Mt. 10:2-4; Mk. 3:16-19; Lk. 9:13-16; Ac. 1:13 □□□□□ Peshitta)

2) The use of the petros in John (1:42);

3) The phenomena the usage of petros in Mark after the Matthew 16:18 event;

4) Paul's switch from Petros to Cephas in Galatians 2:9;

5) The clear dependency of the Romans 10:6-13 on the Matthew 16:16-19 context;

6) John's allusion to Matthew 16:16-19 building the church on the specific point of Jesus' identity in John 20:31);

7) The soundness of interpreting Matthew 16:18-19 precisely as our infallible teacher Jesus set up the Sermon on the mount illustration of the wise man building upon the unchanging petra truth of Christ's sayings so the forces of nature could not prevail against that house (Matthew 7:24-25);

8) Paul's allusion to Peter when teaching the eternal security of the believer.

9) The demonstrative feminine pronoun "this" has Jesus speaking TO Peter ABOUT "her" the female rock so he cannot be the antecedent.

10) The parallels between this event and 1 Peter 2:2-6.

11) The Aramaic "Barjona" was retained by Matthew to allude to the Jonah analogy Jesus was referring to which confirms Simon was born again at that time, preaching the divine revelation of God which gives life to the world.

More details:

1) πρῶτος Σίμων ὁ λεγόμενος Πέτρος (Matt. 10:2)

"First Simon the one called Firstborn" (Compare Billerbeck op. cit.)

4413 πρῶτος protos {pro'-tos}

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 and the only one to elicit a Makarism blessing from Jesus (Mt. 16:17 cf. Jo. 1:48-48; Mt. 14:33). 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). That also rules out Peter as "leader" of the group. Suggestions it means

“first among equals” seem desperate groping for a reason. The parsimonious reason Simon is first to be born again by the public confession of the Word of Faith and THAT is why Jesus declares him “blessed.”

2) “All NT passages using λίθος which are extant in the various Syriac sources, are uniformly rendered with ܠܝܬܘܢܐ , apart from ‘mill-stone’, which has a special term in Syriac, ܠܝܬܘܢܐ ܡܝܠܠܝܬܘܢܐ .”-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.

The precise wording necessary for the Janus Parallelism and Qal Wahomer is the best explanation why the other gospel writers leave it to Matthew to recount.

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. Hence Paul’s use of Cephas offers insight into what Paul was visualizing as he writes about Peter, from what he had fallen.

KJV Gal. 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

KJV Gal. 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

KJV Gal. 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

KJV Gal 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

KJV Gal. 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

KJV Gal. 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

5) Romans 10:6-13 is clearly dependent upon the Matthew 16:16-19 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 interpret Matthew 16:16-19 precisely as Jesus interpreted the wise man parable in Matthew 7:24-25 as these are "apple to apple" contexts sharing symbols in common: 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) "built his 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."

Although some interpret the Matthew 7:24-25 prophetically its Sermon on the mount teaching using classic two-way Genre (cf. Dt. 30:19) and is taken as such by Paul who reworked the material in Ephesians 6:10-16 thusly: "built his upon rock", "be strong in the Lord, and in the strength of His might"; "rain...floods...winds", "spiritual forces of wickedness in the heavenly places"; "it fell not", "extinguish all the

flaming missiles of the evil one"; "built...upon a petra", "stand firm".

Its consistent we interpret the symbols in Matthew 16:16-19 precisely as Jesus set up Matthew 7:24-25, He is our infallible Teaching Authority (Mt. 23:8).

8) Paul's allusion to Peter's denying Christ thrice (Mt. 26:34, 69-75; Jo. 21:15-17) requires Peter was saved before his denials (Mt. 16:17) to illustrate 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 the 1 Peter 2:2-6 on the Matthew 16:16-19 event. Peter is speaking to "newborn babes" who have "tasted" the living water of the Lord, and now are "lively stones." Its clear from the usage of the Aramaic kepha and the Greek lithos petros and the usage of lithos to refer to both Christ (the petra) and the church that in this regard they are all synonyms.

11) Just as Simon identified Jesus, so now Jesus identifies Simon, He is the Firstborn of the gospel of Christ. In full Makarism declares Simon son bar of Jonah, that is "after the order" of Jonah the prophet. Just as Christ saw analogy to His coming death to Jonah's time in the belly of a great fish (Mt. 12:40-41) so now he sees in Simon another analogy to Jonah. Just as he rose up from figurative hell being vomited out onto dry land, and then went and preached the divine revelation of God (which if any man will believe and confess would save him, cf. Jonah 2:1-3:10)—so also Simon is now the preaching the petra truth upon which all who believe can have life (John 20:31).

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 which ultimately trashes the context as inauthentic, is sufficient proof God is not speaking through it.

END NOTE

Everything I write is “copy left”. If citing, please be accurate. Attribution delineates what is not mine and subject to copyright law.

*SDS Abby Hoffman authored a book entitled **Steal This Book**.*

As a former radical turned “Jesus freak”, its among the few sentiments of his I still agree with.

Wanting to share with others is not stealing, its sharing. However, if you have any hesitation, don't worry—you have my permission to share with all you will.

In the name of Jesus Christ our LORD the Eternal Son of God made flesh, Second Person of the Holy Trinity, I pray you and yours have peace and prosper. Marantha:

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. 3:20-22 KJV)

Jesus Preached to the Dead

God's Plan for the Lost

Lazarus and the Rich Man: Can the Rich Man Repent and be Saved?

