

# BABYLON



*R. H. Mount, Jr., M.E.*

# B a b y l o n



by

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#### COVER

The winged-lion represents the Babylonian Empire under Nebuchadnezzar. The drawing was made by Prof. Emerson Russell of Cedarville College, Cedarville, Ohio.

## PREFACE

I write this book with absolute confidence that the Bible is the Inspired Word of God.

This edition comes after a first edition was published as a pilot run. In the first edition many new thoughts were set forth in regards to the understanding of certain prophecies.

I have no desire to write contrary to the Word of God. By means of the first edition I was able to invite many friends to offer their criticisms and comments. Now this edition, perhaps three times as large as the first, is offered with three aims in view.

My first hope is that this book will be used as a study text. The dream-visions of Daniel in chapters two, seven, and eight as well as those of chapters twelve, thirteen, and seventeen of Revelation, are covered at some length. These are difficult passages at best; but with a good number of maps, illustrations, and pictures, the study should be somewhat more simplified. Almost every chapter has a summary at its close.

It is my hope that the text will be sufficiently clear to a person studying by himself. Certainly in class study the professor will be able to fill in the gaps with his own comments.

My second hope is that some of the perhaps startling interpretations given these prophecies, will cause many students of prophecy to take a new look at these things. Interest in the study of prophecy has been steadily declining perhaps due in part to the general impression that we have arrived at a clear final understanding of the arrangement of the events of the last days. Nothing could be further from the truth.

Prophecy is not given to make us able to predict the future and thus gain fame and fortune, but rather so that when events transpire as predicted by the prophets, God will receive the glory. But when we accept a rigid pattern for the interpretation of prophecy, and that pattern does not keep abreast of world events, prophecy utterly fails in its purpose. I believe we are far into the prophecies heralding the return of our Lord and His coming is very near.

The third hope I have for this book is that it may show those who hold an historic position in regards to much of prophecy and those who hold a futurist view, that they have more in common than they might imagine. If the ten horns on the beast in Daniel seven and the ten horns on the beast in Revelation seventeen can be shown to have absolutely no connection, and I believe they can; perhaps we can see that a portion of the historic view is correct as well as the futurist view.

This work is quite limited in scope, being primarily concerned with a correctness in the understanding of certain of the dream-visions.

In this study all Scripture is taken literally except when the content of the Scripture makes it clear that we are to do otherwise. Unless specified to the contrary, the Biblical text used throughout is the American Standard Version, 1901.

Frequent reference is made to the Septuagint. For the benefit of those readers who are unfamiliar with the Septuagint, it might be well to say that the Septuagint is a translation of the Hebrew Old Testament into Greek. This was done about 250 B.C. by some of the able Hebrew scholars of that day.

I wish to express my thanks to the many friends with which I have discussed these subjects. I wish to thank my brother-in-law, Prof. Emerson Russell of Cedarville College, Cedarville, Ohio. Prof. Russell

kindly drew the picture of the image of Daniel two; the winged-lion, bear, four-headed leopard, and terrible beast of Daniel seven; and the ram and he-goat of Daniel eight. I am indebted to Rev. Bullinger for the various pictures of the constellation figures. Perhaps the real leader in the field of study in regards to the gospel in the heavens was Miss F. Rolleston with her work MAZZAROTH. Rev. Bullinger and Rev. Seiss have both since published works along similar lines. Rev. Samuel Kinns in his book, GRAVEN IN THE ROCK, says of Miss Rolleston, "Miss Rolleston was a deeply read Oriental scholar". So we are, indeed, all indebted to Miss Rolleston for her work in regards to the meanings of the star names and her notes on the Planisphere of Dendera.

The British Museum has kindly consented to the use of several pictures which help illustrate this text and we express our thanks to them.

Last, but certainly not least, I owe a great deal of thanks to my wife, Marianna. For approximately three years now, Marianna has listened to a constant discussion of the various dream-visions. She has listened and encouraged when the going became very difficult. Marianna patiently typed most of this text and for this, too, I am indebted to her.

This work is far from complete, but it is a start; and the Lord willing, we shall perhaps some day soon be able to publish more material along these lines.

We have a wonderful Saviour and His book is unfolding more and more as we enter the period of the last days.

R. H. Mount, Jr.

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FROM CREATION  
TO THE FIRST BABYLONIAN EMPIRE

The Bible is the only Divinely inspired book in all the world. The Bible itself claims to be the Word of God and the proof of the truth of this claim rests in prophecy.

21 For <sup>f</sup>no  
prophecy ever <sup>15</sup> came by the will  
of man: but men spake from <sup>15</sup> Gr. was  
God, being <sup>v</sup> moved by the Holy brought.  
Spirit.

2 Pet. 1:21

The Bible is a book that is filled with prophecies, not just one, not just one hundred, but hundreds and hundreds of them. No other book is owned by so many people and yet read so seldom. This book has been in the center of world controversy. Millions have died in wars and persecutions directly attributed to this one book, for indeed this is a controversial book as the Bible claims.

12 For <sup>z</sup>the word  
of God is <sup>a</sup> living, and <sup>b</sup> active,  
and sharper than any two-edged  
<sup>c</sup> sword, and piercing even to the  
dividing of <sup>a</sup> soul and <sup>a</sup> spirit, of  
both joints and marrow, and  
<sup>e</sup> quick to discern the thoughts  
and intents of the heart. 13 And  
<sup>f</sup>there is no creature that is not  
manifest in his sight: but all  
things are <sup>v</sup> naked and laid open  
before the eyes of him with whom  
we have to do.

Heb. 4:12,13

Jesus Christ, the central personage throughout this book, by His own testimony did not come to send peace on the earth.

34 <sup>a</sup>Think not that I came to  
<sup>1</sup>send peace on the earth: I came  
not to <sup>1</sup>send peace, but a sword.  
35 For I came to set <sup>b</sup>a man at  
variance against his father, and  
the daughter against her mother,  
and the daughter in law against  
her mother in law: 36 <sup>b</sup>and a  
man's foes *shall be* they of his  
own household.

Matt. 10:34-36

Why, you ask, is the Bible such a divisive Book? Does it not teach us to love one another? The answer is yes and no. There can be love, peace, and harmony only on God's terms. Sinful man with all of his pride, greed, lust, and boasting, has never liked God's terms; in fact, he doesn't believe God and even goes so far as to try to tell himself that there is no God. God says such a person is a fool.

The fool hath <sup>r</sup>said in his  
heart, There is no God.

Ps. 14:1a

If the Bible is not the Word of God, there is no other book in all the world that even claims to be; so we find ourselves left only with ancient traditions and myths. Prophecy makes the difference. Prophecy, as we will use the word, means the telling of some event, condition, war, catastrophe, etc., in advance of the happening. Prophecy, to be God-given prophecy, must be specific and accurate without ever making a mistake. Man may guess as to the future and we are inclined to call that a prophecy, but we will distinguish between the kind of prophecy which comes from God and the guess of man.

Man by his very nature is always trying to look into the future. We plan for our children's future, our new home, next year's business, and old age. We have social security, old-age pensions, hospitalization, life insurance, and even a grave plot; but we stop here. We tell fortunes by cards, tea leaves, palm readings, and astrology; but we stop here. Is it not amazing that we go to all of this trouble to guess and plan for our future, but seldom turn to the one record in all the world that accurately has foretold the future for thousands of years without a single mistake? The future of nations, races, lands, and the future of the earth itself, is told clearly in the Bible. This is a book which not only deals with the future in world proportions, but also deals as well with the future of every individual both now and beyond the grave. Does it not strike you as absolutely fantastic that the portion of the Bible (probably over 50%) which deals with prophecy is seldom taught in any church and yet the church claims to teach the Bible? I believe there is a good reason for this; Satan must hate prophecy, for prophecy proves the Scriptures to be the Divinely given Word of God. Let us now look at an early prophecy given in the Bible.

The serpent — 15 and I will put enmity  
between thee and the woman, and  
between thy seed and her seed: ← Christ  
'he shall "bruise thy head, and  
thou shalt "bruise his heel.  
Gen. 3:15

Adam and Eve were in perfect surroundings — sin was unknown in the world — sin entered the world.

Everyone studying this book will recall the Bible record of Adam and Eve given in Genesis three. In Genesis 3:9-21, we read of the trial and sentence of

the serpent, the woman, and the man. We are particularly concerned with the part of the sentence pronounced against the serpent in Genesis 3:15, for here we have a very involved and far-reaching prophecy.



In this prophecy we see a promise of enmity between the serpent and "the woman". Notice also that enmity is stated to be between the serpent's seed and "the woman's" seed. "The woman's" seed is spoken of as "he". Christ is the only person capable of delivering a deathblow to Satan, as signified by the expression, "he shall bruise thy head".

Within this verse is a great deal of prophetic truth. The very fact that Christ is referred to as the seed of the woman, rather than the seed of Adam, is

very probably a reference to the virgin birth. In this case "the woman" might be said to refer to Mary, but perhaps "the woman" might be understood in a much broader sense to refer prophetically to Israel as we shall see.

If this be true, we would have a prophecy uttered 4,000 years before the birth of Christ that refers to the people of Israel, as yet unknown, and to a virgin of that people who would bring forth a child, the Son of God. This virgin-born Son of God, the seed of "the woman" was to bruise the serpent's head.

Man is in rebellion against God. Today man does not believe that God created Adam and Eve, but that Adam and Eve evolved from some lower form of life. Drunkenness, homosexuality and, such things are no longer called sin, but a disease. Most clergymen today reject the record of Adam and Eve and the fact that men are born in sin, yet they say they believe the Bible or at least the New Testament. Let the Bible give us the reason behind this strange twist of reasoning.

**4** Therefore seeing we have this <sup>2</sup>ministry, even as we <sup>1</sup>obtained mercy, we <sup>7</sup>faint not: <sup>2</sup> but we have renounced the hidden <sup>6</sup>things of shame, not walking in craftiness, nor <sup>1</sup>handling the word of God deceitfully; but by the manifestation of the truth <sup>3</sup>commending ourselves to every man's conscience in the sight of God. <sup>3</sup> And even if our <sup>9</sup>gospel is <sup>2</sup>veiled, it is veiled in <sup>7</sup>them that <sup>10</sup>perish: <sup>4</sup> in whom <sup>2</sup>the god of <sup>11</sup>this <sup>11</sup>world hath <sup>6</sup>blinded the <sup>5</sup>minds of the un-believing, <sup>12</sup>that the <sup>13</sup>light of the <sup>9</sup>gospel of the <sup>d</sup>glory of Christ, who is the <sup>e</sup>image of God, should not dawn *upon them.*

2 Cor. 4:1-4



Is it possible to DISBELIEVE the Old Testament record of Adam and Eve and BELIEVE the record of the New Testament? Absolutely not.

12 Therefore, as through <sup>z</sup>one man sin entered into the world, and <sup>a</sup>death through sin; and <sup>b</sup>so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but <sup>c</sup>sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned <sup>d</sup>after the likeness of Adam's transgression, who is a <sup>e</sup>figure of him that was to come.

Rom. 5:12-14

22 For <sup>k</sup>as in Adam all die, so also in <sup>l</sup>Christ shall all be made alive.

1 Cor. 15:22

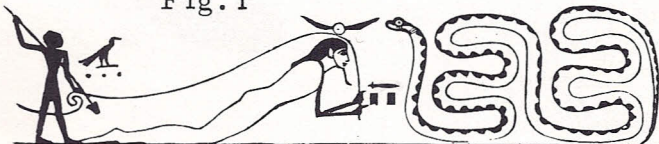
13 <sup>m</sup>For Adam was first formed, then Eve; 14 and Adam was not beguiled, but <sup>n</sup>the woman being beguiled hath fallen into transgression:

1 Tim. 2:13,14

Once sin entered the world and broke God's fellowship with man, God immediately instituted His plan to restore man to fellowship. The first prophecy given promised the seed of the woman would deliver the deathblow to the serpent. From this prophecy, the world knew of the virgin birth of a Saviour and the final destruction of Satan. Nearly every religion of the world has a story of a virgin-born saviour and the serpent is everywhere connected with evil.

Figures one and two are from the inside of the sarcophagus of Seti I, father of Rameses II, about 1200 or more years before Christ. Horus was an Egyptian diety, supposedly the son of the virgin Isis. In figure one, Horus, "the seed of the woman", is attacking the serpent.

Fig. 1

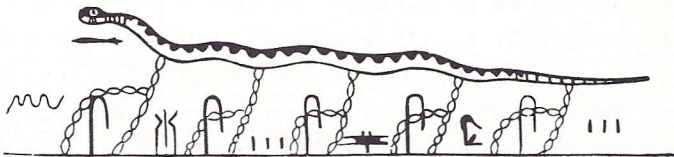


Horus Attacking Evil Serpent.



In figure two the evil serpent has been chained. Rev. Samuel Kinns says of these figures, "In all this I can only read another version of the prophecy in Eden, and of the confinement of Satan during the millennium, which had descended to the Egyptians through Noah and his family".<sup>1</sup> Figure three shows Crishna as a boy treading on the serpent's head.<sup>2</sup> Crishna is a god of the Hindu religion dating hundreds of years before Christ. Crishna was the supposed seed of the woman, Devaki. Thus we see that the prophecy of Genesis was well known in the early days after the flood.

