

Britain and America in Prophecy: A Scriptural Analysis

written by Alfred Persson | November 24, 2024



Britain and America in Prophecy: A Scriptural Analysis

Introduction

The passage in Revelation 13:11 introduces a beast rising from the earth with “two horns like a lamb but speaking like a dragon.” This symbolic imagery, when read alongside the interpretive framework provided by Daniel 8:3-20, raises compelling possibilities for identifying modern dual-world powers, particularly Britain and the United States, in prophetic literature. By examining key scriptural passages, historical developments, and theological arguments, this analysis explores the plausibility of associating Britain and America with the “two-horned beast” in Revelation.

1. The Two-Horned Beast of Revelation 13:11

Textual Observation

- “Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.” (Revelation 13:11, NKJV)

The description presents this beast as:

- Rising from the earth, suggesting a natural, established origin.
- Possessing two horns, akin to a lamb or ram.
- Speaking like a dragon, implying deceptive, satanic authority (cf. Revelation 12:9).

Linguistic Insights

The Greek term for lamb, ἀρνίον (*arnion*), is often rendered “lamb” in the New Testament. However, as the Louw-Nida Lexicon and idiomatic translations suggest, the term can denote any sheep-like animal, including a ram. This nuance links the imagery in Revelation 13:11 to Daniel 8:3’s “ram with two horns,” encouraging a comparison of the two passages.

2. The Two-Horned Ram in Daniel 8

Textual Reference

- “Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher one came up last.” (Daniel 8:3, NKJV)

Interpretation

The angel Gabriel provides the interpretation:

- *“The ram which you saw, having the two horns—they are the kings of Media and Persia.”* (Daniel 8:20, NKJV)

This ram symbolizes a dual-world power, the Medo-Persian empire, with one kingdom (Persia) surpassing the other in strength and prominence over time.

Key Parallels

- Duality of Power:** Two horns signify the alliance between two distinct nations or entities.
- Asymmetry in Strength:** One power becomes more dominant, as Persia did over Media. This parallels the U.S. surpassing Britain in global influence after World War II.
- Britain and America as the Two-Horned Beast**

Historical Context

- The Anglo-American Alliance:**
 - Britain and the United States share a “special relationship” built on common language, culture, and values. This relationship became prominent after the decline of the British Empire, which ceded global leadership to the U.S.
- Restoration of Israel:**
 - Both nations were instrumental in the establishment of modern Israel (1948), fulfilling significant prophetic expectations (cf. Isaiah 66:8; Ezekiel 36:24).
- Global Influence:**
 - Together, these nations have shaped world events through their military, economic, and cultural dominance, fitting the description of a global “beast” (Revelation 13:12).

4. Two Horns and Prophetic Symbolism

- Dual Leadership:**
 - Like the Medo-Persian alliance, Britain and America form a dual power bloc with distinct identities but shared goals.
 - The two horns signify cooperative governance in the global arena.
- Horns as Power:**
 - Horns consistently represent power and authority in biblical imagery (cf. Psalm 18:2; Daniel 7:7). Britain’s colonial legacy and America’s superpower status exemplify this symbolism.

5. Speaking Like a Dragon

The phrase “spoke like a dragon” in Revelation 13:11 indicates the exercise of satanic or deceptive power:

- *“The great dragon... that serpent of old, called the Devil and Satan.”* (Revelation 12:9, NKJV)

Modern Application

1. Christian Heritage and Apostasy:

- Both nations were founded on Christian principles but have increasingly adopted secular and materialistic values.
- Their global influence is often exerted through military and economic coercion, aligning with the dragon's characteristics.

2. Technological Domination:

- Advances in technology and surveillance mirror Revelation 13:16-17's prophecy of a controlled economic system. The Anglo-American alliance could lead in implementing such systems.

6. The False Prophet

The “two-horned beast” later becomes synonymous with the False Prophet:

- *“Then I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.”* (Revelation 16:13, NKJV)

Role of the False Prophet

1. Spiritual Deception:

- The False Prophet promotes allegiance to the first beast (Revelation 13:12), paralleling how modern secular ideologies spread through Anglo-American influence.

2. End-Time Role:

- The False Prophet plays a central role in uniting nations under the Antichrist's rule (Revelation 19:20).

7. Conclusion: Britain and America in Prophecy

Drawing from the interpretive keys in Daniel and Revelation:

1. The “two-horned beast” symbolizes a dual-world power, comparable to the Medo-Persian empire.
2. Britain and America, as leading global powers with a shared heritage, align with this prophetic symbolism.
3. Their increasing secularism and global dominance reflect the beast's “dragon-like” nature.
4. As the prophetic timeline advances, this alliance may pave the way for the rise of the Antichrist and the implementation of a centralized, oppressive global system.

Boundless Universal Opportunity for Salvation Exclusively in Christ Jesus

written by Alfred Persson | November 24, 2024



Universal Hope in Christ: The Boundless Reach of Salvation

A Reflection on Eternal Redemption

Some truths are so profound, so magnificent, that their light pierces the veil of time itself. This exploration seeks to grapple with the ultimate question: Is Christ's redeeming love confined by the boundaries of time and space, or does it transcend such limitations, embracing even those who have never heard His name? It is not universal salvation that we ponder, for salvation remains tethered to repentance and faith, but a universal opportunity – an opening for all who seek Him, whether in this life or beyond.

The Good News for All Nations and All Ages

Consider the promise of Christ as the Lamb slain from the foundation of the world. His sacrifice, timeless and complete, echoes through the ages, offering salvation to all who would receive it. As the Scriptures proclaim, "God desires all people to be saved and to come to the knowledge of the truth" (1 Timothy 2:4). Could such a God, whose love is boundless, restrict the scope of His salvation to the narrow confines of earthly proclamation alone? Surely the answer must lie in the grandeur of Christ's eternal purpose.

The Eternal Sacrifice of the Lamb

Revelation unveils Christ as “the Lamb slain from the foundation of the world” (Revelation 13:8), pointing to the eternal nature of His atoning work. The writer of Hebrews affirms that His death occurred “once at the end of the ages” (Hebrews 9:26) – a singular, unrepeatable act sufficient for all. His sacrifice did not merely sanctify a moment in history but established a fountain of grace that flows across all ages, sufficient for every soul, whether bound by time or freed by eternity.

The Gospel Preached to the Dead

What of those who never knew the gospel during their earthly lives? Peter’s epistles whisper of a hope that transcends the grave: “For this is why the gospel was preached even to those who are dead” (1 Peter 4:6). In this, we catch a glimpse of Christ’s descent into the realms of death, proclaiming victory and offering the chance of redemption to those who had never heard. It is not salvation without choice but an opportunity for those who stand at the brink of eternity to bow before the Savior.