Preaching to the Dead (Postmortem Evangelism)

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

Satan's War against the Woman's Seed, the Child of the Daughter of Zion

written by Alfred Persson | March 3, 2019



*The **Woman's seed** refers first to Christ, then to the children of God.*

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gen. 3:15 KJV)

This verse is one of the most famous cruxes of Scripture. Interpreters fall into two categories: those who see in the decree a messianic import and those who see nothing of the kind.-Hamilton, V. P. (1990). The Book of Genesis, Chapters 1–17 (p. 197). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

Sound Bible interpretation insists “scripture interprets scripture” to know which side is God’s.

The prophecy telescopes from the Days of Noah the 1st century when Jesus was born, bruised in the heel by the crucifixion, then rose in resurrection to the end time when He will bruise Satan’s Seed the Antichrist in the head.

That is confirmed by the prophecy of the Daughter of Zion who appears first in heaven, gives birth on earth, then waits for deliverance at the return of Christ. “Seed” clearly refers directly to Christ and the Antichrist, then to the children of God or the Devil.

In the war of the seeds begins. Satan cast his Nephilim “fallen ones” down to earth to corrupt the human genome (Rev. 12:1-4; Gen. 6:1-4) hoping to prevent the incarnation of God the Son, in truly human flesh (John 1:14) that reflected the image of God uncorrupted (Gen. 1:26-27).

The flood ended that stage of warfare. Satan and some of his army escaped back into heaven where they forced to remain (Eph. 6:12) until

God removes what prevented their physical return to the earth out of the way (2 Thess. 2:6; Rev. 9:1).

But Satan tried to slay the child after it was born (Matt. 2:1-18), but only bruised it by the crucifixion.

In the End Time, when God lifts His restraint of spiritism so Satan and his angels again walk physically among men on earth (Rev. 16:13) as they did in the Days of Noah (Luke 17:26 cf. Matt. 24:29), Michael and his armies cast them out of heaven (Rev. 12:7-13) and they appear on earth claiming to be "Elohim" and Mankind's "Designers".

Christ then bruises Adonikam Satan's seed in the head, at Armageddon (Rev. 19:19-20),

Therefore, it is the testimony of scripture "seed" refers to first to "Christ" and "Antichrist", and also to the offspring of God or the Devil (Rev. 12:17; 1 John 3:10 cp. 1 John 2:18)

KJV Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of

their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

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

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Rev. 12:1-13:1 KJV)

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (1 Jn. 3:10 KJV)

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1 Jn. 2:18 KJV)

Predestination unto Salvation: Was Divine Election Conditional or Unconditional?

The Powerful Delusion: The Coming Tsunami of Spiritism

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

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

The Heavenly Angels God's Army in

Daniel 8:9-14

written by Alfred Persson | March 3, 2019



The Heavenly Angels God's heavenly army in Daniel 8:9-14

The heavenly angels are God's heavenly army called "hosts" in many Bibles (1 Ki. 22:19; Neh. 9:6; Ps. 103:21; 148:2; Lk. 2:13). The captains in this army are its "stars" (Judg. 5:20; Josh. 5:14; Dan. 8:11, 25; 10:13, 21; compare with humans who lead many to righteousness shine as the stars Dan. 12:3).

It grew as high as the heavenly army, made some of the army and some of the stars fall to the earth, and trampled them. (Dan. 8:10 CSB17)

As the anointed cherub (Ez. 28:14) Satan the "prince of Persia" is stronger than heavenly angel, both Gabriel and Michael combined (Dan. 10:13, 20; Jude 1:9) could hardly get past him. He gives his power and authority to the Antichrist little horn (Dan. 8:24; 11:36-37; Rev. 13:4), who then appears invincible to men and will successfully engage "some of the army and some of the stars", if separated from the main force (Rev. 12:7-9).

How is that possible?

I propose its part of the strong delusion God sends (2 Th. 2:7-12), to harden the hearts of the Beast and his followers they can resist God and live, just as God permitted Pharaoh some success (Ex. 7:11-12, 22-23) to harden his heart (Ex. 4:2; 7:3) and make God's power known by them (Ex.

[9:16; Rom. 9:22](#)).

The unrestrained “energia of Satan” is precisely what God sent to deceive the little horn Man of Lawlessness and his followers they could resist God and win (2 Th. 2:7-12). [The devil deceives them (Rev. 20:8), he isn’t deceived. He’s well aware even if the forces of evil stand hand to hand Almighty God will consume them (Pr. 16:5; Is. 34:4-5; Rev. 6:13-14) but that is for another post.]

We should start at the beginning.

Daniel’s prophecy (Dan. 8:9-14) has fulfillment in Antiochus (see other commentaries for that) and Antichrist, only the latter discussed here.

Daniel was confused by this prophecy (Dan. 8:27). That is odd because God the Holy Spirit gave him special understanding into enigma (Dan. 2:47; 4:8-9; 5:11-12). From Gabriel’s words we can infer the dual fulfillment was the cause of Daniel’s confusion (Dan. 8:15, 17), but his additional interpretation (Dan. 12:8-9) failed to end it. That follows if the words Daniel heard no longer fit the definitions he knew, their reference to entities in the end time had changed their meaning (Dan. 12:8-9), only those living in the End Time would understand.