Fig. 2



Serpent of Evil Chained.

**20** And I saw 'an angel coming down out of heaven, having the 'key of the abyss and a great chain 'in his hand. <sup>2</sup> And he laid hold on the "dragon, the old serpent, which is the Devil and Satan, and 'bound him for a thousand years, <sup>3</sup> and cast him into the "abyss, and shut *it*, and 'sealed *it* over him, that he should <sup>2</sup> deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

Rev. 20:1-3

Fig. 3



<sup>1</sup> Samuel Kinns, GRAVEN IN THE ROCK (London: Cassell and Company, 1907), I, 74.

<sup>2</sup> Kinns, I, 76.

In the very beginning, man came to a parting of the ways. Adam and Eve made for themselves aprons of fig-leaves; God made coats of skins for them.



WORKS

GRACE

7 And the eyes of them both were opened, and they <sup>a</sup>knew that they were naked; and they sewed fig-leaves together, and made themselves <sup>7</sup>aprons.

Gen. 3:7

21 And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

Gen. 3:21

Here we have a picture of God's plan for reconciling fallen man to Himself. The whole plan rested in BLOOD. Look at some facts about BLOOD and you will see that there is no way in the world for you to be reconciled to God except through the BLOOD of His Divine Son.

10 <sup>a</sup>And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, <sup>b</sup>I will set my face against that soul that eateth blood, and will cut him off from among his people. 11 For <sup>c</sup>the 'life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the 'life. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; <sup>a</sup>he shall pour out the blood thereof, and cover it with dust.

14 <sup>e</sup>For as to the life of all flesh, the blood thereof is *all one* with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

Lev. 17:10-14

Why did God replace Adam's fig-leaf aprons with coats of skins? To teach that God's method of covering sin was to be by the shedding of the blood of God's sacrifice.

18 knowing that ye were <sup>1</sup>redeemed, not with corruptible things, with silver or gold, from your <sup>m</sup>vain manner of life handed down from your fathers; 19 but with precious<sup>n</sup> blood, as of a <sup>o</sup>lamb without blemish and without spot, *even the blood of Christ*:

1 Pet. 1:18,19

8 But God <sup>r</sup>commendeth <sup>a</sup>his own love toward us, in that, while we were yet sinners, <sup>c</sup>Christ died for us. 9 Much more then, being now justified<sup>s</sup> by his blood, shall we be saved <sup>u</sup>from the wrath of God through him.

Rom. 5:8,9

13 For if <sup>a</sup>the blood of goats and bulls, and <sup>b</sup>the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall <sup>c</sup>the blood of Christ, who through <sup>1d</sup>the eternal Spirit <sup>e</sup>offered himself without blemish unto God, <sup>f</sup>cleanse <sup>g</sup>your conscience from <sup>h</sup>dead works to serve <sup>i</sup>the living God?

Heb. 9:13,14

22 And according to the law, I may <sup>x</sup>almost say, all things are cleansed with blood, and <sup>y</sup>apart from shedding of blood there is no remission.

Heb. 9:22

## The BLOOD of Jesus

6 <sup>a</sup>If we say that we have fellowship with him and walk in the darkness, we <sup>r</sup>lie, and <sup>e</sup>do not the truth: 7 but if we <sup>t</sup>walk in the light, as <sup>u</sup>he is in the light, we have fellowship one with another, and <sup>v</sup>the blood of Jesus his Son cleanseth us from all sin.

1 Jn. 1:6,7

19 <sup>13</sup>For it was <sup>v</sup>the good pleasure of *the Father* that in him should all <sup>x</sup>the fulness dwell; 20 and through him to <sup>y</sup>reconcile all things <sup>14</sup>unto <sup>15</sup>himself, having made <sup>z</sup>peace through <sup>a</sup>the blood of his cross; through him, *I say*, <sup>b</sup>whether things upon the earth, or things in the heavens.

Col. 1:19,20

12 Wherefore Jesus also, <sup>o</sup>that he might sanctify the people<sup>h</sup> through his own blood, suffered <sup>t</sup>without the gate.

Heb. 13:12

5 and from Jesus Christ, *who is* <sup>v</sup>the faithful witness, the <sup>z</sup>firstborn of the kings of the dead, and the <sup>r</sup>ruler of the living of the earth. Unto him that <sup>l</sup>loveth us, and <sup>5</sup>loosed us from our sins<sup>6</sup> by his blood;

Rev. 1:5

13 But now in <sup>v</sup>Christ Jesus ye that <sup>o</sup>once were <sup>a</sup>far off are <sup>z</sup>made nigh in <sup>r</sup>the blood of Christ.

Eph. 2:13

After sin entered the world, murder, lust, greed, and arrogance ran rampant in the earth for 1656 years until God took action.

5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. 7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. 8 But Noah found favor in the eyes of Jehovah.

Gen. 6:5-8

Out of an entire world of humanity, God saw fit to deliver only eight persons. The majority of clergymen today do not accept the account of the flood but again let me ask, can you DISBELIEVE the account of the flood and BELIEVE the New Testament? No.

37 And as were the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Matt. 24:37,38

7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

Heb. 11:7

20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

1 Pet. 3:20

5 and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly:

2 Pet. 2:5

Noah and his wife disembarked from the ark with his sons, Shem, Ham, and Japheth and their wives. Once again sons and daughters were born into the world and the population began to grow. Sin had not disappeared and it did not take long for man once again to rebel and defy God.

**11** And the whole earth was of one <sup>8</sup>language and of one <sup>9</sup>speech. **2** And it came to pass, as they journeyed <sup>10</sup>east, that they found a plain in the land <sup>11</sup>of Shinar; and they dwelt there. **3** And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and <sup>12</sup>slime had they for mortar. **4** And they said, Come, let us build us a city, and a tower, whose top <sup>13</sup>may reach unto heaven, and let us make us <sup>14</sup>a name; lest we <sup>15</sup>be scattered abroad upon the face of the whole earth. **5** <sup>16</sup>And Jehovah came down to see the city and the tower, which the children of men builded. **6** And Jehovah said,



Behold, they are one people, and they have all <sup>17</sup>one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. **7** Come, <sup>18</sup>let us go down, and there <sup>19</sup>confound their language, that they may not understand one another's speech. **8** So Jehovah <sup>20</sup>scattered them abroad from thence upon the face of all the earth: and they left off building the city. **9** Therefore was the name of it called <sup>21</sup>Babel; because Jehovah did there <sup>22</sup>confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.

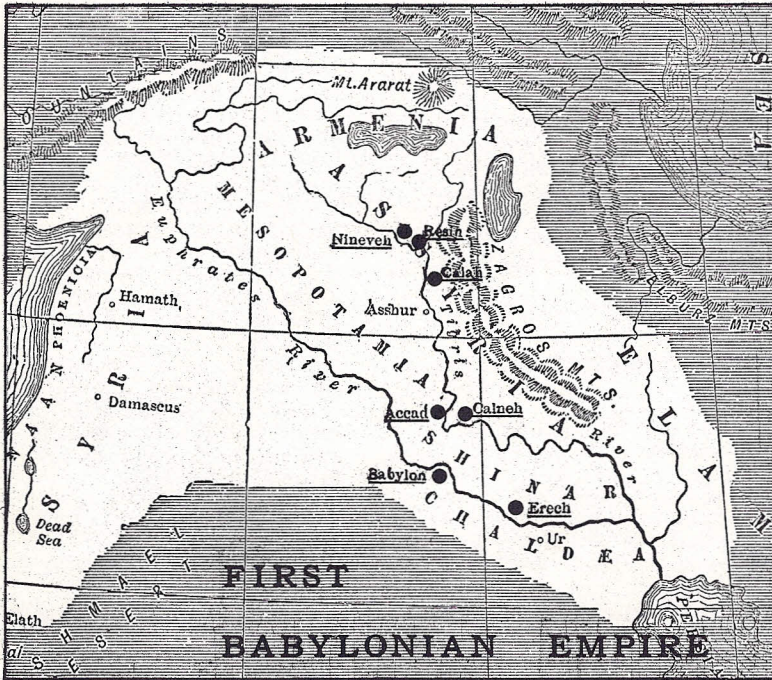


Gen. 11:1-9

Thus we see that one of the first cities on the earth was called Babel, or as we are more apt to call it, Babylon. This was the capital city of the first Babylonian empire under Nimrod. Now Nimrod was the son of Cush, and Cush was the son of Ham who was the son of Noah. It wasn't long after the flood before the first Empire was built up under Nimrod for we read:

8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11 Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, 12 and Resen between Nineveh and Calah (the same is the great city).

Gen. 10:8-12



Thus began the history of Babylon, a city and a kingdom whose history is continuing to the present time, and which will someday take the lead in world affairs.

## THE SECOND BABYLONIAN EMPIRE

Babel means confusion, and it was at the city of Babel or Babylon that God confounded the language. Up to this point of history there was one common language. (Gen. 11:1) It was at this time that God segregated the nations by the confounding of their language, for they could no longer understand one another's speech. (Gen. 11:7) God has segregated the nations by speech and color to prevent another unified rebellion similar to what had occurred.

9 Therefore  
was the name of it called "Babel";  
because Jehovah did there <sup>1</sup>con-  
found the language of all the  
earth; and from thence did Jeho-  
vah scatter them abroad upon the  
face of all the earth.

Gen. 11:9

It was not long, however, before a small segment of the people again began to build the city of Babylon and a second Babylonian Empire arose. This was not the second empire established in the world since the confusion of the language, for both the Egyptian and Assyrian Empires were earlier. Much of the Bible prophecy concerning temporal or civil world power centers around Babylon. Much Bible prophecy actually begins with this second Babylonian Empire under the king, Nebuchadnezzar.

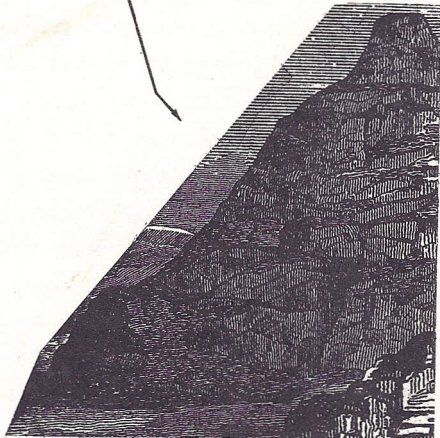
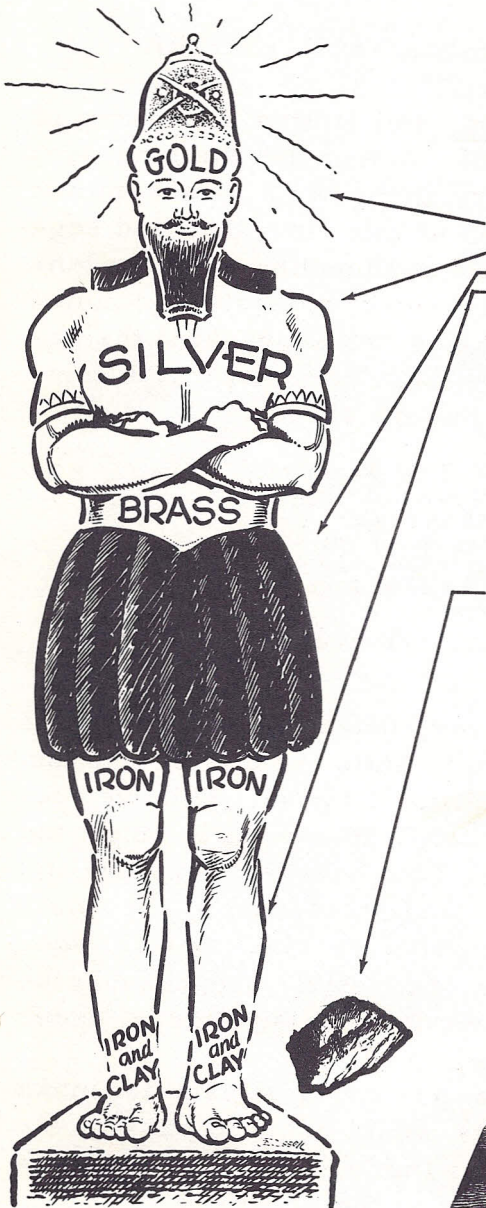
Nebuchadnezzar was given a dream to make known to him what things would come to pass in the latter days, and the prophet Daniel was given the ability to interpret the meaning of the dream.

28 but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days.

Dan. 2:28a

31 Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, 33 its legs of iron, its feet part of iron, and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Dan. 2:31-35





You will notice that Daniel says that God has made known to king Nebuchadnezzar things that shall be "in the latter days". (Dan. 2:28a) Nebuchadnezzar's dream includes four empires that finally give way to a great world empire as we shall soon see. Daniel begins the interpretation with the statement, "Thou, O king, art king of kings....thou, art the head of gold". Nebuchadnezzar is clearly stated to be represented by the head of gold.



36 This is the dream; and we will tell the <sup>c</sup>interpretation thereof before the king. 37 Thou, O king, art <sup>a</sup>king of kings, unto whom the <sup>e</sup>God of heaven hath given the kingdom, the <sup>f</sup>power, and the strength, and the glory; 38 and wheresoever the children of men dwell, the <sup>g</sup>beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the <sup>h</sup>head of gold.