Christ the Eternal High Priest

Unlike the fleeting ministrations of earthly priests, Christ’s priesthood is eternal, rooted in the power of His indestructible life (Hebrews 7:16). The writer of Hebrews speaks with assurance: Christ has entered the heavenly sanctuary “once for all” (Hebrews 9:12), securing an eternal redemption. His sacrifice is sufficient not only for those who believe during their earthly journey but also for those whose journey continues beyond the grave.

Immediate and Final Judgment

The Scriptures teach that judgment follows death (Hebrews 9:27), yet this judgment is not a blind condemnation but a divine reckoning of the soul’s response to grace. Jesus Himself declared that those who hear His voice, even in the grave, will rise to life (John 5:28-29). For those who turn toward Him, the judgment is no longer a terror but the welcome of the Father’s house.

The Universality of the New Covenant

The New Covenant, sealed in Christ’s blood, knows no boundaries. Unlike the Old Covenant, limited to Israel and tied to the repetition of sacrifice, the New Covenant’s reach is universal. As Hebrews declares, Christ’s eternal offering cleanses the conscience and redeems humanity for all time (Hebrews 9:14-15). Here lies the answer to the pressing question: Christ’s atonement is not limited to earthly proclamation but extends its hand to all who, by God’s grace, repent and believe.

A Hope that Transcends Time

As we reflect on these truths, let us marvel at the immensity of God’s

plan. The gospel of Christ is not merely “good news” for those fortunate enough to hear it on earth but good news for all creation. In the words of C.S. Lewis, “The door to Heaven is narrow, but it is always open to those who seek.” Christ’s eternal love beckons to every soul, across the boundaries of time, geography, and even death itself.

May we find solace in this vision of grace, knowing that our God, rich in mercy, desires not the death of the sinner but that all would turn and live.

“The hound of heaven seeks every heart, whether in the waking world or beyond it, and His call remains steady, ever true, for those who have ears to hear.”

Satan's War on the Woman's Seed and the Sons of God

written by Alfred Persson | November 24, 2024



Satan's War on the Woman's Seed and the Sons of God

Before Noah's flood the first Satan-human conspiracy against God took shape. Mankind wanted a "workaround" God's forbidding them immortality, and Satan wanted to stop the incarnation of Christ the "woman's seed" (Genesis 3:15). What follows are logical inferences springing from the Biblical Data.

1. The War on the Woman's Seed (Genesis 3:15)

After humanity's fall, God declared enmity between Satan and the woman's seed:

- **Genesis 3:15:** *"And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."*

This verse prophesied Christ's ultimate victory over Satan but also foretold Satan's attempts to prevent the incarnation of the Son of God in human flesh.

Connection to the Narrative:

- This enmity is the foundation of Satan's war against humanity, specifically targeting the lineage through which the Messiah would come. His goal was to corrupt humanity to make it unsuitable for the incarnation of Christ.

2. The Casting Down of Satan's Angels to Earth (Revelation 12:3-4)

- **Revelation 12:3-4:** *"And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. His tail drew a third of the stars of heaven and threw them to the earth."*

This passage symbolizes Satan casting a third of the angels to earth. These fallen angels became Satan's army in his attempt to thwart God's plan.

Connection to the Narrative:

- Satan's casting of a third of the angels coincides with his strategy to corrupt the human race. These fallen angels are identified with the Nephilim (*fallen ones*) who appear in Genesis

6:4.

3. The Nephilim Corrupt the Image of God (Genesis 6:4)

- **Genesis 6:4:** *“There were giants [Nephilim, or ‘fallen ones’] on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them.”*

The Nephilim are described as already present on the earth, engaging in sinful actions with humanity. Their goal was to corrupt humanity’s image, preventing the fulfillment of God’s promise of the Messiah.

Connection to the Narrative:

- The Nephilim’s actions align with Satan’s broader strategy to deface God’s image in man (Genesis 1:26-27). Their unions with human women sought to create hybrid offspring, disrupting the possibility of a pure human lineage for the Messiah’s incarnation.

4. Humanity’s Role in the Conspiracy (Genesis 6:1-3)

- **Genesis 6:2:** *“The sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”*
- **Genesis 6:3:** *“My Spirit shall not strive with man forever, for he is indeed flesh.”*

The passage highlights humanity’s complicity in the corruption of the divine image. Men viewed this as an opportunity to achieve immortality by having their daughters bear children of divine origin.

Connection to the Narrative:

- Humanity’s reasoning was that hybrid offspring from unfallen angels would be immortal, circumventing the consequences of Adam’s sin (death). The narrative suggests that humanity actively lured the Watchers into sin through lewd behavior (24/7 pornography).

5. The Sons of God (Watchers) Fall into Sin

The “sons of God” (bene Elohim) in Genesis 6:2 are angelic beings. Their sin is confirmed in later texts:

- **2 Peter 2:4:** *“For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment.”*
- **Jude 6-7:** *“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.”*

These angels sinned by leaving their “proper domain” to interact with humanity, resulting in divine judgment.

Connection to the Narrative:

- The Watchers were sent to counteract the Nephilim's evil but fell into sin themselves, influenced by mankind's immoral provocations. While they did not join Satan's rebellion, they disobeyed God and were subsequently bound in chains in the Abyss.

6. The Flood and the Fate of Fallen Angels and Nephilim

- **Genesis 7:21-23:** *"And all flesh died that moved on the earth... So He destroyed all living things which were on the face of the ground."*

The flood was God's judgment to cleanse the earth of the corruption caused by humanity, the Nephilim, and the fallen angels.

Connection to the Narrative:

- The fallen angels who had defiled humanity were bound in the Abyss, unable to return to heaven. The Nephilim, killed in the flood, became disembodied spirits. These spirits are identified as demons in the Abyss (*Revelation 9:2-11*).

7. The Post-Flood Spirits

- **1 Peter 3:18-20:** *"For Christ also suffered... by whom also He went and preached to the spirits in prison."*

These spirits in prison are as the disembodied "men of renown" who perished in the flood because they couldn't believe God would forgive their hybrid angel human nature (cp. *Leviticus 19:19*; *Deuteronomy 22:9*). As for the wicked hybrids, some went to the Abyss with the disembodied Nephilim (*Revelation 9:1-12*), others were left above ground unclean spirits roaming the earth desperately seeking corporeality by possessing insects animals and men.

- **Leviticus 19:19, Deuteronomy 22:9:** These laws on hybrids symbolize God's rejection of such unnatural unions, further explaining why hybrid beings were unredeemed.

Connection to the Narrative:

- The spirits in prison gave Christ's preaching the "answer of a good conscience" and so He led them "captives in His train when He ascended into heaven (*1 Peter 3:18-22*; *Ephesians 4:8-10*). The angelic "sons of God" who sinned were segregated from Satan's angels and bound in chains in dense darkness (*Jude 1:6*). Satan's fallen ones and the wicked hybrids went to the abyss (*Revelation 9:1-12*) to await the time God lifts His restraint of evil (*2 Thess. 2:1-12*).