Although Gabriel gives both fulfillments, we shall focus on Dan. 8:23 “when the rebels have reached the full measure of sin” (Dan. 8:23-26) because that phraseology telescopes it to the end time of the Antichrist (Dan. 8:17, 19).

[The heavenly hosts are God’s heavenly army, the stars captains among them](#)

9 From one of them a little horn emerged and grew extensively toward the south and the east and toward the beautiful land.

10 It grew as high as the heavenly army, made some of the army and some of the stars fall to the earth, and trampled them. (Dan. 8:9-10 CSB17)

The Assyrian Antichrist emerged from the Grecian portion of the old Roman Empire (Dan. 8:7), and the Dragon “god of forces” (Dan. 11:38; Rev. 13:4) the anointed cherub (Ezek. 28:14)—stronger than Michael the Archangel (Dan. 10:13; Jude 1:9), deceives him he is greater in power than God’s heavenly army.

Nephilim “fallen angel” technology with the energia of Satan (2 Thess. 2:9) permits the Antichrist defeat some of the angels of God’s heavenly army, even some of the Captains (stars) among them:

[This hardens the hearts of all not found in the Lamb’s book of life, just as God permitted Pharaoh small success strengthening the delusion he could resist God and live (Ex. 7:11-12, 22; Rom. 9:21-22)]

The angel’s interpretation confirms:

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. (Dan. 8:24 KJV)

“Destroy wonderfully (06381 פלא־פלא־פלא־פלא pala’)”, in parody to how God destroys (Gen. 18:14; Ex. 3:20; 34:10 &c.); “not by his own power” but by the *energeia* of Satan (2 Th. 2:9):

In the end they issue in the “little horn” figure (v. 9) already seen in ch. 7—the final anti-Messiah who will arise when the sins of the “four kingdoms” have reached their full measure (v. 23), and about whom we now hear much more. He is of bold countenance (he looks hard or insolent) and devious (v. 23), destructive (v. 24) and arrogant, even to the point of rising up against the Prince of princes (v. 25)—making a blasphemous attack on God himself. **Here is a god challenging the true God, as kings characteristically do in the OT, with no awareness of this God’s true nature.** This latter passage is difficult both because of uncertainties in the Hebrew and because of the mixture of metaphor and more straightforward language that it contains. At one level it again concerns arrogant action against heaven, the “host of heaven” being a phrase often used of the heavenly army of angels (e.g., 1 Kgs 22:19–20) or simply of the sun, moon, and stars (e.g., Isa 34:4). The anti-Messiah is someone of great ambition, reaching for the stars and throwing them down (cf. Isa 14:13–14), confronting the prince of the host (God himself? one of his angels?) in doing so. At another level, however, the passage seems to concern physical warfare on earth—the battle results in real consequences for Jerusalem. **The spiritual and physical realms are linked in warfare in Daniel as elsewhere in the Bible (e.g., Josh 5:14; Dan 10:20; 11:1; 12:1; Eph 6:10–20)—what happens in one realm affects the other.** It is perhaps not surprising to find such a reality reflected in 8:10–14 as well—but it does make interpretation of the passage difficult.—Provan, I. (2003). Daniel. In J. D. G. Dunn & J. W. Rogerson (Eds.), *Eerdmans Commentary on the Bible* (pp. 672–673). Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company.

“He shall destroy the mighty and the holy people.” Believers are “the holy people”, “the mighty” are their angelic protectors (Heb. 1:7, 14; 1 Cor. 11:10), when the power of the Holy People is destroyed, the elect angels yoked to them is also.

It acted arrogantly even against the Prince of the heavenly army; it revoked his regular sacrifice and overthrew the place of his sanctuary. (Dan. 8:11 CSB17)

As noted earlier, the double entendre in “the daily” and “the sanctuary” likely caused Daniel’s inability to understand the vision (Dan. 8:27), the vision of end time events just didn’t match the words Gabriel spoke

(Dan. 12:8-9).

The Antiochus fulfillment involved the literal Temple and sacrifices, but in the Antichrist fulfillment the Church is the Temple of God (2 Th. 2:3-4; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:19-21).

The Daily taken away is their daily sacrifice to God in Christ:

In the End Time the church is the dwelling of God, "a holy priesthood that offers up "spiritual sacrifices" (πνευματικὰς θυσίας) acceptable to God" (1 Pet. 2:5). In Hebrews we are admonished to "offer (399 ἀναφέρω anaphero) sacrifice (2378 θυσία thusia)" and that word is used in the Greek Septuagint to offer (399 ἀναφέρω anaphero) the whole burnt offering that in Hebrew is the "daily" (08548 תמיד tamid) 1 Ch. 16:40; 23:31; 2 Ch. 2:3; 24:14.

When the Man of Sin is revealed he comes as the false Christ, and the apostate church received him. Therefore, ending the Daily Sacrifice is a mutual apostasy (Dan. 12:11 "taken away" 05493 צוּר cuwr, "to turn aside, depart). He demanded, they, enthusiastically complied.

The Sanctuary the church is cast down, TARES have overrun its outer courtyard (Rev. 11:1-2).