Dan. 2:36-38

Now a question must be raised at this point that will be very important in our future study of prophecy. Does the gold head represent Nebuchadnezzar only or does it represent a succession of rulers which we may refer to as a dynasty? Whenever a part of an image, a beast, a head, or a horn in symbolic prophecy is referred to as a king, it always refers in a general sense to a dynasty or succession of rulers of a given kingdom, BUT at any moment of time there is of course a specific person occupying the position of king or ruler. If this definition is kept in mind, it will make prophetic study much more simple. Now let us prove this definition a little further. At the specific time of Daniel's writing he specifies Nebuchadnezzar

as the head of gold(Dan.2:38), yet in verse 39 of the same chapter Daniel says, "after thee shall arise ANOTHER kingdom". This certainly indicates that the head of gold represents not only Nebuchadnezzar but his kingdom as well. We also read in the same verse of a THIRD kingdom and in the following verse of the FOURTH kingdom both of which phrases clearly indicate that the head of gold represents the FIRST kingdom.

39 And after thee shall arise <sup>39</sup>another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. 40 And the <sup>40</sup>fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

Dan. 2:39,40

The king with whom our prophecy starts is Nebuchadnezzar and the FIRST kingdom over which he ruled is the Babylonian Empire. Nebuchadnezzar became king in 605 B.C. Babylon had five more rulers following Nebuchadnezzar until the fall of the Second Babylonian Empire in 539 B.C. This kingdom which is the head of gold was, from the human point of view, a brilliant kingdom in every respect, but they were a wicked and idolatrous people. According to Diodorus, great golden idols of Bel, Beltis, and Ishtar were in the shrine at Babylon. Two golden lions were said to be in front of the image of Beltis. Gold seemed to be plentiful. We read: "Babylon hath been a golden cup in Jehovah's hand" (Jer.51:7), "How hath the golden city ceased!" (Is. 14:4).

7 Babylon hath been a golden  
cup in Jehovah's hand, that made  
all the earth drunken: the nations  
have drunk of her wine;  
therefore the nations are mad.

Jer. 51:7

4 that thou shalt  
take up this parable against the  
king of Babylon, and say, How  
hath the oppressor ceased! the  
golden city ceased!

Isa. 14:4

The archeologists have found a great deal of evidence of the glory and might of the Babylonian Empire. Figure four is the picture of a Babylonian brick stamped with Nebuchadnezzar's name.<sup>1</sup>

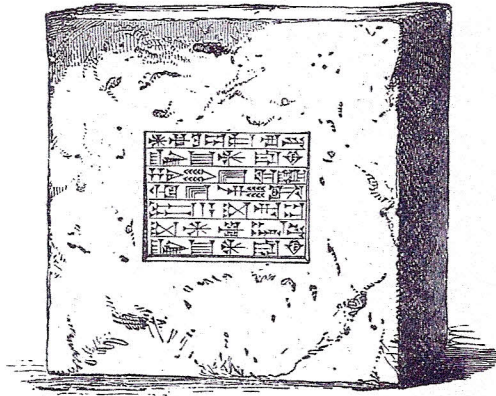


Fig. 4

Babylonian Brick stamped with Nebuchadnezzar's Name.

Before proceeding with our study of the image, it will perhaps help to notice that the Babylonian Empire was not only represented by the gold head of the image but also by a winged lion. The four kingdoms of the image are pictured to Daniel as four beasts. The dream of Nebuchadnezzar and that of Daniel should be studied in parallel for they both conclude with a dream of a world kingdom. They supplement each other, sometimes covering the same phase, and sometimes a different phase of world history.

<sup>1</sup> Kinns, II, 217.

Daniel is shown four great beasts that come up from the sea. The sea is symbolic of people as we shall see. These great beasts represent four kingdoms which originated out of the masses of the people which inhabited the Middle East. The first beast was like a lion and had eagle's wings. This winged-lion represents the Second Babylonian Empire. In Daniel 7:5, we find the next empire represented by a bear raised up on one side.

The fact that these four beasts represent four kingdoms, is clearly stated in Daniel 7:17. "These great beasts, which are four, are four **KINGS**, that shall arise out of the earth." Let us review our definition. Whenever a beast, a part of a beast, or a part of an image is said to represent a king, it is in the sense of a succession of kings or a dynasty, and hence a kingdom; **BUT** at any moment of time there is a person sitting on the throne. Since these four beasts are said to be kings, are they individuals or kingdoms? Both. In Daniel 7:23 we read, "The fourth beast shall be a fourth **KINGDOM** upon earth, which shall be diverse from all the **KINGDOMS**". Here again "kings" is used to mean a succession of kings or a kingdom.

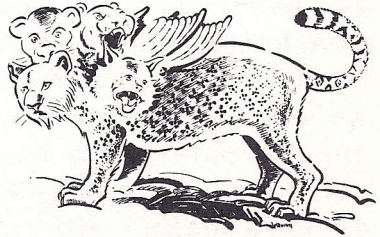
The bear represents the Medo-Persian Empire. Next came a leopard. (Dan. 7:6) This leopard represents the Greek Empire. The last of the beasts is a "terrible" beast and represents the Roman Empire.

It will be noticed that these four kingdoms are until the establishing of God's kingdom. (Dan. 7:27) This is also true of the four kingdoms represented by Nebuchadnezzar's dream of the great image. (Dan. 2:44) Since four kingdoms are represented in both Daniel two and Daniel seven and both dreams end with the establishment of God's kingdom, it would seem that both these dreams represent the same four kingdoms as we have shown.

## BABYLON

7 In the <sup>2</sup>first year of <sup>a</sup>Belshazzar king of Babylon Daniel <sup>1</sup>had a <sup>b</sup>dream and <sup>c</sup>visions of his head upon his bed; then he <sup>a</sup>wrote the dream and told the sum of the matters. <sup>2</sup>Daniel spake and said, I saw in my <sup>c</sup>vision by night, and, behold, the <sup>7</sup>four winds of heaven brake forth upon the great sea. <sup>3</sup>And <sup>9</sup>four great <sup>a</sup>beasts came up from the sea, diverse one from another. <sup>4</sup>The <sup>1</sup>first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. <sup>5</sup>And, behold, <sup>a</sup>another beast, a second, like to a bear; and <sup>2</sup>it was raised up on one side, and three ribs were in its mouth between its teeth; and they said thus unto it, Arise, devour much flesh. <sup>6</sup>After this I beheld, and, lo, <sup>a</sup>another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it. <sup>7</sup>After this I saw in the <sup>m</sup>night-visions, and, behold, a <sup>n</sup>fourth beast, terrible and <sup>3</sup>powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had <sup>o</sup>ten horns. <sup>8</sup>I considered the horns, and, behold, there came up among them <sup>2</sup>another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking <sup>2</sup>great things.

Dan. 7:1-8



Before continuing our study of the Second Babylonian Empire, it is important to note two very important empires between the First and Second Babylonian Empires, namely, those of Assyria and Egypt. When we study prophecy, we are inclined to treat ancient history in a very simplified manner and that not without a good reason. We must remember that when God scattered the people from the tower at Babel and confounded their language that the people dispersed in every direction. Various groups of these people established communities or empires of some sort or other, and there was much fighting among them.

Our interest is not particularly with all ancient history but only a certain limited portion of history centered around ancient Chaldea or Babylon. Why? The answer is very simple, and yet is perhaps the most important historic fact for us to understand, if we are to become students of Bible prophecy. For approximately two hundred and forty years after God confounded the language at Babel, we have no record of God's dealing with man. Then, God called Abram out of Ur of the Chaldees. Now Abram, whose name God changed to Abraham, was a Gentile. From Abraham through his son, Ishmael, have come the Arabs. And through his son, Isaac, and his grandson, Jacob, have come the Israelites. Thus, the Arabs and Jews are related. God saw fit to give His written Word, the Bible, entirely through the Jew.

**3** What advantage then hath the Jew? or what is the profit of circumcision? **2** Much every way: first of all, that <sup>o</sup>they were intrusted with the <sup>r</sup>oracles of God.

Rom. 3:1,2

We have then a chosen people, the Jews. They are not only concerned with the written Word which God entrusted to them but also with a land which God gave

to them. The Bible deals with many nations but these nations are limited almost exclusively to those nations which, one way or another, have contact with the nation of Israel. It has been said very often that the Jew is God's timetable. Our study of ancient history is thus limited to the study of empires which have affected the Jewish people. Many of these nations were small, such as: Edom, Moab, and Philistia. Through this period of history there was a series of the most powerful nations of the world, all centered in this region. Everyone of these major world nations of the Middle East, have had one common characteristic: sooner or later they have persecuted the Jews. Prior to the Second Babylonian Empire was the great Assyrian Empire which persecuted Israel. God refers to both the king of Assyria and the king of Babylon as lions, and Israel as the hunted sheep.

17 Israel is a <sup>10</sup> hunted sheep;  
the <sup>a</sup> lions have driven him  
away: first, the <sup>7</sup> king of Assyria  
<sup>a</sup> devoured him; and now at last  
<sup>b</sup> Nebuchadrezzar king of Baby-  
lon hath broken his bones.

Jer. 50:17

Nebuchadnezzar is referred to here as a lion. It is interesting to note that Nebuchadnezzar's father was Nabopolassar who came to the Babylonian throne in 625 B. C. Many years before Nabopolassar became king of Babylon, he was an Assyrian general under king Asshur-emid-ilin, or Saracus. When the king Saracus sent his general, Nabopolassar, to Babylon to oppose their enemies, Nabopolassar seized Babylon and made himself king. Nebuchadnezzar is, then, the son of an Assyrian general.<sup>2</sup> God, in prophecy, repre-

<sup>2</sup> Israel Smith Clare, LIBRARY OF UNIVERSAL HISTORY (8 vols.; New York: R. S. Peale, 1897), I, 193.

sents Nebuchadnezzar in two ways, a golden human head and a winged lion. This kingdom under Nebuchadnezzar is a starting point in Bible prophecy. These symbols were very common symbols to Nebuchadnezzar for when Henry Layard explored Nineveh, the ancient Assyrian capital, he found a great human-headed, winged lion, shown in figure five. The gold head of the image in Daniel two and the winged lion in Daniel seven both represent Nebuchadnezzar. These were symbols that were known to Nebuchadnezzar. Certainly no more clear symbolism could have been chosen by God to represent Nebuchadnezzar, king of Babylon, the son of the Assyrian, Nabopolassar.

Let us summarize what we have learned thus far:

I. The First Babylonian Empire was founded by Nimrod, the great-grandson of Noah.

II. Nimrod's kingdom consisted of eight important cities located in the Tigris and Euphrates River valley. This land is referred to as Mesopotamia, Shinar, or Chaldea. The eight cities were: Babylon, Erech, Accad, Calneh, Nineveh, Rehoboth-Ir, Calah, and Resen.

III. God confounded the language at Babel and the people were dispersed over the earth.

IV. God chose one man, Abraham. Abraham, a Gentile, was the father of both the Arabs and the Jews.

V. The first great nation to rise to power after the confounding of the language was Egypt. It was in Egypt that the Israelites became a numerous people and it was by Egypt that they were first persecuted.

VI. The second nation to rise to power was Assyria. Assyria controlled all of Mesopotamia and considerably more to the north and west.

VII. The Second Babylonian Empire was the third kingdom to occupy this territory. This empire was founded by Nabopolassar, an Assyrian general, who came to the throne in 625 B.C.



VIII. Nebuchadnezzar, the son of Nabopolassar, came to power in 605 B. C. God gave Nebuchadnezzar great power so that he triumphed over all of Assyria and part of Egypt. Nebuchadnezzar is the starting point of much of Bible prophecy.

IX. Nebuchadnezzar is represented as a golden head and as a winged lion.

X. Nebuchadnezzar represents the first of four great kingdoms, all of which will exist in the day when God sets up His kingdom.

ASHUR-NAZIR-PAL II

Colossal winged human-headed lion of Ashur-nazir-pal II, King of Assyria. No. 118801. From Nimrud (Calah). 883-859 B.C.

Courtesy of the British Museum

Fig. 5



## THE MEDO-PERSIAN EMPIRE

We have said that all of these ancient kingdoms in which we are interested, persecuted the Jews. The Second Babylonian Empire under Nebuchadnezzar was no exception. The Israelites had turned away from serving God in the land of Israel to the worship of idols. God had warned Israel time and again, but they would not listen. Finally, God pronounced Israel's doom. The prophet Jeremiah gave the prophecy that they would be in bondage to the king of Babylon for seventy years. Nebuchadnezzar came against Jerusalem and the city was captured and finally destroyed.

8 Therefore thus saith Jehovah of hosts: Because ye have not heard my words, 9 behold, I will <sup>a</sup>send and take all the families of the north, saith Jehovah, and *I will send* unto Nebuchadrezzar the king of Babylon, <sup>c</sup>my servant, and will bring them against <sup>f</sup>this land, and against the inhabitants thereof, and against all these nations round about; and I will <sup>1</sup>utterly destroy them, and make them an <sup>a</sup>astonishment, and a hissing, and perpetual desolations. 10 Moreover I will <sup>2</sup>take from them the <sup>b</sup>voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the <sup>4</sup>sound of the millstones, and the light of the lamp. 11 And <sup>2</sup>this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon <sup>1</sup>seventy years.