8. Satan's Angels and Future Apostasy

- **Revelation 12:7-9:** *"And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail... So the great dragon was cast out."*

- **2 Thessalonians 2:3-4:** *“The man of sin... exalts himself above all that is called God.”*

In the future, Satan and his angels will be cast out of heaven to the earth. Disguising themselves as extraterrestrial “designers,” they will deceive the world into worshiping them.

Connection to the Narrative:

- Satan’s remaining angels will return during the end times, leading a global deception claiming to be the “Elohim Designers” of life on earth thus fueling the Great Rebellion “against all called God or worshiped, setting the stage for the Antichrist to take center stage.

Conclusion

This theological narrative integrates Scripture to present a coherent story of Satan’s war against God’s plan. From the Nephilim corrupting humanity to the Watchers’ fall, the flood, and the eventual casting out of Satan’s angels, the Bible offers a robust framework to support this interpretation.

Notes:

The interpretation of Genesis 6:2 as referring to angels sinning, supported by **Jude 6** and **2 Peter 2:4**, is consistent with several early Christian writings and Jewish texts. These sources reflect an understanding that the “sons of God” in Genesis 6 were angels who rebelled against God by taking human wives and producing offspring known as the Nephilim. Here are some early Christian and related writings that support this interpretation:

1. The Book of Enoch (1 Enoch)

- **Content:** 1 Enoch, particularly chapters 6–16, elaborates on the Genesis 6 narrative by describing how a group of angels, referred to as the “Watchers,” descended to earth, lusted after human women, and produced the Nephilim.
- **Relevance:** Jude 14–15 directly references 1 Enoch, indicating its influence on early Christian thought. The sin of the angels described in Enoch aligns with Jude 6 and 2 Peter 2:4’s mention of angels who “did not keep their proper domain.”
- **Example:** 1 Enoch 6:1–2 states, *“And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of heaven, saw and lusted after them.”*

2. The Book of Jubilees

- **Content:** Jubilees 5:1–8 reflects the idea of angelic beings (“Watchers”) sinning by mating with human women, leading to corruption and the flood.
- **Relevance:** While not a Christian text, Jubilees was influential in Second Temple Judaism, the context from which early Christian theology emerged.
- **Example:** Jubilees identifies these angels as responsible for bringing wickedness into the world, an interpretation resonating with 2 Peter 2:4.

3. Justin Martyr (2nd Century)

- **Content:** Justin Martyr, in his work *Second Apology* (Chapter 5), speaks of angels who sinned by descending to earth and engaging in illicit relations with human women.
- **Relevance:** He explicitly connects the Genesis 6:2 passage to the angelic rebellion, showing this interpretation was accepted in early Christian thought.
- **Example:** Justin writes, “*The angels transgressed this appointment and were captivated by love of women, and they begat children who are those that are called demons.*”

4. Athenagoras of Athens (2nd Century)

- **Content:** In his *Plea for the Christians* (Chapter 24), Athenagoras discusses angels who sinned and became demons, linking them to the Genesis 6 narrative.
- **Relevance:** Athenagoras reflects the common understanding among early Christians that these “sons of God” were angels.
- **Example:** He explains, “*These angels fell into impure love of virgins and were subjugated by the flesh.*”

5. Irenaeus of Lyons (2nd Century)

- **Content:** In *Against Heresies* (Book 4, Chapter 36), Irenaeus alludes to the sin of angels and the Nephilim, though less explicitly than Justin or Athenagoras.
- **Relevance:** His broader understanding of fallen angels aligns with the interpretation of Genesis 6:2 as involving angelic beings.

6. Tertullian (2nd-3rd Century)

- **Content:** In *On the Apparel of Women* (Book 1, Chapter 2), Tertullian explicitly identifies the “sons of God” in Genesis 6 as fallen angels who lusted after women.
- **Relevance:** Tertullian elaborates on how these angels taught humans forbidden knowledge, tying their sin to broader corruption in the pre-flood world.
- **Example:** He writes, “*Those angels, who abandoned their own nature, were captivated by the daughters of men.*”

7. Clement of Alexandria (2nd-3rd Century)

- **Content:** Clement touches on angelic rebellion in various works, including *Stromata*. While he does not elaborate on Genesis 6 directly, his writings reflect the acceptance of the fallen angels' interpretation.
- **Relevance:** Clement acknowledges the role of angels in bringing sin into the world.

8. The Epistle of Barnabas (Late 1st-Early 2nd Century)

- **Content:** The *Epistle of Barnabas* makes allusions to angelic sins that align with interpretations of Genesis 6.
- **Relevance:** This early Christian text provides additional evidence of the widespread acceptance of this interpretation among early believers.

Conclusion

Early Christian interpretation of Genesis 6:2 as referring to angels sinning is well-supported by writings from the early church fathers and intertestamental Jewish literature like 1 Enoch and Jubilees. These sources reflect a theological understanding that aligns with Jude 6 and 2 Peter 2:4, presenting a consistent narrative of angelic beings who transgressed God's design. This view was widely accepted in early Christian theology and has continued to influence interpretations of these passages throughout history.

How To Be Saved

written by Alfred Persson | November 24, 2024



Sermon: How to Be Saved

Introduction:

Salvation is the most important decision a person can make. It is the doorway to eternal life, reconciliation with God, and the promise of being part of His kingdom. Today, we will explore the Bible’s clear and comprehensive teaching on how to be saved, focusing on confession, repentance, faith, and the transforming power of being born again.

1. Confess Jesus as Lord

The first step in salvation is acknowledging Jesus Christ as Lord. In **Matthew 10:32**, Jesus says, *“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.”*

Paul expands on this in **Romans 10:9-10**:

“If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”

Confession involves more than words—it is a declaration of faith rooted in a heart that truly believes in the resurrection and lordship of Jesus Christ. This act is essential for salvation, as seen in **Philippians 2:9-11**:

“At the name of Jesus every knee should bow... and every tongue should confess that Jesus Christ is Lord.”

1. Recognize Jesus as the Only Way

To be saved, we must understand that Jesus is the exclusive path to salvation. He declares in **John 14:6**:

“I am the way, the truth, and the life. No one comes to the Father except through Me.”

The apostles reinforce this truth in **Acts 4:12**:

“Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Salvation begins and ends with Jesus, the only mediator between God and humanity.

III. Repent of Sin

Repentance is a crucial aspect of salvation. Jesus' first public message in **Matthew 4:17** was:

"Repent, for the kingdom of heaven is at hand."

Repentance means turning away from sin and turning toward God. Peter echoed this call in **Acts 2:38**:

"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

Repentance prepares our hearts to receive the transformative work of salvation and brings us into alignment with God's will.

1. Be Born Again

Jesus explained to Nicodemus in **John 3:3**:

"Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

Being born again is a spiritual transformation. Paul describes this transformation in **2 Corinthians 5:17**:

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new."