In the rebellion, the army was given up, together with the regular sacrifice. The horn threw truth to the ground and was successful in what it did. (Dan. 8:12 CSB17)

"The army" consists of "some of God's army and some of the Stars among them" (Dan. 8:10) as well as the Church militant, God's army of born again believers symbolized by the 144,000 in military census (Rev. 7:4-8; Ex. 6:26; 7:4; 12:51). [The great crowd were saved through their faithful witness. As God is no respecter of persons (Rom. 2:11), these saved in the End Time, including those who missed the rapture but are gathered up to Christ by angels (Mt. 24:31; Mk. 13:27; Rev. 16:15) receive the same blessings as He freely gives the Church (Rev. 7:9-17). The first will be last (Mt. 20:1-16). Please excuse the tangent.]

The power of the holy people is completely destroyed (Dan. 12:7; 9:27), God permits the Great Tribulation martyrdom (Rev. 13:7; 14:8-13; Dan. 7:21; 8:24; 12:7, 11) .

Truth is cast down, replaced with the strong delusion "ancient alien theory" is correct, and that God is an Extraterrestrial. He is purged from revisionist history in an attempt to change times and laws (Dan. 7:25). All concepts of God are cast down (Dan. 11:36-37), the Antichrist opposed them all exalting himself (2 Th. 2:3-4) as an Extraterrestrial whose alliance with the Dragon renders him invincible. This is the **blasphemy of God's Name** and all who dwell with Him, calling them an inferior extraterrestrial race (Rev. 13:6)

3 Then I heard a holy one speaking, and another holy one said to the speaker, "How long will the events of this vision last—the regular sacrifice, the rebellion that makes desolate, and the giving over of the sanctuary and of the army to be trampled?"

14 He said to me, "For 2,300 evenings and mornings; then the sanctuary will be restored. (Dan. 8:13-14 CSB17)

"Then shall the sanctuary will be restored (06663 טְסָדָק tsadaq)" literally rendered is "then shall the sanctuary (=church) be justified", that is "the holy people be made right."

So when precisely do we see the Church's faith in God justified, them made right for believing in His Name?

That happens in the book of Revelation, about 2, 300 days after the start of the end time week. The church is vindicated, God's judgments are manifested and they stand before Him on a sea of glass in heaven, singing the songs of Moses and the Lamb:

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (Rev 15:2-4) KJV

Do the Little Horns in Daniel refer to Antichrist or Antiochus?

The Little Horn in Daniel with the Big Mouth

Is the Wing of Abominations in Daniel 9:27 a UF0?

Words are closed up and sealed

The Antichrist: His Names Titles and Descriptions

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Where Is The Judgment Of Fallen Angels?

Do Ancient Aliens Appear in the Bible?

The Coming False Christ and His Followers Revealed

Satan's Rebellion Against God:

How could Satan hope to win?

written by Alfred Persson | March 3, 2019



God vs Devil is no contest. God is infinite Almighty in power, Satan finite limited in power.

So how could he hope to successfully rebel against God? If he couldn't depend on his strength, then he must have depended on his "wiles", his "craftiness." What was his strategy? His plan?

The answer to that is found in Job 1:6-11. God's heavenly court convenes and Satan appears among them. He claims God is wrong about Job, that he serves God for a selfish motive:

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

8 Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

9 So Satan answered the LORD and said, "Does Job fear God for nothing?

10 "Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11 "But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" (Job 1:6-11 NKJ)

If Satan was right about Job, then God was wrong. If God was wrong, then

He is not God (Ex. 15:11. 1 Sam. 2:2. Dt. 32:4. Is. 57:15). If God is NOT God, He must disqualify Himself as God and permit everyone be "their own god" and decide right and wrong for themselves.

Satan counted on God's impeccable character. If God failed to meet His own standard for being God, He would be consistent and disqualify Himself. Then Satan and his angels could do anything anywhere they wanted in the universe.

But how could Satan believe God made a mistake? That's quite a leap, did something in God give him that idea? No, it was something in Satan that deceived him. He searched his own motives for serving God and discovered evil. The prophet Ezekiel reveals this in his book:

13 You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created.

14 "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones.

15 **You were perfect in your ways from the day you were created, Till iniquity (05766 □□□□ `evel) was found in you. (Eze 28:13-15) NKJ**

Satan wasn't alone making this mistake. A third of heaven's angels agreed with him (Rev. 12:4). Just as thieves project onto everyone else that they are thieves also, so they projected their evil onto others, including Job.

Once he saw evil in himself, "confirmation bias" would cause him to see the same evil in everyone else. [1]The same "confirmation bias" would deceive a third of heaven's angels he was right and come under his power (Rev. 12:4).

What is "confirmation bias"? It is best illustrated by a demonstration. Do this. Locate everything surrounding you that is "blue", try hard to remember what they are. Then close your eyes, and recall everything that was colored "red". Unless you have a photographic memory, its likely you didn't remember everything colored red, or any other color. That's because you weren't looking for it. You were looking for "blue" and anything not "blue" faded from view. That is "confirmation bias", you only see what you look for.

When Satan looked for selfishness in others, that's all he saw. He didn't see anyone who wasn't selfish. A third of heaven's angels discovered the same evil in themselves and were convinced it was true of everyone. Including Job.

Satan and his angels bet everything they were right, and they lost. Why wasn't Satan and his angels cast into the Lake of Fire then? Because there remained another aspect of Satan's argument that had yet to be

proved.

Implicit in God's decision to create free willed creatures to live with Him in unselfish love forever, is that unselfish love be perfect, without any defect. So true love must exist, or God did make a mistake. Job's test didn't settle the issue before the heavenly court. Although he proved himself as God described, he didn't prove true love of such perfection could exist in a man.