Jer. 25:8-11

### ← PROPHECY and ↪ FULFILLMENT

19 And <sup>1</sup>they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword <sup>m</sup>carried he away to Babylon; and <sup>n</sup>they were servants to him and his sons until the reign of the kingdom of Persia: 21 <sup>o</sup>to fulfil the word of Jehovah by the mouth of Jeremiah, until <sup>p</sup>the land had enjoyed its sabbaths: *for* <sup>q</sup>as long as it lay desolate it kept sabbath, to fulfil threescore and ten years.

2 Chr. 36:19-21

Among the prisoners taken from Jerusalem to Babylon by Nebuchadnezzar was the youth, Daniel. It was Daniel who recalled and interpreted Nebuchadnezzar's dream for him. The great image which Nebuchadnezzar saw was made of gold, silver, brass, iron, and clay. When Daniel interpreted this dream, he told Nebuchadnezzar that the kingdom of Babylon would be followed by three other great kingdoms. It would seem that this prophecy might have been somewhat displeasing to Nebuchadnezzar, for in chapter three of Daniel, we read that Nebuchadnezzar set up an image ninety feet high and nine feet wide, entirely of gold. Could it be that Nebuchadnezzar intended to indicate that the image would not be gold, silver, brass, and iron but entirely of gold? At any event, it certainly shows the abundance of gold. No wonder Babylon was called "the golden city".

**3** Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

Dan. 3:1

The Second Babylonian Empire did not last very long. Nebuchadnezzar was followed on the throne by his son, Evil-Merodach. The throne was occupied next by a prince of Babylon by the name of Neriglissar who was followed by Laborasoarchod, and finally by Nabonadius, the father of Belshazzar. Nabonadius and Belshazzar were reigning jointly at the time of the fall of Babylon. The mighty Babylonian Empire was followed by the Medo-Persian Empire after having been in existence only eighty-six years.

God prophesied by Jeremiah of a period of seventy years that the Israelites would be in bondage to the king of Babylon. Notice this prophecy carefully,

for here we have another good example of a place where the word "king" is used to mean a series or dynasty of kings. During the seventy-year period the kingdom had a total of six kings.

11 And <sup>k</sup>this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon <sup>l</sup>seventy years.

12 And it shall come to pass, <sup>m</sup>when seventy years are accomplished, that I will <sup>n</sup>punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it <sup>o</sup>desolate for ever.

Jer. 25:11,12

SIX KINGS

1. Nebuchadnezzar
2. Evil-Merodach
3. Neriglissar
4. Laborasoarchod
5. Nabonadius
6. Belshazzar

Long before God gave this prophecy of the bondage, He had given to Isaiah the prophecy of the Israelites' return from bondage at the end of this period. God went so far as to name the king who would effect the deliverance of His people. The Persian king to whom God gave the city of Babylon was Cyrus.

24 Thus saith Jehovah, thy <sup>p</sup>Redeemer, and he that <sup>q</sup>formed thee from the womb: I am Jehovah, that maketh all things; that <sup>r</sup>stretcheth forth the heavens alone; that spreadeth abroad the earth (<sup>s</sup>who is with me?); 25 that <sup>t</sup>frustrateth the signs of the <sup>u</sup>liars, and maketh diviners mad; that <sup>v</sup>turneth wise men backward, and maketh their knowledge foolish; 26 that <sup>w</sup>confirmeth the word of his servant, and performeth the counsel of his messengers; that <sup>x</sup>saith of Jerusalem, She shall be inhabited; and of the <sup>y</sup>cities of Judah, <sup>z</sup>They shall be built, and I will raise up the waste places thereof; 27 that <sup>a</sup>saith to the deep, Be dry, and I will <sup>b</sup>dry up thy rivers; 28 that saith of <sup>10c</sup>Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, <sup>a</sup>She shall be built; <sup>1</sup>and of the temple, Thy foundation shall be laid.

**45** Thus saith Jehovah to his <sup>a</sup>anointed, to Cyrus,

whose right <sup>b</sup>hand I have holden, to <sup>c</sup>subdue nations before him, and I will <sup>d</sup>loose the loins of kings; to open the doors before him, and the gates shall not be shut: 2 I will go before thee, and <sup>e</sup>make the rough places smooth; I will <sup>f</sup>break in pieces the doors of brass, and cut in sunder the <sup>g</sup>bars of iron; 3 and I will give thee the <sup>h</sup>treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who <sup>i</sup>call thee by thy name, even the God of Israel. 4 For <sup>k</sup>Jacob my servant's sake, and Israel my chosen, I have <sup>l</sup>called thee by thy name; I have surnamed thee, though thou hast <sup>m</sup>not known me. 5 I am Jehovah, and <sup>n</sup>there is none else; <sup>o</sup>besides me there is no God. I will <sup>p</sup>gird thee, though thou hast not known me; 6 that <sup>q</sup>they may know <sup>r</sup>from the rising of the sun, and from the west, that there is <sup>s</sup>none besides me:

Isa. 44:24-45:6a

Cyrus was the founder of the great Medo-Persian Empire represented in Nebuchadnezzar's dream by the breast and arms of silver. Daniel says this kingdom was inferior to that of Nebuchadnezzar. We do not learn much about the Medo-Persian Empire from the image of Daniel, chapter two. That it was a dual empire of the Medes and Persians is symbolized by the arms and certainly its inferiority is indicated in the relation of silver to gold.



BABYLON

32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass,

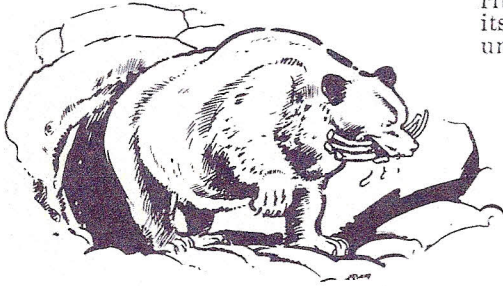
39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

Dan. 2:32,39

MEDO-PERSIA

We learn a little more concerning the Medo-Persian Empire from Daniel, chapter seven. In Daniel's dream this empire is represented by a bear raised up on one side. Perhaps we have another reference here to its being a dual empire. A bear is powerful but usually very ponderous in its movements. The Medo-Persian army was often enormous, sometimes num-

bering 1,000,000 men. This army conquered by sheer weight of numbers. The three ribs in the bear's mouth are usually understood as Lydia, Babylon, and Egypt which were the first areas conquered by the Medo-Persian forces.



And, behold, <sup>k</sup>another beast, a second, like to a bear; and <sup>l</sup>it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh.

Dan. 7:5

←  
MEDO-PERSIA

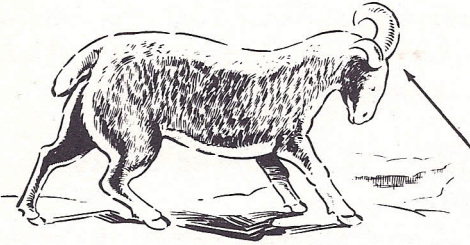
Daniel is given more information in regards to the Medo-Persian Empire in another dream. This dream is recorded in Daniel, chapter eight. Here we find that the Medo-Persian Empire is represented by a ram which had two horns. We notice that the horns are high but one was higher than the other and the higher came up last. The ram pushes in three directions: west, north, and south. There is no doubt that the horns of this ram represent the kings of Media and Persia for this is stated in the same chapter. We now have seen that the Medo-Persian Empire is represented by three symbols: the breast and arms of silver, the bear, and the ram.

3 Then I <sup>o</sup>lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

I saw the ram 'pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that 'could deliver out of his hand; but he did according to his will, and magnified himself.

Dan. 8:3,4

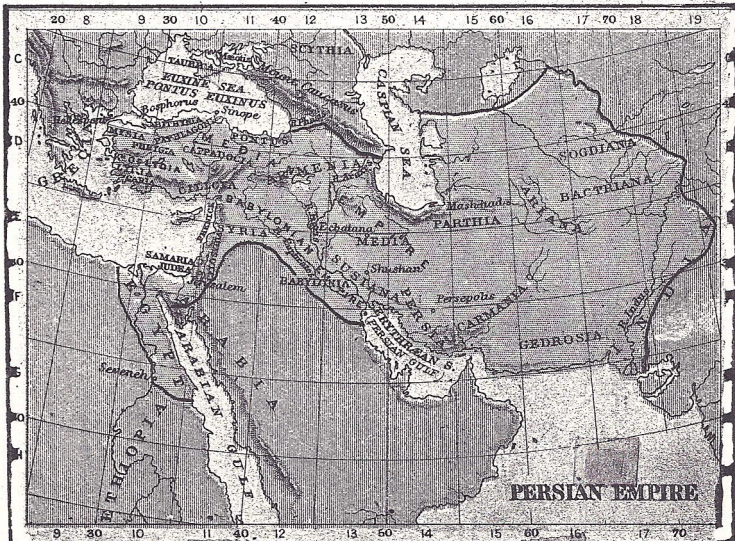
## MEDO-PERSIA



20 The <sup>a</sup>ram which thou sawest, that had the two horns, they are the kings of Media and Persia.

Dan. 8:20

Here in Daniel 8:20, we have another instance where the word "kings" is used to apply to a succession of monarchs or a dynasty. The horns are said to be the kings of Media and Persia. The Medo-Persian Empire began under Cyrus the Great in 550 B.C. and continued until conquered by the great Greek general, Alexander the Great, in 331 B.C. This covered a period of 219 years. It is not difficult to see that the horns represent a succession of kings.



Let us summarize this chapter:

I. God through Jeremiah prophesied of the subjection of the Israelites to Babylon for a period of seventy years. The captivity started under king Nebuchadnezzar.

II. The Babylonian Empire was followed in history by the Medo-Persian Empire.

III. Isaiah prophesied of the release of the Israelites by king Cyrus, even calling him by name many years before his birth.

IV. The dual empire of the Medo-Persians was symbolized to Nebuchadnezzar by a breast and arms of silver.

V. The dual empire of the Medo-Persians was first symbolized to Daniel as a bear raised up on one side.

VI. The dual empire of the Medo-Persians was later symbolized to Daniel by the two-horned ram.

VII. The horns on a beast (as the ram) signify kingdoms or dynasties of kings BUT at any specific moment of history they may represent a specific king or ruler.



## THE GREEK EMPIRE

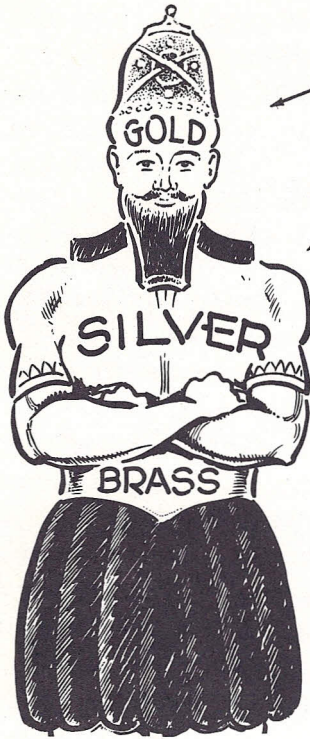
The third great empire revealed to Nebuchadnezzar was characterized by the brass, belly and thighs, of the great image. Very little more was given to Nebuchadnezzar except the fact that it was to bear rule over all the earth. This was the great Greek Empire established by Alexander the Great. After the battle of Issus in B. C. 333, King Darius Codomannus, the Persian king, fled from the battlefield but his beautiful wife, Statira fell into the hands of Alexander. Alexander treated Statira with great kindness. Statira died soon after her capture and Alexander gave her a magnificent burial. On hearing of this, her husband, Darius, is said to have exclaimed, "If it be the will of heaven that I am to be no longer King of Asia, may Alexander be my successor!" So, Daniel says, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4:25) In B. C. 331, Alexander at the age of twenty-five put an end to the great Medo-Persian Empire at the battle of Arbela. The third world empire had come on the stage of world history and extended from Greece to India.

31 Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass.

Dan. 2:31,32

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<sup>1</sup> Clare, II, 761.



BABYLON

MEDO - PERSIA

36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art a king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; 38 and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. 39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

Dan. 2:36-39

GREECE

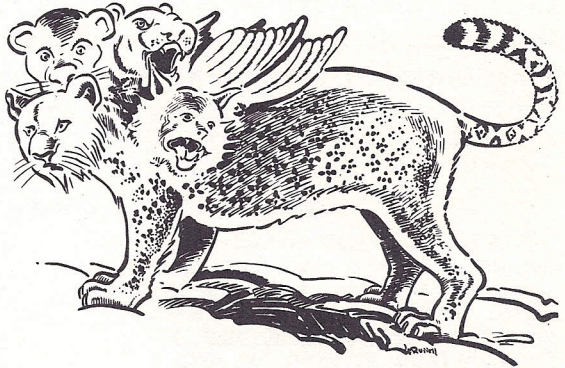


Daniel was shown a little more concerning this Empire. In Daniel's first vision the Greek Empire is represented by a leopard. The leopard was unusual in that it had four heads and four wings of a bird. The understanding of this strange beast was not given to Daniel immediately, but was partly understood by another vision given later.