This new birth is the work of the Holy Spirit, who regenerates and renews us, giving us a new heart and mind.

1. Trust in God's Grace Through Faith

Salvation is not something we earn; it is a gift from God. Paul writes in **Ephesians 2:8-9**:

"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast."

Faith is the means by which we receive this gift. We trust completely in the finished work of Christ on the cross, believing that His sacrifice is sufficient for our sins.

1. Surrender Fully to Jesus

Salvation requires total surrender. Jesus warns in **Matthew 10:37-39**:

"He who loves father or mother more than Me is not worthy of Me... And he who does not take his cross and follow after Me is not worthy of Me."

To follow Christ means to lay down our lives and live fully for Him. Paul expresses this surrender in **Galatians 2:20**:

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me."

This level of commitment ensures that our hearts and lives are aligned with God's kingdom priorities. As Jesus teaches in **Luke 12:33-34**:

"Provide yourselves money bags which do not grow old, a treasure in the

heavens that does not fail.”

VII. Answer His Invitation

Salvation is not forced upon anyone; it is an invitation to be accepted. Jesus says in **Revelation 3:20**:

“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.”

This invitation requires a personal response. We must hear His voice, open the door of our hearts, and allow Him to enter into fellowship with us.

VIII. How to Be Saved

The steps to salvation are clear:

- 1. **Confess Jesus as Lord:** Publicly proclaim His lordship and believe in His resurrection (**Romans 10:9-10**).
- 2. **Repent of Sin:** Turn away from sin and commit to God’s way (**Mark 1:15, Acts 2:38**).
- 3. **Be Born Again:** Experience the new life given by the Holy Spirit (**John 3:3, 2 Corinthians 5:17**).
- 4. **Place Your Faith in God’s Grace:** Trust in Christ’s work, not your own efforts (**Ephesians 2:8-9**).
- 5. **Surrender Completely:** Make Jesus the Lord of your life, taking up your cross daily (**Matthew 10:37-39, Galatians 2:20**).
- 6. **Respond to His Call:** Open the door to Jesus, accepting His offer of salvation (**Revelation 3:20**).

1. Assurance of Salvation

The promise of salvation is secure. Paul declares in **Romans 10:13**:
“Whoever calls on the name of the LORD shall be saved.”

We can trust in this promise because Jesus is faithful to His word. As we look to Him, we are assured of eternal life. The author of Hebrews exhorts us in **Hebrews 12:2**:

“Looking unto Jesus, the author and finisher of our faith.”

Conclusion:

Salvation is God’s greatest gift, available to all who confess, believe, repent, and follow Jesus. The invitation is open to you today. Will you accept it?

Jesus says, *“The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel”* (**Mark 1:15**). Now is the time to confess Him as Lord and receive the eternal life He offers.

Amen.

The Cosmic Rebellion: The Great Falling Away Predicted by Paul in 2 Thessalonians 2:3

written by Alfred Persson | November 24, 2024



“Let no one deceive you by any means; for that Day will not come unless the falling away (646 ἀποστασία apostasia) comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (2 Thess. 2:3-4 NKJ)

The Apostle Paul, under the inspiration of the Holy Spirit, warns his readers of a climactic event: an apostasy of unparalleled magnitude, signaled by the revelation of the “Man of Sin.” It is not merely a drift from orthodoxy, but a cosmic rebellion, surpassing all prior apostasies in its scope and severity. John Callow, in his analysis, notes that the definite article (“the apostasy”) emphasizes its singularity and its catastrophic significance.

The Nature of the Apostasy

This apostasy is a worldwide rejection of “all that is called God or that is worshiped.” It is not confined to one faith or tradition but encompasses the entirety of human religious expression. Paul later warns that those who succumb will “turn their ears away from the truth and be turned aside to fables (3454 μῦθος muthos).” (2 Tim. 4:4 NKJ) These fables, far from being benign myths, are pernicious narratives designed to undermine the truth of God.

One such fable that captivates the modern mind is the “Ancient Alien Theory.” This theory suggests that humanity’s origins lie not with the God of Scripture but with extraterrestrial beings, the so-called Elohim, who are reinterpreted as advanced alien life forms. This narrative seeks to redefine “Times and Law” (Dan. 7:25), overturning the biblical account of creation and the divine order.

In this delusion, the “Son of Perdition” emerges—not as a mere man but as a hybrid being, claiming superiority over humanity and even over the Elohim themselves. This is how he fulfills the prophecy of opposing God while exalting himself above all that is worshiped.

A Heavenly Conflict and the Great Deception

The Apostle John foretells of a great cosmic war:

“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So the great dragon was cast out... He was cast to the earth, and his angels were cast out with him.” (Rev. 12:7-9 NKJ)

The fallout of this war is devastating. Satan and his host, expelled from the heavens, descend to earth disguised as extraterrestrial benefactors, accompanied by a spectacle of signs and wonders. Their fleet of “spaceships” forms the backdrop of a global deception, luring humanity away from traditional ideas of God.

Daniel’s prophecy mirrors this:

“And out of one of them came a little horn which grew exceedingly great... He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground.” (Dan. 8:9-12 NKJ)

This “little horn,” rising from obscurity, tramples truth underfoot and ascends to a position of divine self-exaltation. The connection is clear: the “Man of Sin” uses the delusion of extraterrestrial origins to cast down truth and elevate himself as supreme.

The Role of the Beast and the “Foreign God”

The prophet Daniel further describes the blasphemous rule of the Antichrist:

“He shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods... In their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor...” (Dan. 11:36-39 NKJ)

This “foreign god,” Satan himself, empowers the Antichrist, whose conquests and deceptions lead the nations astray. Revelation unveils the same scenario:

“The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception... And for this reason God will send them strong delusion, that they should believe the lie.” (2 Thess. 2:9-11 NKJ)

The “lie” is none other than the myth of extraterrestrial creators, a narrative that convinces the world to worship the Beast and reject the true God.

Frogs, Demons, and the Climax of Deception

In a striking image, John describes unclean spirits resembling frogs:

“And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, which go out to the kings of the earth... to gather them to the battle of that great day of God Almighty.” (Rev. 16:13-14 NKJ)

These spirits, reminiscent of “reptilian-like grey aliens,” symbolize the demonic forces behind the deception. They lure the nations into rebellion against God, culminating in the great eschatological battle.

The Victory of Christ

The “Man of Sin” meets his end when the true Christ returns:

“And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.” (2 Thess. 2:8 NKJ)

The light of Christ exposes the darkness of the deception, and the Beast is cast into the lake of fire. Truth triumphs, and the apostasy is undone by the glory of God.

In Conclusion:

The apostasy described by Paul is no mere theological debate or cultural shift but a cosmic rebellion orchestrated by Satan himself. The “Man of Sin,” empowered by Satan, uses the fable of extraterrestrial origins to exalt himself above all that is called God. Yet, Scripture assures us that his reign is brief and his doom is certain, for the Lord Himself will bring this delusion to an end.