Only the man Jesus Christ proved this perfect true love actually exists, and He did it beyond any reasonable doubt. Consider what He did:

*5 Let this mind be in you which was also in Christ Jesus,
6 who, being in the form of God, did not consider it robbery to be equal with God,
7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.
8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
(Phil. 2:5-8 NKJ)*

Jesus appeared to the angels in heaven in "the form of God" because He is "God the Word" creator of all things with God the Father and God the Holy Spirit (John 1:1-3. Genesis 1:1. Matthew 28:19). So Jesus had everything. He gave it all up, "made Himself of no reputation" adding to His infinite Nature the finite nature of man via the virgin birth.

This is a greater sacrifice than a King leaving his throne to live with the poor. He had everything as God, and nothing as a man. To make it worse, He humbled Himself even further, doing what the prophecies predicted He would. He was whipped without mercy till His skin was ripped off His body in strips, "His visage was marred more than any man (Isa. 52:14 NKJ)." Then nailed to a cross to die in the blistering sun.

He did all that because of His true love for God the Father, to permit He prove His true love for humanity, sacrificing His only begotten Son that they might live (John 3:16).

Therefore, beyond any reasonable doubt Jesus' incarnation proves true love exists. God's True love for man, the Man Jesus' true love for God. And it will exist in all who follow Jesus in the regeneration (Mt. 19:28), conformed to the image of His Son the firstborn of many brethren (Rom. 8:29).

The incarnation of Jesus the Eternal Son of God so contradicted Satan's argument, even to this day evil spirits cannot confess Jesus Christ came in the flesh:

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)

How to test the spirits

END NOTES:

[1]

5 For He has not put the world to come, of which we speak, in subjection to angels.

6 But one testified in a certain place, saying: "What is man that You are mindful of him, Or the son of man that You take care of him?"

7 You have made him a little (1024 βραχύς brachus) lower (1642 ἐλαττώω elattoo) than the angels; You have crowned him with glory and honor, And set him over the works of Your hands.

8 You have put all things in subjection under his feet." For in that He put all in subjection under him, He left nothing that is not put under him. But now we do not yet see all things put under him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. (Heb. 2:5-10 NKJ)

Man is made "lower" (1642 ἐλαττώω elattoo) or "inferior" "less than" the angels", this refers to his status, not nature or intellect. Otherwise, the Incarnate Christ would be lower IQ than the angels He rules over (Heb. 2:9), an impossible situation. Rather from the context of His "subjection" we see it refers to status only, for a "little" (1024 βραχύς brachus) time, Christ had less glory and honor than the inhabitants of heaven.

Therefore, as Satan (a cherub) and angels aren't "smarter" than humans, they would be deceived by "confirmation bias" just as humans are today. The advanced technology fallen angels will display in the end time is a consequence of their being created sooner (Job 38:7) and not needing to relearn every new generation. Nor was their scientific knowledge destroyed by war and natural calamity as has happened in human history. Moreover, as co-conspirators with Satan's fallen Ones the Nephilim the strategy of seducing the "sons of God" with beautiful human women evidently originated with man, not Satan. That is required by God blaming man for the offense (Gen. 6:1-3, 5).

Satan's War against the Woman's Seed, the Child of the Daughter of Zion

The War Between God and Satan: The Seven Bowls

Angels are cast out of Heaven Twice?

When Is The Judgment Of Fallen Angels?

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

Three Unclean Spirits Like Frogs: The Big Lie God is an ET

written by Alfred Persson | March 3, 2019



13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon. (Rev. 16:13-16 KJV)

Demon spirits fly out of the mouths of the evil trinity deceiving the

earth they can fight God at Armageddon and win. So, it seems likely the “frog imagery” suggests the demon inspired “BIG LIE” prophecy is “unclean, boasting, noisy, offensive, empty, croaking flattery, deceptive hollow or meaningless noise”.

The Strong Delusion that will deceive the entire world to gather at Armageddon against YHWH is a version of “Ancient Alien theory” and “Scientific Atheism” taught by UFO contactees and cults. “Flying frogs” that are demons = UFO Extraterrestrials that are Satan’s Nephilim “Fallen Ones” (Gen. 6:4). The demonic propaganda out of the mouths of the Dragon, Beast and False Prophet (Rev. 16:13-14, 16) is that YHWH God is also an Extraterrestrial and if the Dragon and mankind join forces they can defeat YHWH at Armageddon.

In other words, if John were seeing a past event, then we would look to the past to interpret the “like frogs” imagery. But he is not, he is reporting an event that will occur in the End Time when belief in “frog like aliens” is well accepted. Satan has conditioned mankind to accept the idea of Extraterrestrial races.

In Him All Things Hold Together: The TELEIOS MEROS Multiverse

Ancient Aliens or Angels? Even the Elect might be deceived

Nephilim Fallen Angels and the Sons of God

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The Asymmetric Janus Parallelism in Daniel 11:35

written by Alfred Persson | March 3, 2019



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The Asymmetric Janus Parallelism in Daniel 11:35

Since the time of Jerome, some Christian interpreters have seen an “antichrist” figure in vv. 36–45 (cf. Lucas, 292). The interpretation is based on Daniel’s description of the “little horn” (7:8), “another horn” (8:9), and “the ruler who will come” (9:26) in his previous visions, as well as NT teaching concerning “the man of lawlessness” (2 Th 2:3–12), the “antichrist” (1 Jn 2:18), and the “beast” (Rev 11–20; cf. Miller, 306)...