6 After this I beheld, and, lo, 'another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.

Dan. 7:6

## GREECE

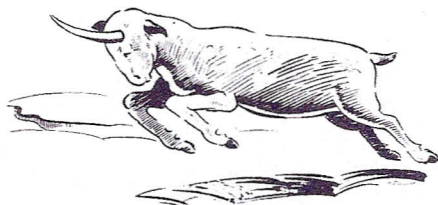


In the second vision, Daniel is shown a ram whose horns represented the kings of Media and Persia. Daniel saw a he-goat from the west attack the ram. Daniel was not left with any doubt as to what the he-goat represented; he was told that the he-goat represented Greece. He is further told that the great horn between the goat's eyes was the first king whom we know to have been Alexander the Great. The great horn was broken, and instead, four horns came up. These four horns are said to represent four kingdoms which should arise out of the Greek Empire. Alexander at the age of thirty-two died in Babylon B.C.324

without appointing any successor. Alexander's generals fought among themselves for the next twenty-two years during which time all of Alexander's family and relatives perished. The Greek Empire broke up into four separate kingdoms. Seleucus received the Euphrates valley, Northern Syria, Cappadocia and part of Phrygia. Lysimachus held the remainder of Asia Minor and Thrace. Ptolemy held Egypt, Palestine, Phoenicia and Coele Syria. Cassander reigned in Macedon and Greece. We see that the Greek Empire divided into four kingdoms represented by the four heads on the leopard and the four horns on the he-goat. Much more is given in the prophecy of Daniel chapter eight which we will consider later. For the moment we desire simply to establish the four kingdoms of Daniel, chapter two.

5 And as I was considering, behold, a <sup>a</sup>he-goat came from the west over the face of the whole earth, and <sup>7</sup> touched not the ground: and the goat had a <sup>v</sup> notable horn between his eyes. 6 And he came to the <sup>2</sup>ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. 7 And I saw him come close unto the ram, and he was <sup>v</sup> moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he <sup>a</sup> cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. 8 And the he-goat magnified himself exceedingly: and <sup>b</sup> when he was strong, the <sup>c</sup> great horn was broken; and instead of it there came up four notable horns toward the <sup>d</sup> four winds of heaven.

Dan. 8:5-8



↻ GREECE ↻

21 And the rough <sup>b</sup> he-goat is the <sup>c</sup> king of <sup>6</sup> Greece: and the great horn that is between his eyes is the first king. 22 And as for <sup>d</sup> that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.

Dan. 8:21,22

Let us summarize this chapter:

I. The third kingdom in Daniel, chapter two, was the Greek Empire, represented by a belly and thighs of brass.

II. The Greek Empire is represented in Daniel's vision by a leopard with four heads. These four heads indicate the four kingdoms into which the Greek Empire was divided.

III. Daniel's second vision shows the Greek Empire as a he-goat.

IV. The goat is stated to represent Greece.

V. Four horns came up on the goat in place of the notable horn which was broken.

VI. The notable horn represented Alexander the Great, the FIRST KING.

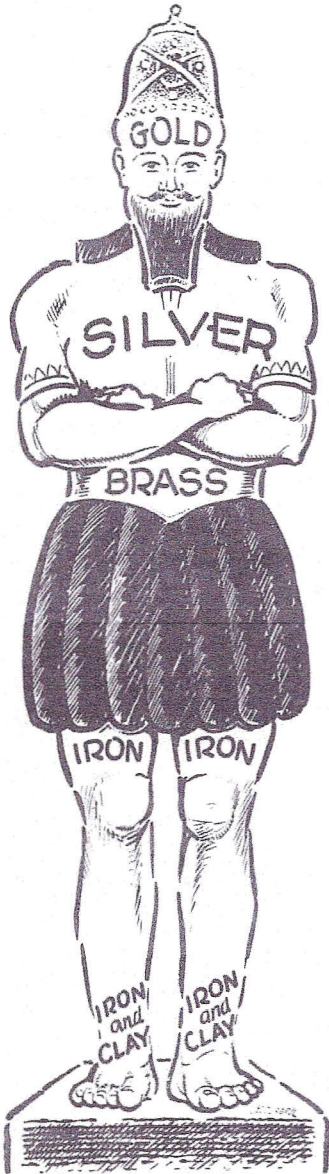
VII. The four horns are stated to represent four KINGDOMS which were to replace the broken horn.

## THE ROMAN EMPIRE

After the death of Alexander the Great, the Greek Empire was divided as prophesied by Daniel. The next great empire was that of Rome. It is somewhat difficult to set a fixed date at which the Roman Empire could be said to have gained control of the Middle East. The Roman general, Pompey, led the Roman legions into Mesopotamia and defeated Mithridates on the banks of the Euphrates in 66 B.C. Then in B.C. 65 Pompey made Syria into a Roman province. It was not until 63 B.C. that Pompey took Jerusalem. In Bible prophecy we are concerned with nations as they affect God's chosen people, the Jews. The year B.C. 63 in which Jerusalem fell, might be said to be the coming of the great IRON kingdom. It was in the same year that Julius Caesar became Pontifex Maximus. This great empire was signified by the legs of iron in Nebuchadnezzar's dream of the great image. Rome continued in power for a long time. The Emperor, Constantine, took his capital to Byzantium in A.D. 330. The new city of Constantinople was built on the ruins of Byzantium and named after the Emperor Constantine. At the death of the Emperor, Theodosius the Great 394 A.D. and the accession of his sons, Arcadius and Honorius, the Roman Empire was permanently divided into the Eastern and Western Empires. Constantinople was the capital of the Eastern Empire and Rome the capital of the Western Empire.

Nebuchadnezzar was told that this great empire was represented by iron because iron could crush gold, silver, and brass; and as iron crushes, so would this empire crush. Thus, the entire Middle East as

well as most of Europe and North Africa were brought under subjection to the Roman legions. The prophecy revealed in this great image continues into the feet but we will consider these prophecies later.



1 BABYLON

2 MEDO-PERSIA

3 GREECE

4 ROME

33 its legs of iron, its feet part of iron, and part of clay.

Dan. 2:33

40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

Dan. 2:40

The Roman Empire was also shown to Daniel in his first vision of the four great beasts. In fact it is the fourth beast that is of greatest importance and of most concern to Daniel. Unlike the other beasts: the lion, the bear, and the leopard, this beast has no clear identification. It is simply, "a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth". (Dan. 7:7) I asked my brother-in-law, Emerson Russell, Professor of Art, Cedarville College, to draw a beast that could do the things described in the Scripture. The picture which follows is a result of our conversation. Remember, the Bible does not give a specific animal in this vision.



7 After this I saw in the <sup>m</sup>night-visions, and, behold, a <sup>n</sup>fourth beast, terrible and <sup>3</sup>powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had <sup>o</sup>ten horns. 8 I considered the horns, and, behold, there came up among them <sup>p</sup>another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking <sup>q</sup>great things.

Dan. 7:7,8

19 Then I desired to know the truth concerning the <sup>r</sup>fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; 20 and concerning the ten horns that were on its head, and the other *horn* which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.

Dan. 7:19,20



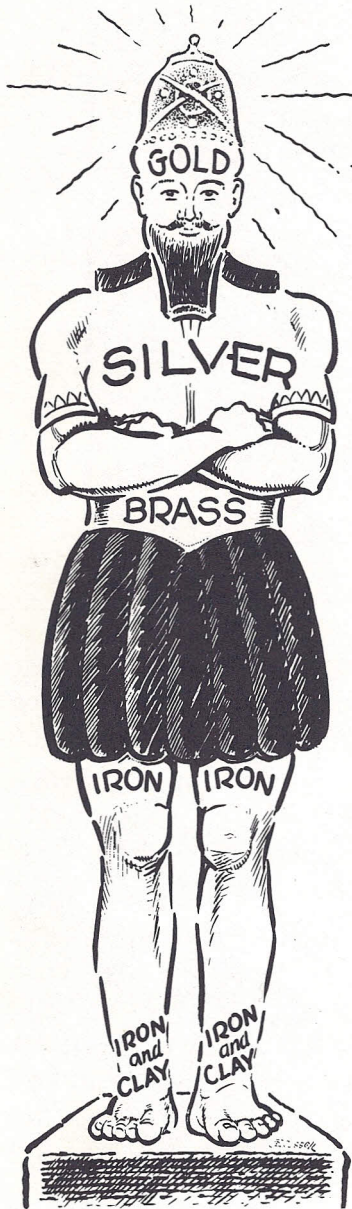


23 Thus he said, The <sup>a</sup>fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall <sup>3</sup>tread it down, and break it in pieces.

24 And as for the <sup>4</sup>ten horns, out of this kingdom shall ten kings arise : and another shall arise after them ; and he shall be diverse from the former, and he shall put down three kings.

Dan. 7:23,24

Notice that this beast can break in pieces, can stamp with its feet, and certainly is quite different from the others. We note further that this beast has, first of all, ten horns, then later another little horn rises before which three of the first horns are plucked up by the roots. This strange little horn has eyes like the eyes of a man and a mouth which speaks great things. For the moment all we wish to note is that this fourth beast parallels the iron legs of Nebuchadnezzar's great image, the great Roman Empire. The image and the series of four beasts should be studied side by side.

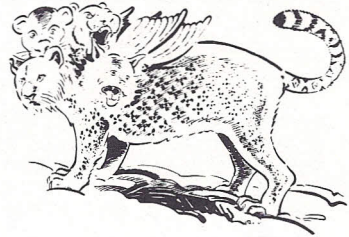


Babylon



4

K  
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S



A WORLD KINGDOM

## THE BEAST OF REVELATION 17

Studying fulfilled prophecy is of great interest and shows beyond any shadow of doubt that God is the author of the Bible. Of still greater interest, however, is prophecy as it pertains to everyday world affairs with which we live. We have seen in Daniel's interpretation of Nebuchadnezzar's dream that there were to be four empires beginning with the Second Babylonian Empire. This prophecy brings us to the Roman Empire, but, you ask, do any prophecies take us further into history? Yes, indeed, with our present background, let us turn to Revelation, chapter seventeen, and begin to study what is perhaps the most complicated of all prophecies of the type with which this book deals.

**17** <sup>f</sup>And there came one of the <sup>g</sup>seven angels that had the <sup>h</sup>seven bowls, and spake with me, saying, Come hither, I will show thee <sup>i</sup>the judgment of the <sup>k</sup>great harlot that <sup>l</sup>sitteth upon many waters; <sup>2</sup> with whom <sup>m</sup>the kings of the earth committed fornication, and <sup>n</sup>they that dwell in the earth were <sup>o</sup>made drunken with the wine of her fornication. <sup>3</sup> And <sup>p</sup>he carried me away <sup>q</sup>in the Spirit <sup>r</sup>into a wilderness: and I saw a woman sitting upon a <sup>s</sup>scarlet-colored beast, <sup>9</sup>full of <sup>t</sup>names of blasphemy, having <sup>u</sup>seven heads and ten horns. <sup>4</sup> And the woman <sup>v</sup>was arrayed in purple and scarlet, and <sup>10</sup>decked with gold and precious stone and pearls, having in her hand <sup>w</sup>a golden cup full of abominations, <sup>11</sup>even the unclean things of her fornication, <sup>5</sup> and upon her fore-

head a name written, <sup>12</sup><sup>v</sup> MYSTERY, <sup>z</sup> BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF <sup>a</sup>THE ABOMINATIONS OF THE EARTH. <sup>6</sup> And I saw the woman drunken with the <sup>b</sup>blood of the saints, and with the blood of the <sup>13</sup>martyrs of Jesus. And when I saw her, I wondered with a great wonder. <sup>7</sup> And the angel said unto me, Wherefore didst thou wonder? I will tell thee the <sup>a</sup>mystery of the woman, and of the beast that carrieth her, which hath the <sup>b</sup>seven heads and the ten horns. <sup>8</sup> The beast that thou sawest <sup>c</sup>was, and is not; and is about to <sup>d</sup>come up out of the <sup>e</sup>abyss, <sup>1</sup>and to <sup>f</sup>go into perdition. And <sup>g</sup>they that dwell on the earth shall <sup>h</sup>wonder, they <sup>i</sup>whose name hath not been written <sup>2</sup>in the book of life <sup>k</sup>from the foundation of the world, when they behold the beast, how that

Let us summarize the temporal or civil powers thus far:

I. The First Babylonian Empire was founded by Nimrod. From the people of this empire, come all of the empires of the world. This empire was not in Daniel's prophecy.

II. The people of Israel were set apart by God. Bible prophecy deals with the nations as they affect the Israelites or the nation of Israel in one way or another.

III. The first major empire to persecute Israel was of course Egypt. This empire was not included in Daniel's prophecy.

IV. The second major empire to persecute Israel was Assyria. It was by Assyria that the Israelites of the northern Kingdom of Israel were taken into captivity. This empire was not in Daniel's prophecy.

V. The third major empire which persecuted the Israelites was the Second Babylonian Empire. It was under this empire that the Israelites in the southern Kingdom of Judah were taken into captivity. This empire was the FIRST in Daniel's series of four kingdoms.