Will a New Jewish Temple Mark the End of Days?

written by Alfred Persson | November 24, 2024



For many, a future Jewish temple is central to their understanding of Bible prophecy. They rightly recognize that Israel's rebirth was necessary for the fulfilment of end-time prophecies. By the same logic, the temple must also be rebuilt, as passages in Daniel, Matthew, and Revelation appear to require it.

What if these prophecies have been misinterpreted? Daniel, though familiar with the concepts of the abomination of desolation and the removal of the daily sacrifice, admitted he didn't understand their meaning:

"I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?"

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:8–9 KJV)

If today's interpreters use the same method that left Daniel confused, the meaning remains sealed. Viewing the "abomination of desolation" and "daily sacrifice" as an idolatrous image and temple sacrifice leaves the true meaning just as hidden today as it was for Daniel.

If the phrases "abomination of desolation" and "daily sacrifice" are to be understood in the context of the end times, what might they signify? The Holy Spirit provides a significant clue in the Gospel of Matthew:

"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand) (Matt. 24:15, NKJV).

For Daniel, the phrase "abomination of desolation standing in the holy place" likely referred to an image or idol set up in the Temple. However, since the meaning was said to be "closed up and sealed" until the end times, the Holy Spirit encourages discernment. In the end time, we are called to seek a situation or event to which these words could apply, something relevant to the end time.

Under the Old Covenant, the **τόπος ἅγιος** (holy place) was primarily the physical temple as it was the locus of God's presence. However, in the New Covenant God's presence is in the Church:

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16, NKJV).

Both Paul and Peter transfer Temple imagery, its priesthood and the Daily Sacrifice to the church. The Church is the Temple of God (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:21), its members are Temple priests (1 Pet. 2:5). Christians offer up “the Daily Sacrifice” (1 Pet. 2:5; Rom. 12:1; Lk. 9:23; Heb. 13:15).

Therefore, the “abomination of desolation” would be the Antichrist “Man of Sin Son of Perdition” standing up in the Church claiming to be God:

Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. (2 Thess. 2:3-4 NKJ)

And when the “fallen away” church accepts his claim, it removes the daily sacrifice of taking up the cross for the real Jesus Christ.

In the NT the apostle Paul never calls the Christ rejecting Temple in Jerusalem the “Temple of God?” because God’s presence left during Christ’s crucifixion (Matt. 27:51) and then resided only in the Church.

In similar fashion, the “sacrifice (זבוח zebach) and offering (מנחה minchah)” the Prince ends after 3.5 years in Daniel 9:27 are not “the Daily (תמיד tamiyd) offered by the Jews, but those given worldwide to “all that is called God” (2 Thess. 2:4). The Antichrist breaks his covenant with all the religious people of the world when he demands everyone worship him.

So also Revelation 11:1, the Church of God is the Temple being measured, the wheat at the altar are true worshippers and their being measured is symbolic of divine protection away from the tares trampling the courtyard outside of God’s presence:

Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. “But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. (Rev. 11:1-2 NKJ)

The Temple’s desolation remains permanent until Israel acknowledges Christ. In Matthew 24, Jesus links the Temple’s destruction to end-time events, continuing until the sign of His coming:

“Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.’ Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’” (Matt. 24:1–3 NKJ)

God destroyed the Temple because Israel rejected Christ. Allowing another temple to be rebuilt before Israel accepts Him would contradict that message.

Therefore, all waiting for a future Temple in Jerusalem as a sign of the end should reconsider. If the building of a Temple does begin, it won't have any real connection to Bible prophecy and therefore would signify nothing.

The Desolator is the Abomination of Desolation who stands up in the Church

The Desolator is the Abomination of Desolation who stands up in the Church

written by Alfred Persson | November 24, 2024



*“Therefore when you see the`abomination of desolation,’ spoken of by Daniel the prophet, **standing in the holy place** ” (whoever reads, let him understand), (Matt. 24:15 NKJ)*

Normally “holy place” would refer to the Temple area, that’s how Daniel

would have understood it (Dan. 11:31). But Christ is speaking about a future event, and Daniel didn't understand the prophecy as it applied to the end times because the words were "sealed":

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. (Dan. 12:7-9 NKJ)

The natural reason for words that describe the end time to be sealed is because they refer to different things in the end time. Christ's sacrifice changed everything, the Temple of God became the Church. If Daniel had a vision of a NT church while hearing the words, he would be totally confused. To him the words were "sealed".

Notice the Holy Spirit cautions the reader right after the words "holy place", "let him understand." We in the End Time are to understand the "Holy Place" is NOT the literal temple, its the new place where God's Spirit indwells, the Church.

Therefore, the following is sound:

1. Redefinition of the Holy Place in the New Testament

Under the Old Covenant, the τόπος ἅγιος (holy place) was primarily associated with the physical temple in Jerusalem, the locus of God's presence. However, the New Testament frequently redefines "holy" spaces and practices in spiritual terms:

▪ Believers as God's Temple:

- *"Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16, NKJV).*
- *"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 Peter 2:5, NKJV).*
 - The shift from physical temple to spiritual community means that references to holy places can now be applied to the gathered Church, which is where God's Spirit dwells.

▪ Jesus' Redefinition of Worship:

- *"The hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father... God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:21, 24, NKJV).*
 - Jesus eliminates the necessity of physical locations like the temple, further supporting a spiritual

understanding of the holy place.

2. Matthew's Use of Symbolism

Matthew often employs symbols and typological language to connect the Old Testament with its fulfillment in Christ and His Church:

▪ The Abomination of Desolation in Daniel:

- In Daniel 9:27, 11:31, and 12:11, the abomination refers to sacrilegious acts desecrating sacred spaces. Historically, this included Antiochus IV Epiphanes' desecration of the temple. However, in Matthew 24:15, Jesus points forward to events beyond the physical temple, as evidenced by His broader eschatological discourse.
- Matthew 24 addresses the end times, suggesting that the "holy place" could symbolize the spiritual domain of God's people, not merely a geographic location.

3. Paul's Parallel in 2 Thessalonians 2

Paul's discussion of the "man of sin" provides a framework for interpreting Matthew 24:15:

- *"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God."* (2 Thessalonians 2:3-4, NKJV).
- Paul refers to the "temple of God," but in the New Testament, this phrase often denotes the Church rather than a physical temple. For example:
 - *"For the temple of God is holy, which temple you are."* (1 Corinthians 3:17, NKJV).
- The "man of sin" sitting in the temple symbolizes a spiritual corruption or apostasy within the Church, aligning with the broader New Testament theology.

4. The Church as the Covenant Community

In the New Covenant, the Church replaces the physical temple as the locus of God's presence:

- *"You are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord."* (Ephesians 2:19-21, NKJV).
- This new identity of the Church as God's holy temple suggests that references to the "holy place" may also apply to the collective body of believers.