The chief problem in assigning an eschatological meaning to the passage is that, unlike the earlier portion of the chapter (e.g., vv. 2, 7, 20–21), there is no clear grammatical marker or transitional language indicating a shift of subject between v. 35 and v. 36.-Hill, A. E. (2008). Daniel. In T. Longman III & D. E. Garland (Eds.), The Expositor’s Bible Commentary: Daniel–Malachi (Revised Edition) (Vol. 8, p. 199). Grand Rapids, MI: Zondervan.

Scholars have overlooked the grammatical marker indicating Daniel is telescoping the “purging event” to both Antiochus and Antichrist, using a double entendre classified as a “Janus Parallelism”:

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. Parallelism. In (D. N. Freedman, Ed.)The Anchor Yale Bible*

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end (07093 □□□): because it is yet for a time appointed (04150 □□□□□□). (Dan. 11:35) KJV

Daniel uses "Time of the end" (07093 □□□) two ways, to the end time (Dan. 8:17, 19; 11:35, 40; 12:4, 9) and to end of a specific time (Dan. 11:27; 12:6, 13). Had Daniel wanted to speak only of the purging under Antiochus he could have ended the text there.

Instead, the final phrase pushes this "time of the end" forward "because it is yet for a time appointed". That indicates the double entendre, the dual application to Antiochus and Antichrist in a "telescoped" prophecy having elements fulfilled in both (Dan. 7:6-27; 8:8-26). [Dan. 7:23-25 is an end time "leopard" Grecian version of the Roman Empire (Rev. 13:2).]

This is collaborated when the end time (07093 □□□) in Daniel 11:40; 12:4 applies to the end, and in Daniel 12:7 the " time appointed (04150 □□□□□□) " is expressly put at midweek "time (04150), times (04150), and a half". Then in Daniel 12:9 the interpreting angel says these words are sealed "till the time of the end" (7093) and then in Daniel 12:13 we again see the dual application of "time of the end" (7093), to Daniel and then the end time:

But go thou thy way till the end (07093) be: for thou shalt rest, and stand in thy lot at the end (07093) of the days. (Dan. 12:13) KJV

This conclusion is not contradicted by the similar phraseology in Daniel 11:27, for that locates an end to this time of prosperity by deceit in the appointed time during the reign of these kings (Dan. 11:29). Clearly, it is not a double entendre, therefore irrelevant and immaterial to a Janus Parallelism:

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end (07093 □□□) shall be at the time appointed (04150 .(□□□□□□

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed (04150 □□□□□□) he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (Dan. 11:27-30) KJV

The 666 Janus Parallelism: 666 Meaning Decoded

Jesus' Janus Parallelism on PETROS in Matthew 16:18

Riddle of Armageddon Meaning Solved: Solution Hiding in Plain Sight

Words are closed up and sealed

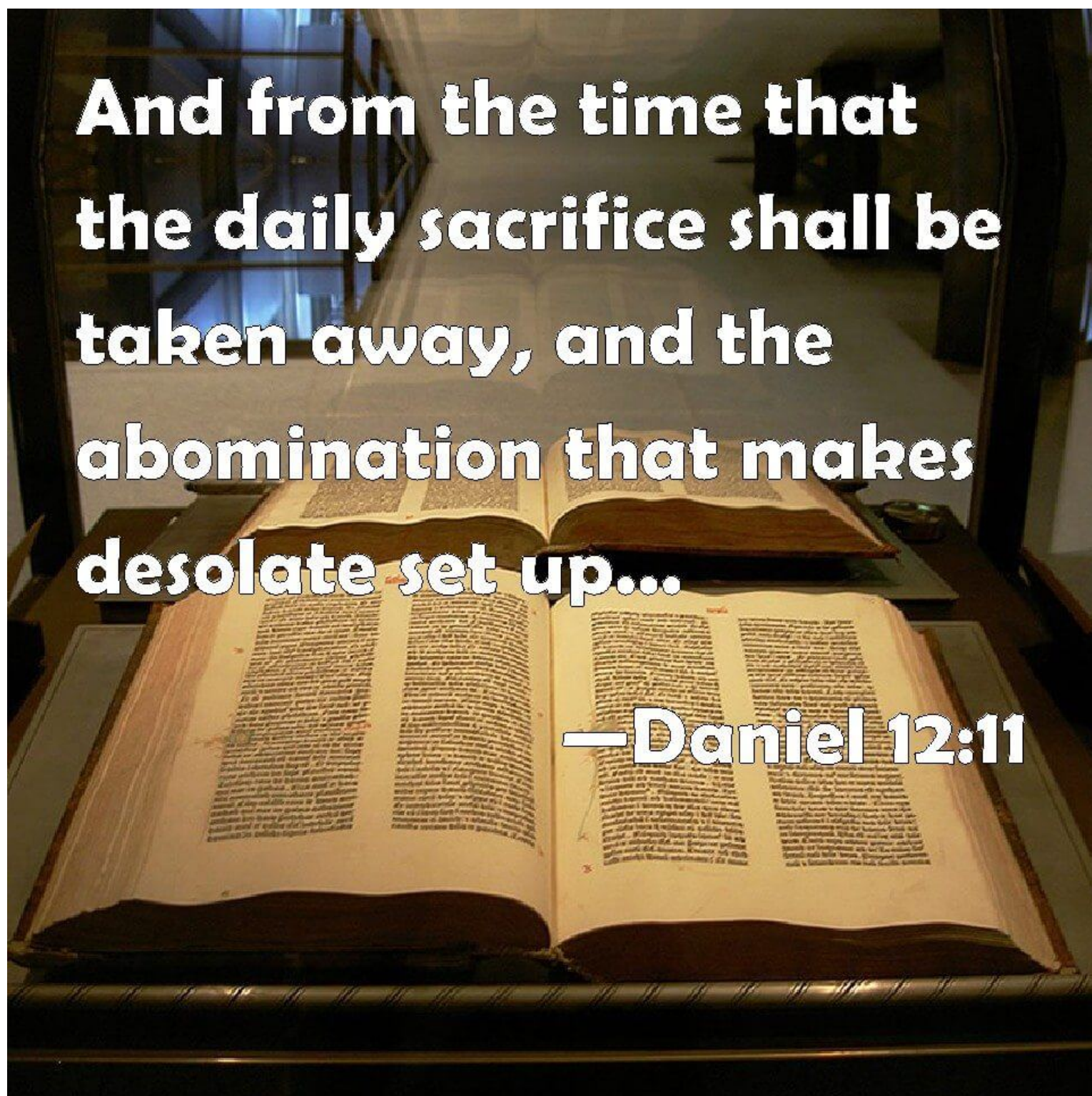
What did the apostle John reveal when he said: "It is the last hour"?