VI. The fourth major empire and the SECOND in Daniel's series of four kingdoms was Medo-Persia.

VII. The fifth major empire and the THIRD in Daniel's series of four kingdoms was Greece.

VIII. The sixth major empire and the FOURTH in Daniel's series of four kingdoms was Rome.

IX. It is important that these empires are memorized together with their symbols.

he was, and is not, and shall come. 9 Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast. 14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of

kings; and they also shall overcome that are with him, called and chosen and faithful. 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. 18 And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

Rev. 17:1-18

This chapter would, at first glance, appear almost impossible of any interpretation but we have already learned a good deal about beasts of various sorts. A beast with four heads and a beast with ten horns have already been encountered in our prophetic study. Let us therefore, for a moment, disregard the woman sitting on the beast and begin our study with the beast. We have a great deal given about this beast.

1. The beast is scarlet-colored. (vs. 3)
2. The beast is full of names of blasphemy. (vs. 3)
3. The beast has seven heads. (vs. 3)
4. The beast has ten horns. (vs. 3)
5. The beast is a mystery. (vs. 7)
6. The beast WAS. (vs. 8) (prior to John's day)
7. The beast IS NOT. (vs. 8) (in John's day)
8. The beast is about to come out of the abyss.
9. The beast is to go into perdition. (vs. 8)
10. And finally we are told once again the beast WAS, and IS NOT and SHALL COME. (vs. 8)

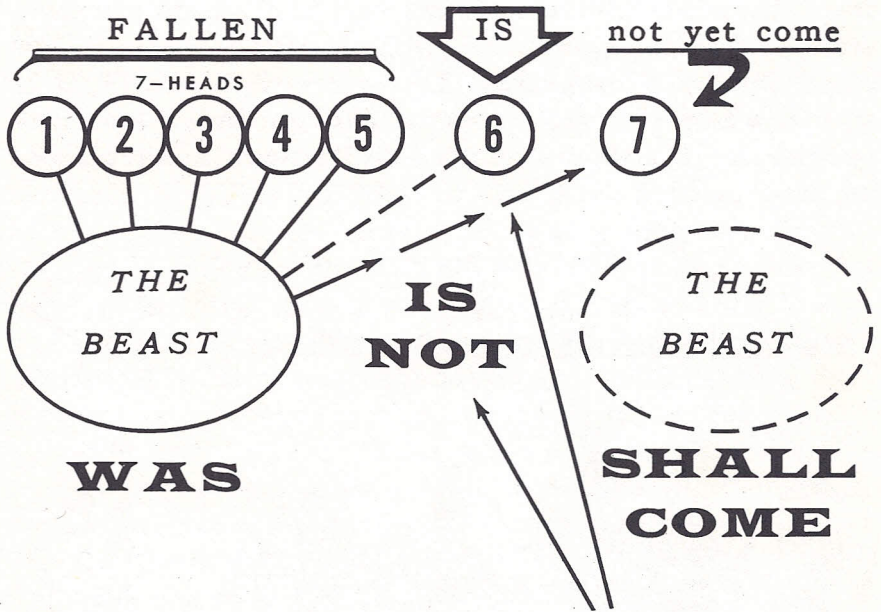
We are not told what kind of a beast this is, but perhaps we can determine that. The most important question that we might raise for the moment is, On what head do the ten horns go? Are the horns all on one head? Are the horns divided among several heads? I believe that the answer to these questions is of paramount importance. The way we answer these questions will greatly affect all of our understanding of prophecy.

It is often stated that the image of Nebuchadnezzar's dream had ten toes and that these are the same as the ten horns on the fourth beast in Daniel's first vision. First, notice that the Bible nowhere states that the image has ten toes. The immediate answer of course is: "Doesn't everybody have ten toes?" The answer is, No. We read in 2 Samuel 21:20 of a giant that had twelve toes. To assume the image has ten toes and then assume that the ten toes are the same as the ten horns is a rather unwarranted assumption. The next assumption that is made is that the ten horns on the fourth beast of Daniel's vision are the same as the ten horns on this beast which we are studying in Revelation, chapter seventeen. Let us see.

Verses 9 and 10 in this chapter tell us that the seven heads are seven kings. It further says that five ARE FALLEN, the one IS, the other is NOT YET COME. We must of necessity make one assumption at this point. When the Scripture in the explanation of the seven heads states that these are seven kings and that five are fallen and one IS, we must accept this present tense IS, as being in the days of John the apostle. Without this assumption, we would not know as to how or when to understand the IS and further study would be impossible. In other words, in John's day, five of the kings had fallen; one was then in existence and the seventh had not yet appeared. Putting these facts with the statement concerning the beast

in verse 8, we find that we have an amazing beast. A head is operative without the beast itself. We will diagram these facts. Since we do not know what kind of a beast it is, or even what kind of heads it has, we will not use animal heads for the present.

10 HORNS ▲▲▲▲▲▲▲▲▲ WHERE ???



9 <sup>a</sup>I John, your <sup>e</sup>brother and <sup>f</sup>partaker with you in the tribulation and <sup>g</sup>kingdom and <sup>10a</sup>patience which are in Jesus, was in the isle that is called Patmos, <sup>h</sup>for the word of God and the testimony of Jesus. 10 I was <sup>k</sup>in the Spirit on <sup>i</sup>the Lord's day, and I heard behind me a great voice, <sup>m</sup>as of a trumpet

12 And I turned to see the voice that spake with me.

Rev. 1:9,10,12

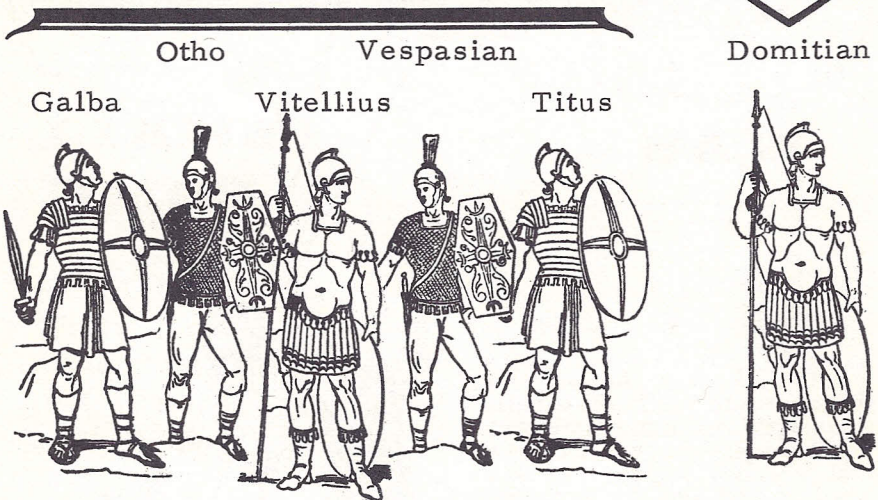


JOHN

We must now determine what is meant when it says the heads are seven kings. Earlier in our study we made and proved a definition that whenever a beast, or a head of a beast, or a horn of a beast in Biblical prophecy was said to be a king, it refers to a dynasty or series of rulers. Hence, it is a kingdom, BUT at any moment of time it could represent the particular ruler on the throne. Some have said that a head could represent a type of government. Can we determine what is meant in this particular instance? I think we can; we will check each possibility carefully by a diagram. First, we will see IF it is possible for it to mean seven different individual emperors; for if it is in John's day, Roman Caesars must be the rulers.

7 HEADS ↔ 7 KINGS

5 - Fallen



The Beast - - - - WAS & IS NOT  
 ??? ROMAN EMPIRE ??? in John's Day

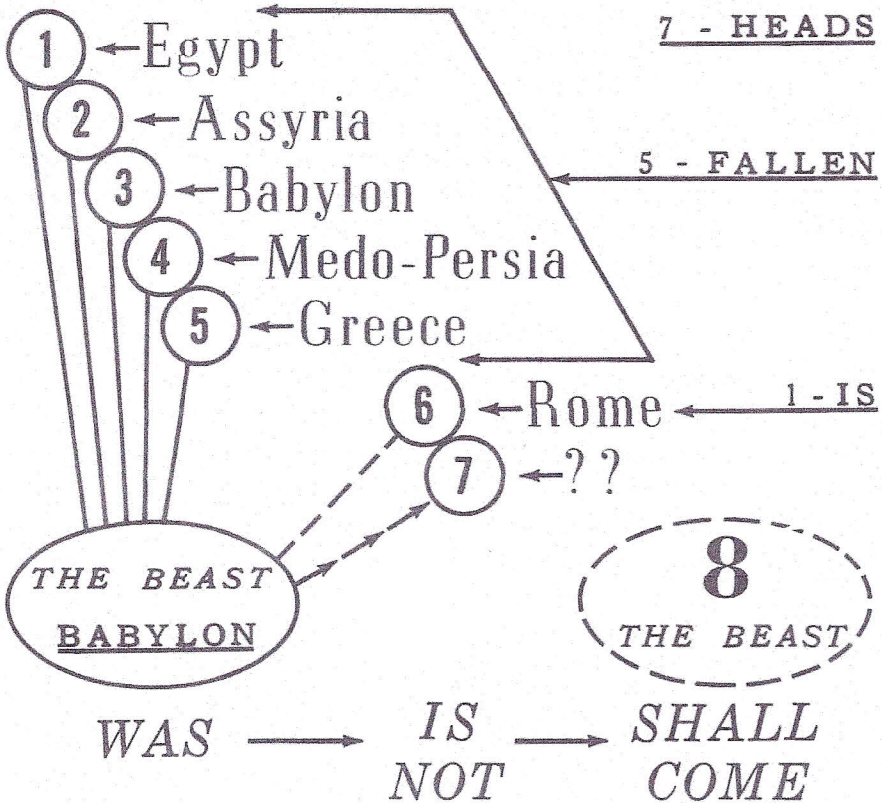


It will be noted from this diagram that the sixth head which was in John's day would represent the emperor, Domitian. It was during the reign of Domitian that the Revelation was given to John on the Isle of Patmos. Thus the five fallen heads would represent the preceding emperors as shown. The beast itself then would represent the Roman Empire. Now if this be true, it can be seen from the diagram that Domitian is the emperor without any empire. Of course this is contrary to fact. This interpretation will not stand.

The possibility of each head being a type or kind of Roman government will meet the same objection. Caesars would be ruling in John's day without any empire in existence which of course is again contrary to fact. Now let us look at the third and last possibility. These heads would represent kings or dynasties and hence, empires. There is no question that the Roman Empire was the ruling power in John's day. This empire would be represented by head number six, for this head was said to be present in John's day. From our previous study, we know that Greece preceded Rome and would be head number five. Medo-Persia preceded Greece and would be head number four. The Second Babylonian Empire preceded Medo-Persia and would be head number three. These things we have learned from Daniel's vision of the beasts and Nebuchadnezzar's dream of the great image. We learned from Jeremiah 50:17 that two lions attacked Israel. These lions are given as Assyria and Babylon. We know, then, that Assyria preceded the Second Babylonian Empire and would be head number two. The preceding head where Israel was first under bondage was of course Egypt and Egypt would be head number one.

Now if the heads represent these successive empires, what would the beast itself represent? Remember, all empires developed from one original empire.

The original empire was the First Babylonian Empire under Nimrod where God confounded the language and scattered the people. Now we can construct a new diagram which will meet the Bible conditions.



It is important that we next try to locate the horns on a head or heads. This is not nearly as difficult as it sounds. From Revelation 17:12, we learn that the ten horns are ten kings who had not received their kingdom in John's day. This of course means that these kings or kingdoms were future to John's day. We are clearly told that they will receive their authority as kings for one hour, WITH THE BEAST.

From our diagrams we have learned that when head number six was present in John's day that there was no beast present. As the ten kings receive their authority WITH THE BEAST the horns CANNOT be on head number six. These horns to have their authority as kings WITH THE BEAST must receive this power upon the return of the beast. In verse 8, John was told that the beast SHALL COME. Now notice verse 11 very carefully. The beast is himself AN EIGHTH, not the seventh. Therefore, the beast is not to be present during the rule of head seven. We can now conclude that the ten horns will not go on head number seven. Let us proceed to make another diagram this time substituting animal heads. We will use our gorilla head for head number six since we do not have a specific animal named to represent this head. Head number five will be the Greek leopard. Head number four will be the Medo-Persian bear. Head three will be the Babylonian lion. Head two will be the Assyrian lion. To represent Egypt, head one, we shall use a wolf. Egypt is represented by a wolf in the Dream-Vision of Enoch. R. H. Charles dates the writing of these Dream-Visions at before 161 B. C.<sup>1</sup> It is interesting to note that in very old secular history animals symbolized the nations. Remember that the ten horns on the beast in Revelation seventeen do not go on head number six or head number seven.

Now notice the diagram carefully. You find that by our putting the Roman Empire head of Daniel chapter seven in its proper place as head number six, we have horns on this head. We have already proven that the ten horns do not go on heads six or seven. This should immediately and conclusively prove one thing . . . THE TEN HORNS of Revelation seventeen have no connection and have nothing in common with THE

<sup>1</sup> R. H. Charles, THE APOCRYPHA AND PSEUDEPIGRAPHA of the OLD TESTAMENT ( 2 vols., Oxford: University Press, 1963), II, 170.

TEN HORNS →  
WHERE ??