5. Spiritual Desecration in the Church

The concept of the abomination standing in the holy place is consistent with warnings about apostasy and corruption within the Church:

- *“For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.”* (Matthew 24:24, NKJV).
- Spiritual defilement occurs when false teachings and leaders usurp the authority of Christ within the Church, metaphorically standing in the “holy place.”
- This aligns with warnings in Revelation about the infiltration of evil within the community of believers (Revelation 13:6-8).

6. Historical and Eschatological Applications

While Matthew 24:15 may have had a historical fulfillment in events like the destruction of the Jerusalem temple in A.D. 70, its eschatological dimension points to broader spiritual realities:

- Just as the temple represented God’s presence in the Old Covenant, the Church represents His presence in the New Covenant. Thus, desecration of the “holy place” refers to the spiritual corruption of God’s people, consistent with the broader New Testament understanding.

Conclusion

The phrase **τόπω ἁγίῳ** in Matthew 24:15 can refer to the Church, understood as the spiritual temple of God under the New Covenant. This interpretation is supported by:

1. The New Testament’s redefinition of holy places.
2. Matthew’s use of symbolic language.
3. Paul’s parallel reference to the “temple of God” in 2 Thessalonians 2.
4. The Church’s identity as the locus of God’s presence.

This perspective shifts the focus from a physical temple to the spiritual community of believers, emphasizing the New Covenant’s theological framework.

The End Times Unfold: The Four Horsemen, the Antichrist, and

Satan's Deception

written by Alfred Persson | November 24, 2024



The End Times Unfold: The Four Horsemen, the Antichrist, and Satan's Deception

The Cosmic War: The Expulsion of Satan

The narrative begins with a celestial battle described in **Revelation 12:7-9**. Michael and his angels clash with Satan and his forces, ultimately casting them out of heaven. Banished to the earth, Satan and his demons take on a deceptive guise, appearing in a fleet of dazzling UFOs, claiming to be extraterrestrial beings—the Elohim—returning to guide humanity.

This spectacle is a calculated move, fulfilling **2 Thessalonians 2:9**, where the Antichrist's coming is described as being “according to the working of Satan, with all power, signs, and lying wonders.” Humanity is enthralled as the so-called Elohim declare themselves humanity's ancient creators. They anoint a charismatic leader—the “Man of Sin”—as their chosen liaison to the world.

The Falling Away and the Rise of the Man of Sin

Before the seven-year tribulation begins, a great apostasy spreads across the Church. Many abandon their faith, seeking miracles and signs instead of clinging to biblical truth. This is the “falling away” described in **2 Thessalonians 2:3**. As spiritual discernment wanes, the Antichrist rises to prominence, masquerading as the savior of humanity.

The first seal is opened in **Revelation 6:1-2**, revealing a rider on a white horse. “He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.” This rider symbolizes the Antichrist, who, with the endorsement of the extraterrestrials, unites

nations under a revived Greco-Roman Empire (**Revelation 13:1-5**). He promises peace and prosperity, but this facade is short-lived.

The Four Horsemen: Satan's Agents of Chaos

With the Antichrist in position, Satan deploys his next strategy to secure global dominance. The opening of the seals in **Revelation 6** unleashes the Four Horsemen, each bringing unprecedented suffering to humanity.

1. **The White Horse: Deception** The Antichrist, under the guise of peace, spreads a strong delusion, convincing the world that he is the Christ (**2 Thessalonians 2:11**). By Satan's power he performs signs and wonders replacing the truth of the Gospel with a counterfeit faith that is infused with ancient alien theory and with it conquers the world to believe the falsehood.
2. **The Red Horse: War** The second seal is opened, releasing the red horse. Its rider brings war and strife, taking peace from the earth (**Revelation 6:3-4**). Conflicts erupt globally, fulfilling Christ's warning: "You will hear of wars and rumors of wars" (**Matthew 24:6-7**).
3. **The Black Horse: Famine** The third seal reveals the black horse, symbolizing famine and economic collapse (**Revelation 6:5-6**). The rider's scales signify scarcity, as the cost of basic necessities skyrockets. This aligns with Jesus' prophecy of famines during the end times (**Matthew 24:7**).
4. **The Pale Horse: Pestilence and Death** The fourth horse, pale and menacing, spreads disease and death across the earth (**Revelation 6:7-8**). These calamities claim a quarter of the world's population, intensifying humanity's desperation.

The Global Surrender to the Antichrist

As chaos engulfs the earth, the nations turn to the Antichrist for salvation. Supported by the extraterrestrial Elohim, he proposes a unified world government to restore order. The nations eagerly comply, granting him dictatorial power over a global regime (**Revelation 13:7**). This government enforces the worship of the Antichrist and the Elohim, outlawing biblical faith.

The Antichrist's reign introduces a new moral order, fulfilling **Daniel 7:25**, where he is prophesied to "change times and law." Ancient alien theory becomes the new belief system, replacing the worship of Yehovah with veneration of the Antichrist as the ultimate hybrid—a divine-human being surpassing all gods.

The Revelation of the Son of Destruction

Midway through the seven-year tribulation, the Antichrist reveals his true identity. In the temple of God, he declares himself the "seed of Satan," the prophesied "son of perdition" (**2 Thessalonians 2:3-4**). He

denies the Father and the Son, fulfilling the description of the Antichrist in **1 John 2:18-22**. Claiming to have evolved into a god above all gods, he blasphemes Yehovah and demands universal worship (**Revelation 13:4-6**).

The Final Apostasy and Blasphemy

The Antichrist's regime intensifies its persecution of believers. He is aided by the extraterrestrial Elohim and Britain and America united under a False Prophet, who deceive the earth to build the quantum computing Network to manage the earth's dwindling resources (**Revelation 13:11-14**). The Antichrist seeks to eradicate all vestiges of biblical truth, enforcing the worship of Satan and himself. This spiritual darkness fulfills **2 Thessalonians 2:11**, where God allows a "strong delusion" to prevail, leading those who reject the truth to believe the lie.

The Gathering at Armageddon

As the seven-year tribulation nears its conclusion, the Antichrist, the Dragon (Satan), and the False Prophet demon inspired delusion rallies the kings of the earth to war against God. Unclean spirits, described as frogs, go out to deceive the nations, gathering them for the final confrontation at Armageddon (**Revelation 16:13-14**). The stage is set for the ultimate battle between good and evil.

The Return of the True Christ

The climax of the story unfolds with the glorious return of Jesus Christ. Riding a white horse, He descends from heaven with the armies of God (**Revelation 19:11-16**). The Antichrist and his allies are defeated, and Satan is bound for a thousand years (**Revelation 20:1-3**). The false narrative of the Elohim is dismantled, and the eternal reign of Christ begins.