Where Is The Judgment Of Fallen Angels?

The Coming False Christ and His Followers Revealed

The Daily Sacrifice shall be taken away: Daniel 12:11

written by Alfred Persson | March 3, 2019



*The End-Time clock begins at the start of the seven year "week", when the **Daily Sacrifice is taken away** by the Church's apostasy receiving the Man of Sin as "the Christ" (2 Thess. 2:3-4), and not in the middle of Daniel's 70th week as some suggest. That is clear from the 1290 and 1335 days, these are different points on the same time line that must include the 1260 days when the Beast rises up breaking covenants scattering the*

power of the holy people (Dan. 12:7; 9:27).

Some object confusing the “sacrifice (02077 זֶבַח zebach) and the oblation (04503 מִנְחָה minchah) in Daniel 9:27 with the “daily (08548 תָּמִיד tamiyd)” in Daniel 12:11. The “Daily sacrifice” ended with the apostasy of the Church at the beginning of the week, when it received the false Christ.

The “Man of Sin” appears to a “fallen away church” as a false Christ condoner of sin, at midway he morphs into the Beast Son of Destruction Antichrist (Dan. 7:25; 9:27; 12:7) ending all “sacrifice and oblation” worldwide (2 Th. 2:3-4; Rev. 11:7; 13:5).

Is it hermeneutically sound we interpret “the daily [sacrifice]” as figurative of Christians taking up the cross daily and serving Christ?

Yes, that is 100% consistent with the NT applying Temple language to the church (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:19-21). Peter identifies the church as a spiritual house “a holy priesthood, to offer up “spiritual sacrifices” (πνευματικὰς θυσίας) acceptable to God” (1 Pet. 2:5). In Hebrews we are admonished to “offer (399 ἀναφέρω anaphero) sacrifice (2378 θυσία thusia)” and that word is used in the Greek Septuagint to offer (399 ἀναφέρω anaphero) the whole burnt offering that in Hebrew is the “daily” (08548 תָּמִיד tamiyd) 1 Ch. 16:40; 23:31; 2 Ch. 2:3; 24:14.

Our sacrifice of praise is to be offered “continually” (1275 διαπαντός) to God. In Hebrews 13:1-17 the ethical exhortations being an expansion of the acceptable duties priests offer God daily (Heb. 12:28 λατρεύωμεν εὐαρέστως τῷ θεῷ).

Christ is our perpetual sacrifice for sin (Heb. 10:11-18), it follows “that the daily sacrifice “shall be taken away” (05493 כּוּר cuwr; 868 ἀφίστημι) is taken away by the church’s apostasy when it receives the false Christ man of sin, which occurs at the commencement of the seven years.

Not taking up the cross daily for Christ, doing service to the false Christ, is the apostasy that removes the daily sacrifice of praise and offerings to God and that marks the beginning of the end time week as does the arrival of Moses and Elijah to prophesy in Jerusalem (Rev. 11:3-7)

Some object its unhistorical NT usage define OT meaning, but that is not pertinent to prophecy whose words are sealed (Dan. 12:9) until the generation it was written for had arrived (1 Pt. 1:12). Confirming this, the angel said the righteous and wise would understand in the end time (Dan. 12:10). However, righteous and wise Daniel (Dan. 1:17; 4:9-10, 18; 5:10-12, 14-16) could not understand because he was not in the end time when the unsealed meaning of the words would be known.

This radically affects classic pre/mid/post tribulation discussion, and

how long the Great Tribulation will be (45 days), for more on this:

The Pre-Wrath Rapture of the Church

2 Thessalonians 2:1-3 Excludes the Pretribulation Rapture

An Explanation of Daniel's Days 1260, 1290, 1335, 2300

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?

The Coming False Christ and His Followers Revealed

Revelation 12:6b The woman fled into the wilderness

written by Alfred Persson | March 3, 2019



The "woman fled into the wilderness" which in apocalyptic language doesn't necessarily require spatial movement at all. The interpretive key to this symbolism is found in John's many allusions to the time of Exodus.

