

Atlantis as an anti-Semitic story

My 600 page book: Atlantis as Endtimes Babylon: <https://roodgoudvanparvaim.nl/>

Atlantis was not simply “just” an island in a remote past that existed beyond Gibraltar in the ocean. Atlantis fits perfectly in the western dimension of Tzafon, which means “midnight”. It is incorrect to compare the downfall of Atlantis with the fall of Adam and Eve in the garden of Eden. This Edenic fall was designed by the God of Heaven and earth himself.

The fall of Atlantis has much more similarities with the downfall of EndTimes Babylon in Revelation 16:18 (compare with Critias 108). Babylon on the Euphrates was both the eastern and northern dimension of Tzafon. Her armies invaded Jerusalem from the north. How crazy and brilliant it was to mirror the downfall of EndTimes Babylon into a remote past and to make a contrary creation story of it. At this mythical island Atlantis it was not the God of Heaven and Earth who introduced evil to the island but Poseidon, the Greek equivalent of Dagon.

Dagon was the Philistine Deity and the second blueprint of Poseidon while the serpent in Eden was the first blueprint of Poseidon before the Flood. The Philistines from Crete (Bible: Kaftor) were the arch enemies of the Israëlités. So what was a Philistine deity doing in Plato’s story about the rise and downfall of Atlantis that resonated in every way with the downfall of EndTimes Babylon in Revelation 17-18 and with the downfall of Tyrus in Ezekiel 26-28?

The storyline of Atlantis seemed to cover the highlight of the ministry of Sint John with his book of Revelation. The storyline of Athens seemed to cover the highlight of the ministry of the apostle Paul’s speech on the Areopagus. This Areopagus was Athena’s domain in Acts 17. On this “Mars Hill” Paul faced the gods of Atlantis as he cited the Greek poet, Aratus who on his turn had written his own translation of Homer’s Odyssey. Aratus knew the story of Troy. Paul had been studying the scriptures at the feet of a rabbi named Gamaliel (Acts 22:3). He knew his classics. Paul had certainly heart of Homer’s Odyssey and the story of Troy.

If Poseidon aka Dagon was responsible for the evil that was introduced into Atlantis, then the God of Heaven and Earth was not an almighty God anymore. At best He was a bit more almighty than Poseidon. If a lesser God introduced evil in the world, then there were suddenly two competitive Gods instead of an almighty God who also created evil, war and famine (Isaiah 45:7). The downfall of Atlantis was at the same time the enthronement of the almighty God of heaven and earth of his power to create evil. Poseidon had actually won this game. As the rejection of the gospel by the Israelites had cleared the road for Paul to bring the gospel to the nations (Acts 28), it seemed that the downfall of Atlantis had also wept Israel out of Plato’s Atlantis story.

In Acts 14:12 the Greek compared Paul with Hermes and Barnabas with Zeus, the same god who had punished Atlantis. In Acts 28 the people from Malta thought Paul to be a God when he was bitten by a Poseidon like serpent. On Malta, Paul was in an Atlantis like situation from where he – coming from Crete – escaped to Sicily on a ship named Dioscures (Acts 28:11). These Dioscures were the Roman Pillars of Hercules and named Castor and Pollux.

Why did Plato come up with such a religious story that was clothed with so many symbols that we find in the book of Revelation? And more: why was the main protagonist lacking in the Atlantis story? This protagonist was of course, Israel. Was this by accident? Or was Plato’s Atlantis story a

Greek variant of early anti-Semitism? Not for nothing it was the apostle Paul who was sent by the resurrected Christ to the Areopagus to be confronted with the Gods of Atlantis. A better question is: who was Plato anyway?