Conclusion: A Story of Warning and Hope

This tale of deception, chaos, and ultimate redemption underscores the dangers of abandoning God's truth for lies. From the Antichrist's rise to the devastation wrought by the Four Horsemen, Satan's strategy reveals his ultimate goal: to usurp God's authority and lead humanity astray. Yet, the victory of Christ is certain, offering hope to those who remain faithful.

End Times Timeline
Ancient Aliens or Angels? Even the Elect might be deceived
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
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

The Gathering Storm: A Revelation of the Rapture

written by Alfred Persson | November 24, 2024



The Gathering Storm: A Revelation of the Rapture

The congregation sat in solemn anticipation, their hearts suspended on the promise Paul penned long ago. “I do not want you to be ignorant, brethren, concerning those who have fallen asleep,” he wrote (1 Thess. 4:13). These words rang like a clarion call through the ages, revealing that death for the believer was not a bitter end but a temporary rest.

For those in Christ, death held no dominion. Loved ones who had “fallen asleep” were not lost but waiting—held in a glorious, sacred rest until heaven itself would split open, and Christ would descend to awaken them.

Paul’s words brought comfort and assurance: “If we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus” (1 Thess. 4:14). Here was a hope that transcended sorrow. Just as Jesus triumphed over death, so too would all who trusted in Him. Their souls, ascended to paradise in the “third heaven” (2 Cor. 12:2-4), rested in a realm of incomprehensible peace, preserved by God. Yet their journey was not over. Christ had promised to bring them back, their souls renewed, at His return.

The skies would not remain silent forever. Before the sign of Christ’s *Parousia*—His “coming”—was visible, an “opening in the sky” (Rev. 19:11) would pierce the heavens. It would flash across the firmament “like lightning from the east to the west” (Matt. 24:27), the portal through which Christ and His angelic forces would enter our realm. This would be “the sign of the Son of Man,” marking His arrival in power and great glory (Matt. 24:30).

Paul declared the unbreakable sequence of events, spoken “by the word of the Lord.” Those alive at Christ’s coming “will by no means precede those who are asleep” (1 Thess. 4:15). The stillness of the skies would erupt with the sound of a trumpet, the voice of an archangel would echo across creation, and a mighty shout would announce His arrival. The very air would tremble as the Lord Himself descended from heaven (1 Thess. 4:16).

The scene would be unparalleled, unimaginable. First, the dead in Christ would rise, their bodies resurrected, glorified in an instant. Then, “we who are alive and remain” would be swept up with them, “in the clouds to meet the Lord in the air” (1 Thess. 4:17). It would be a royal gathering of the faithful, a triumphant welcome for their returning King.

And in that moment, every believer—dead or living—would undergo a transformation. “We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet” (1 Cor. 15:51-52). Mortal bodies would shed their frailty, clothed in incorruption and made imperishable. The sting of death would be erased, swallowed up in eternal victory (1 Cor. 15:54).

This Rapture would take place amid the Great Tribulation, as believers suffered under the tyrannical reign of Adonikam the Beast. Persecution, fueled by refusal to accept the mark of the Beast, would push the faithful to their limits. Yet Scripture painted the timing clearly: “Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus” (Rev. 14:12). The Rapture would not be an escape but a reward for enduring persecution.

John’s vision revealed the “harvest of the earth,” as Jesus, “One like the Son of Man,” appeared on a white cloud, crowned with a *stephanos* of

victory (Rev. 14:14). This crown symbolized His triumph over death, and in His hand was a sharp sickle. The earth, scorched by tribulation, was ripe for harvest. At the command of an angel, Jesus would reap the faithful—those who had endured the trials and refused the Beast’s mark (Rev. 14:15-16).

But this harvest was distinct from the final judgment. A second sickle, wielded by an angel, would gather those destined for wrath. These souls would be cast into “the great winepress of the wrath of God,” their rebellion culminating in a blood-soaked reckoning (Rev. 14:17-19). This judgment would unfold after the bowls of God’s wrath were poured out (Rev. 16:1-21). Like two mountain peaks separated by a hidden valley, these events—Rapture and judgment—were close in prophecy but distinct in time.

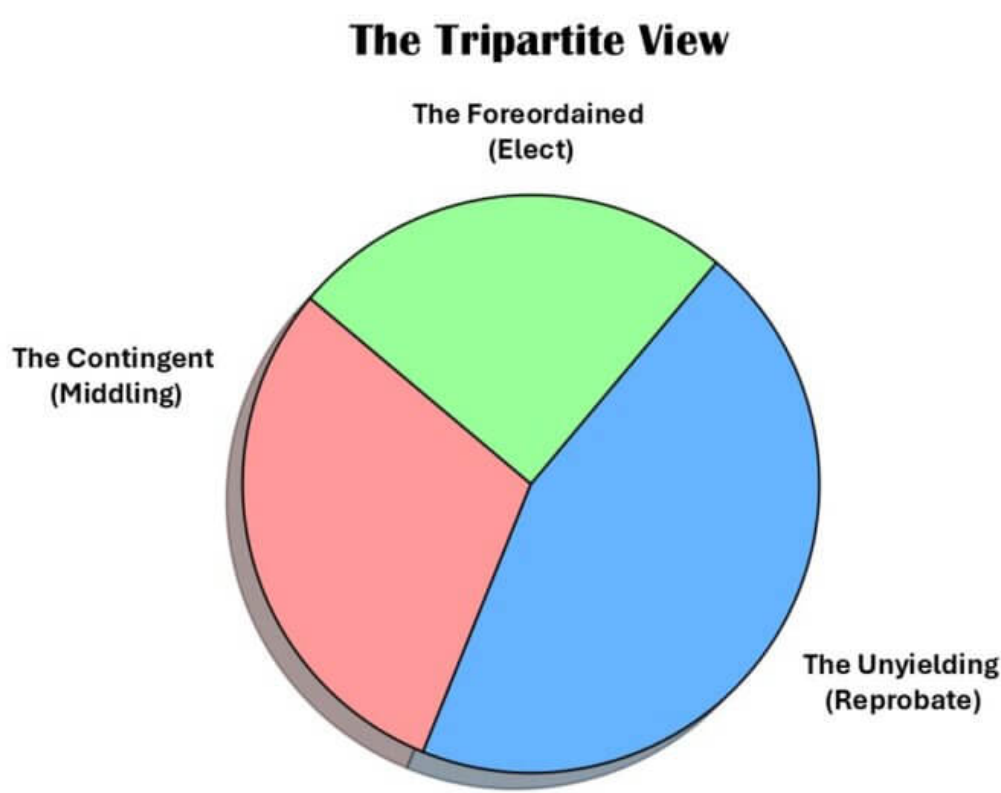
“Immediately after the tribulation of those days,” the sun would darken, the moon would fail to give light, and the heavens themselves would tremble. Then, the “sign of the Son of Man” would appear, and all the tribes of the earth would mourn as they saw Him coming “on the clouds of heaven with power and great glory” (Matt. 24:29-30). The opening in the sky would terrify the nations, and among the Jews, a wave of mourning would spread as they recognized the Messiah they had rejected (Zech. 12:10-11). Their blindness would be lifted as their Deliverer came out of Zion (Rom. 11:26-32).

