

Atlantis as the Underworld

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If Atlantis was mirrored from Endtimes Babylon to the horizon in the west, then what was Atlantis? My suggestion is that Plato's Atlantis was the underworld. But what underworld? The kings of Atlantis were non humans and descended from Poseidon and Cleito who were either non-humans. In Revelation 13:1 and 17:8 we read that the sea is an image of the Sheol. The sheol is the realm of the dead. This means that Atlantis according to Critias 108 did not simply sunk into the sea but it sunk into the realm of the death.

Ecclasiastes 9:5 says that the dead have no consciousness. In the Egyptean Book of the Dead we read about the underworld on the western horizon (verbs 11, 18, 79, 117, 127, 137a). As Atlas and Poseidon were ruling over Atlantis it was Osiris who ruled over this Egyptian underworld on the horizon. This horizon was the gate between our world and the underworld (Yahuda 1930, p. 166). Sura 53:7 mentions the horizon which is the place of sunset while Ansar in Sura 9:117 was the islamic equivalent of Poseidon and the Biblical Dagon. In the city of Mari in Assyria, Aussar aka Ansar incarnated into Dagon.

Atlantis as an island in the underworld resonated in the first place with certain Bible verses concerning the sheol. In *Ezekiel* 31:14,16,18 we read about trees in the sheol. In *Isaiah* 14:9; 44:23 and *Luke* 16 we read about a living sheol. But in the Bible a living sheol is always figurative and never literally. In *Odyssey* 11 Odysseus descendend into the Hades to consult the deceased prophet Teiresias. This Hades was thematically the same place as both Atlantis and Plato's Cave (*Republic* VII.514-520). The mythical underworld shows us an afterlife in which the souls of the deceased live on. But the key actors in this mythical underworld were never humans as Odysseus was also a son of a titan. In fact Odysseus himself was a titan. Psalm 96:5 called them demonic beings. The mythical underworld was at best a "gnostic" sheol were afterlife went on in contrary to the Biblical sheol which is literally death.

In the second place, the mythical underworld resonates with the Biblical Tartarus in Revelation 9. The armies of Atlantis that invaded Europe resonated both with Odysseus who sailed through the underworld and with the demonic entities that will be released in the Endtimes from the Tartaros to torture mankind (Revelation 9). These demonic entities in Revelation 9 could be similar to both Poseidon and Buraq who was the winged horse on which Mohammed made his Night Journey (Sura 17:1). This Tartaros is maybe the same place as the Tehom in Genesis 1:2; 7:11 & 8:2. Atlantis was a mix of a gnostic sheol and the Tartaros, both filled with non-human entities.

Babylon is the sunrise dimension of Tzaphon, the Sfinx is the noon dimension and the horizon in the west is the sunset dimension of Tzaphon. Atlantis was the underworld dimension while Endtimes Babylon will be the condensed earthly dimension of Plato's Atlantis. The Atlantis sunset resonates with the darkening of the sun that happened when Jesus was crucified (*Amos* 8:9; *Matthew* 27:45). Both his death and resurrection were accompanied by an earthquake (*Matthew* 27:51 versus *Matthew* 28:2-6). It was also an earthquake that caused to sink Atlantis into the sea (Critias 108/Timaeus 25).

The storylines of Atlantis and Athens resonated with the highlights of the ministries of the apostles John and Paul. John's highlight was the revelation of Endtimes Babylon in Revelation 17-18. Paul's highlight was his speech on the Areopagus Hill in Athens which was the home of both Plato and the goddess Athena. How did Plato know? The Greek historian Herodotus dedicated the two first books in his classical work *Histories* to his travels to Sais, Tyrus and Babylon. He mentioned the golden statue of Marduk in Babylon and a glittering pillar in the harbour of Tyrus. These stories could have inspired Plato to write his Atlantis story. Also the prophecies in Jeremiah 50, 51, Daniël 7 & Ezekiel 26-28 regarding the fall of Babylon and Tyrus and the histories of Exodus and the destruction of Sodom and Gomorrah could have inspired Plato.

Yahuda, A. S. (1935). *The Accuracy of the Bible: The stories of Joseph, the Exodus and Genesis confirmed and illustrated by Egyptian Monuments and Language*. London, Groot-Brittannië: William Heinemann.