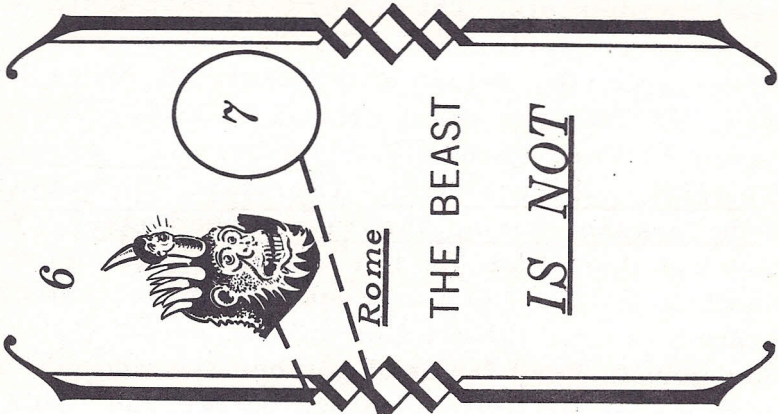
NOT HERE

- 1 Egypt
- 2 Assyria
- 3 Babylon
- 4 Medo-Persia
- 5 Greece



THE BEAST  
NIMROD'S  
BABYLON

WAS



8  
 THE BEAST

Shall  
Come

Rome  
 THE BEAST  
IS NOT

TEN HORNS of Daniel's fourth beast in Daniel chapter seven.

Let us summarize what we have learned in this chapter.

I. There is a strange beast with seven heads and ten horns described in Revelation chapter seventeen.

II. These seven heads represent seven kingdoms. It is impossible for these heads to represent Roman Caesars or different kinds of Roman governments.

III. Originally, the beast itself represented the First Babylonian Empire under Nimrod.

IV. The ten horns represent ten kings ruling kingdoms future to the days of the Apostle John.

V. The ten horns do not go on heads six or seven.

VI. The ten horns on Daniel's fourth beast and the ten horns on the beast of Revelation seventeen have nothing in common but are completely separate and distinct.

## THE SEVENTH HEAD

We are making a great deal of sound progress in our study of the beasts in prophetic Scripture but at the same time we are leaving behind a number of questions unanswered. We have not yet determined on which head of the beast in Revelation seventeen the ten horns go. We have simply proved that the horns do NOT go on heads six or seven. We have not yet determined what empire or kingdom is represented by head seven. Let us now see if we can clearly establish the kingdom represented by this particular head.

While we have proved that the heads represent kings as dynasties, or kingdoms, and not individuals, it might be well to add one more statement in the way of further establishing this proof. Notice in Rev. 17:10 it says that "five are fallen". Now the verb "fallen" is not one that we would normally use to refer to a person who had died. In Rev. 18:2 we find the word used directly in relation to a city, "Fallen, fallen is Babylon the great". Thus we see that five great empires had "fallen" in John's day.

We have proved that the ten horns on Daniel's fourth beast are in no way connected with the ten horns on the Revelation seventeen beast. Perhaps if we list a few facts concerning these two sets of horns it will become even clearer that they have no connection.

### DANIEL 7

- I. The fourth beast initially had ten horns. (vs. 7)
- II. Three of these ten horns were plucked up by the roots. (vs. 8)
- III. A "little horn" came up among them. (vs. 8)

IV. This made a total of eight horns, not ten.

V. This "little horn" is peculiar in that it had eyes like the eyes of a man, and a mouth speaking great things. (vs. 8)

VI. This "little horn" made war with the saints. (vs. 21)

VII. This "little horn" is a king or kingdom which put down three kings or kingdoms. (vs. 24)

VIII. This beast was in existence in John's day.

### REVELATION 17

I. This beast has seven heads and initially ten horns. (vs. 3)

II. All ten of these horns receive power as kings, WITH THE BEAST. (vs. 12)

III. This beast was not in existence in John's day. (vs. 8)

IV. These ten horns ALL give their power and authority to the beast. (vs. 13)

V. These ten horns continue in unity, and together WITH THE BEAST, hate the harlot. There is a total now of eleven. (vs. 16)

VI. These ten horns come to "one mind" until the words of God are accomplished. (vs. 17)

VII. These ten horns fight against the Lamb and are overcome by the Lamb. (vs. 14)

By even a quick reading of these two lists, it becomes quite obvious that the two sets of horns have nothing whatsoever in common, except that initially there are ten in each group. Another diagram might help to simplify our study.

### INITIAL 10 HORNS

Daniel 7    ➔  
**10 + 1 - 3 = 8**

↶ Revelation 17  
**always 10**

7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

21 I beheld, and the same horn made war with the saints, and prevailed against them; 22 until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Dan. 7:7,8,21,22,24

3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast. 14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful.

16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.

Rev. 17:3,12-14,16,17

The fourth beast of Daniel represents the Roman Empire. Ten horns rise out of this beast. These ten horns are ten kings which as we have shown earlier, should be understood as dynasties of kings or kingdoms. When the Roman Empire fell into decay, it was over-run by the Huns, Vandals, Franks, Visigoths, Lombards, etc. The great Roman Empire was divided among these invading nations. Such prophetic scholars as: Machiavel, Mede, Bishop Lloyd, Dr. Hales, Sir Isaac Newton and Bishop Newton have tried to arrange this division of the Roman Empire into exactly ten parts but there are some disagreements among them.



It would seem that the important kingdom is that of the "little horn". The ten horns signify the break up of the Roman Empire until such time as the kingdom of the "little horn" comes on the scene. The ten horns seem to be of little importance compared to the "little horn" as they are given but one half of a verse in Scripture.

24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Dan. 7:24

This "little horn" arises out of the Roman Empire as did the ten previous horns. Now notice that this kingdom continues from the time it rises out of the Roman Empire, "UNTIL the ancient of days came". What kingdom rose out of the Roman Empire that continues to the present day? There is only one, the kingdom of the Pope.

The Encyclopedia, BRITANNICA, 1964, Vol. 17, under the article, "Papacy", says: "The papacy is the only institution that has existed continuously from the early Roman empire----Local yet world-wide, ----it has remained uncompromisingly monarchical". And again, "The dating of papal documents according to imperial years, as enjoined by the constitution, was abandoned. The popes began to strike their own coins. These and other significant changes permit of one conclusion only, namely that the papacy had in fact extricated itself from the imperial domination and had assumed the status of an independent power".

One tendency, which is very misleading, is to regard the pope as a spiritual leader whereas in reality he is the head of a temporal kingdom. The pope rules a sovereign state; there should not be any doubt about this.

Pope Paul VI, in his address before the United Nations in New York in 1965, said, "This encounter, as you all understand, is of a two-fold nature. It is marked with simplicity and with greatness, with simplicity because you have before you a man like you, your brother, and even one of the SMALLEST among you who represents SOVEREIGN STATES, for he is vested, if you wish to think of him thus, with only a MINISCULE and almost SYMBOLIC TEMPORAL SOVEREIGNTY, almost as much as is necessary to leave him free to exercise a spiritual mission and to assure those who deal with him that HE IS INDEPENDENT OF EVERY OTHER SOVEREIGNTY OF THIS WORLD".

We see then a "little horn" as Pope Paul VI said, "a miniscule and almost symbolic temporal sovereignty". Since this is the only continuous temporal kingdom continuing from the Roman Empire, and the "little horn" is to continue UNTIL the "ancient of days" comes, it follows that the Papal Kingdom is represented by the "little horn".

In the case of the beast in Revelation seventeen, we have accounted for six of the seven empires. Since there is only one empire represented by the seventh head, between the Roman Empire and the return of the beast as the eighth, this seventh head must represent the Papal Kingdom as does the "little horn" in Daniel, chapter seven.

Let us summarize:

I. The ten horns in Daniel seven and the ten horns in Revelation seventeen differ from one another in almost every particular and hence cannot be related to one another in any way.

II. The ten horns in Daniel seven, represent the break-up or division of the Roman Empire.

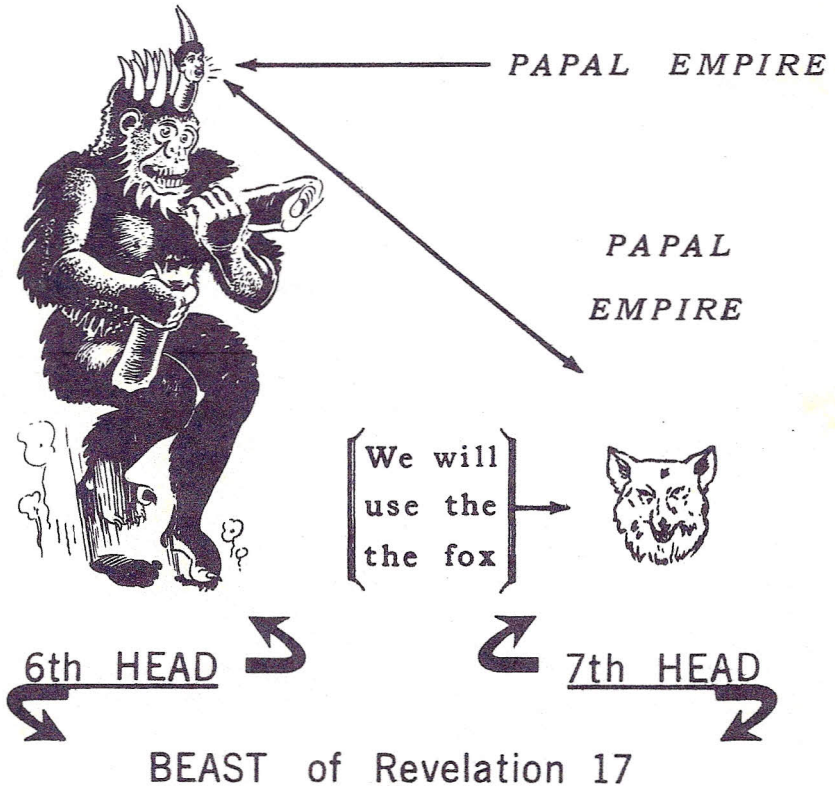
III. The "little horn" of Daniel seven represents a kingdom rising out of the Roman Empire and contin-

uing until "the ancient of days" comes.

IV. Only one such kingdom has existed since that time and that is the Kingdom of the Pope.

V. The seventh head of the beast in Revelation seventeen is likewise the Papal Kingdom, as it is the only kingdom existing between the Roman Empire, head six, and the return of the beast as kingdom EIGHT.

4th BEAST of Daniel 7  
the  
ROMAN EMPIRE



## THE BEAST OF REVELATION 13

We have already noticed that the beast which John saw in Revelation seventeen had, in John's day, passed from history. We have noticed also, that this beast is to come out of the abyss and go into perdition. (vs.8) Just how are we to understand the words, "abyss" and "perdition"? The Greek word translated "perdition" is a word which simply means "destruction". This is the translation of the word in: Matt.7:13, Rom.9:22, 2 Peter 2:1, etc. As to the ultimate end of the beast we are not left in any doubt for we are told that he is cast alive into the lake of fire.

20 And the beast was taken, and with him the <sup>h</sup>false prophet that <sup>'</sup>wrought the signs <sup>k</sup>in his sight, wherewith he <sup>'</sup>deceived them that had received the <sup>m</sup>mark of the beast and them that <sup>l</sup>worshipped his image: they two were cast alive into the <sup>o</sup>lake of <sup>p</sup>fire that burneth with brimstone:

Rev. 19:20

The word "abyss" presents a slightly different problem for it sometimes is used for a specific place.

20 And I saw <sup>a</sup>an angel coming down out of heaven, having the <sup>'</sup>key of the abyss and a great chain <sup>'</sup>in his hand. 2 And he laid hold on the "dragon, the old serpent, which is the Devil and Satan, and <sup>v</sup>bound him for a thousand years, 3 and cast him into the <sup>x</sup>abyss, and shut it, and <sup>v</sup>sealed it over him,

Rev. 20:1-3a

The meaning of this word as given in Liddell, Scott, GREEK-ENGLISH LEXICON, is "bottomless, unfathomed". Abyss is used frequently in the LXX to mean the sea; for example, in Gen. 1:1 and Isa. 44:27. Since we are dealing with a figurative passage and all things are given a symbolic meaning, I believe it is better to understand the word "abyss" in this instance as the sea, not physically but figuratively. Although we have not yet studied the passage in Revelation seventeen, concerning the harlot, we might notice at this time that she is sitting on "many" waters. These "many" waters are explained in verse 15 as peoples, multitudes, nations, and tongues. It is, in this sense, that we should understand the beast as coming up out of the abyss or the sea of humanity.

17 <sup>1</sup>And there came one of the <sup>2</sup>seven angels that had the <sup>3</sup>seven bowls, and spake with me, saying, Come hither, I will show thee <sup>4</sup>the judgment of the <sup>5</sup>great harlot that <sup>6</sup>sitteth upon many waters; <sup>15</sup> And he saith unto me, The <sup>7</sup>waters which thou sawest, where the harlot sitteth, are <sup>8</sup>peoples, and multitudes, and nations, and tongues. Rev. 17:1,15

Turning now to Revelation thirteen, we find a beast coming up out of the sea. This is another symbolic passage so that here again we are to understand not a literal sea, but the great human population of the world. This beast is similar to the beast in Revelation seventeen.