At the sound of the trumpet, Christ’s angels would gather the Elect from the farthest reaches of heaven and earth (Matt. 24:31; Dan. 12:1-3). This cosmic assembly would culminate in the descent of Christ’s armies upon the earth. His angels would gather the enemies of God for destruction at Armageddon, where vultures would feast on their flesh (Luke 17:26-37; Rev. 19:17-21).

As the dust of Armageddon settled, judgment would begin with the house of God—the separation of the sheep and the goats. But that, as Paul might say, is a story for another time. For now, the faithful awaited the Rapture, the divine gathering, when they would meet the Lord in the air and remain with Him forever. *This* was the promise of the ages, the triumph of the King, and the beginning of His eternal reign.

Argument Against “Double Predestination” and Support for the Tripartite View

written by Alfred Persson | November 24, 2024



Clarified and Strengthened Argument Against “Double Predestination” and Support for the Tripartite View

Many theologians reject the Calvinist doctrine of “**Double Predestination**,” which asserts that God has predestined some individuals to salvation (the Elect) and others to condemnation (the Reprobate). These theologians emphasize that **scripture affirms God’s desire for all people to be saved** (1 Timothy 2:3-4) and for “everyone to come to repentance” (2 Peter 3:9), suggesting that salvation is not limited to a preselected group. Despite these clear passages, committed Calvinists often interpret them in a way that aligns with their doctrine of limited atonement and unconditional election, asserting that these texts do not conflict with double predestination.

Centuries of theological debate have failed to definitively challenge the entrenched doctrine of double predestination. However, this doctrine rests on an “**unsound inference**”: the idea that humanity is divided solely into two groups—the Elect and the Reprobate. This inference is not an explicit biblical statement. A closer look at scripture, supported by early Jewish teachings, suggests a more nuanced **Tripartite View** that divides humanity into three distinct categories:

1. **The Foreordained (Elect)** – Those predestined for salvation (Romans

8:29-30).

2. **The Contingent (Middling)** – Those whose final status depends on their response to God’s grace (Titus 2:11; Romans 2:6-7).
3. **The Unyielding (Reprobate)** – Those who persist in rejection and disobedience (2 Thessalonians 2:10-12; Romans 1:21-24).

Historical and Scriptural Roots of the Tripartite View

The Tripartite View has strong support not only in Christian scripture but also in early Jewish teachings, specifically from the **School of Hillel**, which influenced the Apostle Paul (Acts 22:3; 23:6). This school taught a view of humanity divided into the **Righteous, Middling, and Wicked**, as documented in the **Babylonian Talmud**:

Rabbinic Teaching (Babylonian Talmud, Rosh Hashanah 16b-17a):

- **Three books are opened by God on the New Year:** one for the thoroughly righteous, one for the thoroughly wicked, and one for the middling.
- The **righteous** are immediately inscribed for life.
- The **wicked** are immediately inscribed for death.
- The **middling** are left in suspense from New Year until the Day of Atonement, when their fate is determined based on their deeds.

Rabbi Abin supports this view using **Psalms 69:28**: “Let them be blotted out of the book of the living. Let them not be inscribed among the righteous.” His reasoning:

- The **thoroughly righteous** are inscribed in the Book of Life.
- The **middling** have their status determined based on their merit.
- Those who are not inscribed among the righteous are consigned to the Book of the Wicked.

Scriptural Support for the Tripartite View

1. The Fulness Obtain Salvation after the Elect

- **Romans 11:7, 12, 25-26** show the Jewish and Gentile “Fulness” obtain salvation after the Elect and together all these add up to the full number of those saved, “All Israel”.

2. The Existence of Names that can be blotted out of the Book of Life (Revelation 3:5)

- **Revelation 3:5** reveals he who overcomes will not have his name blotted out of the Book of Life. As the Names of the Elect can never be blotted out this implies the existence of People whose fate is not predetermined and can change according to their works, the Righteous and the Unrighteous.

3. The Existence of Books for Different Groups (Revelation 20:11-15)

- **Revelation 20:12-15** describes the final judgment where multiple books are opened, and the dead are judged by their deeds. The Book of Life, containing the names of the elect, is contrasted with other records. Those not found in the Book of Life are cast into the lake of fire, implying the existence of a record for those whose names are blotted out or excluded due to unrepentance.

4. The Foreordained (Romans 8:29-30)

- “For those God foreknew he also predestined to be conformed to the image of his Son...”
- This supports the idea of a group that is chosen and predestined for salvation from the foundation of the world.

5. The Contingent (Titus 2:11; Romans 2:6-7)

- **Titus 2:11**: “For the grace of God has appeared that offers salvation to all people.”
- **Romans 2:6-7**: “God ‘will repay each person according to what they have done.’ To those who by persistence in doing good seek glory, honor, and immortality, he will give eternal life.”
- These verses support the notion that individuals can move toward salvation based on their response to God’s grace, highlighting the potential of the Middling to become righteous.

6. The Unyielding (2 Thessalonians 2:10-12; Romans 1:21-24)

- **2 Thessalonians 2:10-12**: “They perish because they refused to love the truth and so be saved...so that all will be condemned who have not believed the truth but have delighted in wickedness.”
- **Romans 1:21-24**: Describes those who, although aware of God, chose not to honor Him, leading God to “give them up” to their desires.
- These passages depict the Unyielding as those who resist and reject divine truth persistently, sealing their fate.

Scriptural and Historical Proofs of the Middling Group

Malachi 3:16-18 affirms a group that stands between the thoroughly righteous and the wicked:

- “Then those who feared the LORD spoke to one another, and the LORD listened and heard them; so a book of remembrance was written before Him for those who fear the LORD...”
- This “book of remembrance” suggests a group whose fate depends on their deeds and devotion.

Conclusion

The **Tripartite View** of humanity is rooted in scripture and early Jewish teachings, revealing that:

- **The Foreordained (Elect)** are those chosen for salvation from the beginning.
- **The Contingent (Middling)** are those whose ultimate destiny depends on their response to God’s grace and their actions.
- **The Unyielding (Wicked)** are those who persistently reject God’s truth and face condemnation.

This view disproves the binary construct of double predestination making reprobation the corollary of predestination. The Tripartite construct taught in scripture reveals a more nuanced understanding, one where God’s desire for all to come to repentance (1 Timothy 2:3-4; 2 Peter 3:9) can be actualized and the potential for change in the Middling according to their own Free Will choice is acknowledged. It maintains the integrity of scripture while providing a deeper, more comprehensive approach to divine judgment and human freedom.