"The wilderness" is the place of God's special communion as seen by His Tabernacle and altar in the wilderness at Gibeon (1 Chr. 21:29; 2 Chr. 1:3). God first met Moses in the wilderness of Horeb (Ex. 3:1-4) and the children of Israel in the wilderness of Sinai (Ex. 19:1-20). The connection to the wilderness as a place of refuge is confirmed by the appearance of Moses and Elijah in Jerusalem (Rev. 11:3), the latter fled to the wilderness from Jezebel (1 Ki. 19:4). Moreover, John the Baptist who came in the power and spirit of Elijah (Lk. 1:17) preached in the wilderness and baptized Jesus there (Mk. 1:3-11) who also immediately goes into the wilderness (Mk. 1:12).

John's description of the wilderness as a "place prepared of God" and where Zion is fed and nourished (Rev. 12:6, 14) confirms this. Two wings of the great eagle also symbolize God's protection and care (Mal. 4:2; Ps. 17:8; 63:7).

Hence the symbolism of the church in the Sanctuary of God surrounded by the TARES (Rev. 11:1-2) cast out into the outer courtyard shows her protection to be in the midst of the Harlot Babylon. When the Beast rises up at 1260 days slaying God's two prophets (Rev. 11:7) Babylon will be destroyed sometime after, therefore God's people are called 'out of her' as the protection she afforded them has ended (Rev. 18:4; Dan. 7:25; 12:7).

Daughter Zion the church required this special nourishment and protection by God because her Great Tribulation is about to begin for refusing the Mark of the Beast when the Man of Sin morphs into the Beast son of destruction in the middle of the seven year end time "week" (2 Th. 2:3-4; Dan. 7:25; 9:27; 12:7).

She was nourished by the preaching of God's two candlesticks whose inexhaustible supply of Holy Spirit oil caused God's light to shine ever so brightly (Zech. 4:11-14). These are Moses and Elijah. Satan failed to prevent Moses resurrection (Jude 1:9; Mk. 9:4-5) so he could accomplish this ministry. Some take the observation "it is destined to men once to die" (Heb. 9:27) as if it were an inviolate rule preventing Moses from appearing. But they forget all the OT saints raised from the dead, died again contradicting their rule (1 Ki. 17:22; 2 Ki. 13:21; Mark 5:41; John 12:17; Ac. 9:40) for they will live again in the resurrection.

During the church's time in Babylon the Dragon spews out a river of spiritism which the earth (=people Rev. 13:11) greedily drank up (Rev. 12:15-16) causing the Harlot to reel in drunkenness falling prostrate to every unclean spirit and hated bird. Demons happily made their home in her (Rev. 18:2). Thankfully their hidden presence was revealed by the Shekina Glory of God whose light shone revealing all hidden in darkness, as symbolized by the angel coming down from heaven (Rev. 18:1).

To Recap:

The woman is protected from Satan's intent to destroy her for 1260 days, which is the same time the church is in the Sanctuary of God surrounded by TARES that were cast into the outer darkness (Rev. 11:1). Measuring the temple and the altar (where God speaks) and them worshiping therein indicates divine protection from error for 42 months or 1260 days (Rev. 11:2). These get to feed on the teaching of Moses and Elijah who for 1260 days preach in Jerusalem (Rev. 11:3) and are the two candlesticks before the LORD lit by supply of Holy Spirit oil shining the truth of God into the world. These two prophets are slain by the Beast who rose at mid week (Dan. 7:25; 9:27; 12:7). Sometime after the North destroys rebuilt Babylon burning her with fire, and the ten horns ruling with the Beast deem the Harlot Babylon needless competition against the New World

Order of the Beast who opposes all prior concepts of God exalting himself above them all (Rev. 17:15-18; 2 Th. 2:3-4; Dan. 7:8, 10; 8:12; 11:36). So the 1260 days of protection ends just before the great city Babylon is destroyed and the Harlot with her, God calls out His people (Rev. 18:4) lest they suffer with her. Now the Church's political power is scattered (Dan. 7:25; 12:7) and the great tribulation martyrdom of the church begins for refusing his mark (Dan. 7:21; Rev. 14:12). That persecution lasts 75 days as the gathering to Christ begins 1335 days after the two prophets began speaking (Dan. 12:12).

Confirming the church is protected for a time by Babylon the Harlot from the face of the Serpent, although to be sure the TARES in the outer courtyard would hurl insults to those who refuse to follow them in their apostasy. The Dragon spews out a river of spiritism hoping to carry away the church into idolatry but dwellers of the earth (Rev. 11:10; 13:8; 14:6) from whence rose the false prophet (Rev. 13:11) greedily drank up the energia of Satan causing their strong delusion (2 Th. 2:9-12).

This is why Daughter Zion isn't heard from again, she was raptured 1335 days after the beginning of the ministry of God's two witnesses. The Man of Sin required 30 days to completely set up his Mark at 1290 days, so for the next 45 days the church is nearly extinguished by martyrdom, the few who endure to the end of this period are saved, not a hair on their head lost (implying they will be changed at a twinkling of an eye 1 Cor. 15:52) at 1335 days (Dan. 12:11-12).

The Third Temple: Does scripture anticipate a future Jewish Temple?

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

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

The Antichrist: His Names Titles and Descriptions

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