13 <sup>1</sup> and <sup>2</sup>he stood upon the sand of the sea. And I saw a <sup>3</sup>beast coming up out of the sea, having <sup>4</sup>ten horns and <sup>5</sup>seven heads, and on his horns <sup>6</sup>ten diadems, and upon his heads <sup>7</sup>names of blasphemy. Rev. 13:1

These two beasts, the beast out of the sea in Revelation thirteen and the beast in the wilderness, Revelation seventeen, are one and the same. These two chapters simply show the beast in different phases. In Rev. 11:7 we find that the beast that comes out of the abyss makes war with the two witnesses of God. In Rev. 13:7 the beast which comes out of the sea makes war with the saints and in Rev. 17:8 we are told that the beast is to come out of the abyss.

When the Lord Jesus comes, the beast fights against the Lord as we see in Rev. 19:19. The beast in Rev. 17:14 fights the Lamb, and the beast in Rev. 13:7 makes war with the saints yet only one beast is cast into the lake of fire, Rev. 19:20. We will put the Scriptures side by side so that we may understand a little better.

7 And when they shall have finished their testimony, the beast that cometh up out of the <sup>m</sup>abyss shall make war with them, and overcome them, and kill them. Rev. 11:7

7 <sup>o</sup> And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over <sup>b</sup> every tribe and people and tongue and nation. Rev. 13:7

14 These shall <sup>r</sup>war against the Lamb, and the Lamb shall <sup>o</sup>overcome them, for he is <sup>l</sup>Lord of lords, and <sup>k</sup>King of kings; and <sup>u</sup>they also shall overcome that are with him, <sup>v</sup>called and chosen and faithful. Rev. 17:14

8 The beast that thou sawest <sup>o</sup>was, and is not; and is about to <sup>a</sup>come up out of the <sup>a</sup>abyss, and to <sup>g</sup>go into perdition. And <sup>o</sup>they that dwell on the earth shall <sup>w</sup>wonder, <sup>t</sup>they <sup>h</sup>whose name hath not been written <sup>i</sup>in the book of life <sup>f</sup>from the foundation of the world, when they behold the beast, how that <sup>h</sup>he was, and is not, and <sup>s</sup>shall come. Rev. 17:8

19 And I saw the beast, and <sup>o</sup>the kings of the earth, and their armies, gathered together to make war against him that <sup>s</sup>sat upon the horse, and against his army. 20 And the beast was taken, and with him the <sup>f</sup>false prophet that <sup>w</sup>wrought the signs <sup>i</sup>in his sight, wherewith he <sup>d</sup>deceived them that had received the <sup>m</sup>mark of the beast and them that <sup>l</sup>worshipped his image: they two were cast alive into the <sup>l</sup>lake of <sup>f</sup>fire that burneth with brimstone: Rev. 19:19,20

THE BEAST IN THE WILDERNESS

Rev. 17:1-10



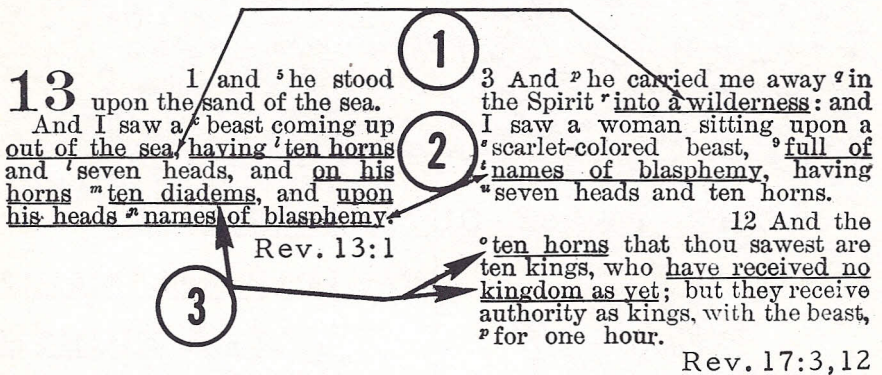
THE BEAST OUT OF THE SEA

Rev. 13:1 & Rev. 17:11,12

THE EIGHTH



Now notice that both of these beasts have seven heads, and they both have ten horns. While these are the same beast, they are different phases of the beast. Is it possible to tell which passage is to come first, historically? There are three differences to be noted at this time. First, the Revelation seventeen beast is in the wilderness while the Revelation thirteen beast comes out of the sea. Second, the Revelation seventeen beast is full of names of blasphemy, while the Revelation thirteen beast has the names of blasphemy upon his heads. Third, the horns on the beast in Revelation seventeen, "have received no kingdom as yet" whereas the horns on the beast in Revelation thirteen are crowned. We will set these Scriptures side by side.



The simple fact that the beast out of the sea has crowns on its horns while the beast in the wilderness does not, establishes the fact that the beast out of the sea is a later picture of the beast in the wilderness. In other words the description of the beast out of the sea precedes the description of the beast in the wilderness so that when we read in Revelation seventeen that the beast is to come out of the abyss, we already know exactly how he will look. In Rev. 17:11 we find that the beast on his return as he comes out of the



abyss is the EIGHTH kingdom not ONE of the seven. While the beast is not ONE of the seven he is said to be, "of the seven" or literally "out of the seven". It is not required by this phrase that he necessarily be made up of ALL the previous seven. Revelation thirteen tells us how he is to be composed. He essentially is like a leopard, yet with bear's feet. The only other part of his body which is named is a lion's mouth. Is it not strange that with seven heads and naturally seven mouths that he should be given another mouth? Why would he need an extra mouth and where would the mouth go? Remember, this is the beast as he will look in the future after the seven heads have run their course through history. When the beast comes up out of the sea he will have one active head, the others have spoken their piece, so to speak. The active head will require a new mouth because the active head will be a head that was "smitten unto death". (Rev. 13:3) In fact this head had received "the stroke of a sword and lived". (Rev. 13:14) Logically, a lion's mouth would go with a lion's head.

3 And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed; and the whole earth <sup>w</sup>wondered after the beast; Rev. 13:3

And he <sup>w</sup>deceiveth <sup>h</sup>them that dwell on the earth by reason of <sup>o</sup>the signs which it was given him to do <sup>v</sup>in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the <sup>k</sup>stroke of the sword and lived. Rev. 13:14

As soon as we can determine which of the seven heads is to be especially active again upon the re-appearance of the beast we will know on which head to place the ten horns. Of the seven heads, two are represented by lions. One of the lions was Assyria, the other, Babylon. Is Assyria or Babylon to be revived? Bible students have continually speculated as to whether or not Babylon, the city, would ever be re-

built. Many prophecies concerning Babylon seem to have been fulfilled, but have they? Travelers have gone to Babylon and have returned to tell of the desolation of that place. They tell us that the prophecies of Jer. 50:39,40 and Isa. 13:19-22 have been fulfilled.

39 Therefore the <sup>c</sup>wild beasts of the desert with the <sup>13</sup>wolves shall dwell there, and the ostriches shall dwell therein: and it shall be <sup>a</sup>no more inhabited for ever; neither shall it be dwelt in from generation to generation. 40 As when God overthrew <sup>c</sup>Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein.

Jer. 50:39,40

19 And <sup>1</sup>Babylon, the glory of kingdoms, the <sup>m</sup>beauty of the Chaldeans' pride, shall be as when God <sup>r</sup>overthrew Sodom and Gomorrah. 20 It shall <sup>o</sup>never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the <sup>2</sup>Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. 21 But <sup>r</sup>wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and <sup>r</sup>wild goats shall dance there. 22 And <sup>o</sup>wolves shall <sup>r</sup>cry in their castles, and jackals in the pleasant <sup>a</sup>palaces: and her time is near to come, and her days shall not be prolonged.

Isa. 13:19-22

A glance at these Scriptures will show that these prophecies have not yet been fulfilled. Was Babylon overthrown as when God overthrew Sodom and Gomorrah? Notice a few things concerning the destruction of Sodom and Gomorrah. Before God destroyed the cities of Sodom and Gomorrah, he delivered righteous Lot. (2 Pet. 2:7) The destruction of these cities included all of the plain. (Gen. 19:25) God destroyed these cities with fire, rained out of heaven. (Gen. 19:24) To this day, we have found no trace of Sodom or Gomorrah. Is this the way Babylon was destroyed?

6 and <sup>r</sup>turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an <sup>a</sup>example unto those that should <sup>v</sup>live ungodly; 7 and <sup>a</sup>delivered righteous Lot,

2 Pet. 2:6,7a

24 Then Jehovah <sup>a</sup>rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; 25 and <sup>b</sup>he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

Gen. 19:24,25

When Nebuchadnezzar captured and destroyed Jerusalem many Jews were taken captive to Babylon. (2 Chr. 36:20)(Ezra 2:1) Here these Jews served the Babylonians until the reign of the kingdom of Persia. When Babylon fell to Cyrus, the Persian king, it fell without a struggle. We learn this in secular history from a tablet from Babylon in the British Museum, a picture of which is shown in figure six. Following is a translation of a portion of this tablet. "On the sixteenth day of Tammuz, Gobryas, governor of the land of Gutium, and the army of Cyrus, without fighting, to Babylon descended".<sup>1</sup> We know from Scripture that Daniel continued in Babylon under Darius, the Mede and Cyrus. Years later, June 28, B. C. 324, Alexander the Great died in Babylon. Several hundred years later, Peter wrote his first epistle from Babylon.

12 By <sup>h</sup>Silvanus, <sup>s</sup>our faithful brother, as I account *him*, <sup>i</sup>I have written unto you briefly, exhorting, and testifying that this is <sup>k</sup>the true grace of God: <sup>l</sup>'stand ye fast therein. 13 <sup>e</sup>She that is in Babylon, elect together with *you*, saluteth you; and *so doth* <sup>m</sup>Mark my son. 14 <sup>n</sup>Salute one another with a kiss of love. <sup>o</sup>Peace be unto you all that are in Christ.

1 Pet. 5:12-14

Many hundreds of years later, thousands of Jews were still in Babylon, for the Babylonian Talmud originated there. So Babylon was not destroyed instantaneously; it just gradually declined. Babylon will yet be destroyed like Sodom and Gomorrah, but first God will call out His people. (Jer. 51:45) God's destruction will not just apply to the city but to the entire area as it did in the case of Sodom and Gomorrah. (Jer. 51:43) The fall and destruction of Babylon will be as sudden as the destruction of Sodom and Gomorrah. (Jer. 51:8)

<sup>1</sup> Kinns, II, 227.



Cylinder referring to the Taking of Babylon by Cyrus.

Fig. 6

As Abraham stood overlooking the place where Sodom and Gomorrah had stood the entire land went up in smoke. (Gen. 19:28) The same will be true of Babylon. (Rev. 18:8,17,18) Much of the present ruins of the city of Babylon have been used to build other buildings yet when Babylon is finally destroyed this will not be done any longer. (Jer. 51:26) The Babylonian Empire will meet its destruction at the hand of Israel. (Jer. 51:19-25) (Ps. 149:5-9) Certainly this is sufficient Scripture to show that Babylon has not yet seen its final destruction. Now if Babylon is not yet finally destroyed it must once again become a great power.

### Jeremiah

**51** Thus saith Jehovah: Behold, I will raise up against Babylon, and against them that dwell in <sup>1</sup>Leb-kamai, a <sup>2</sup>destroying wind. <sup>2</sup> And I will send unto Babylon <sup>3</sup>strangers, that shall <sup>4</sup>winnow her; and they shall empty her land: for in the day of trouble they shall be against her round about. <sup>3</sup> <sup>3</sup>Against *him that bendeth let the archer* <sup>4</sup>bend his bow, and against *him that lifteth himself up in his* <sup>5</sup>coat of mail: and spare ye not her young men; <sup>6</sup>destroy ye utterly all her host. <sup>4</sup> And they shall fall down slain in the land of the Chaldeans, and <sup>5</sup>thrust through in her streets.

<sup>5</sup> For Israel is <sup>6</sup>not <sup>7</sup>forsaken, nor Judah, of his God, of Jehovah of hosts; though their land is <sup>8</sup>full of guilt against the Holy One of Israel. <sup>6</sup> Flee out of the midst of Babylon, and save every man his life; be not <sup>9</sup>cut off in her iniquity: for it is the time of <sup>10</sup>Jehovah's vengeance; he will <sup>11</sup>render unto her a recompense.

<sup>8</sup> Babylon is suddenly <sup>9</sup>fallen and destroyed: <sup>10</sup>wail for her; take <sup>11</sup>balm for her pain, if so be she may be healed.

EVENTS THAT  
HAVE NOT YET  
OCCURRED WITH  
REGARDS TO  
BABYLON



◀ *Bloody Victory*

◀ *Flight of the Jews*

◀ *Sudden Fall*

20 Thou art my <sup>1st</sup> battle axe and weapons of war: and with thee will I <sup>a</sup> break in pieces the nations; and with thee will I destroy kingdoms;

◀ *Israel the Victor*

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be <sup>v</sup>desolate for ever, saith Jehovah.

◀ *No Stones Re-used*

43 Her cities are become <sup>1a</sup> <sup>a</sup> desolation, a dry land, and a desert, a land wherein <sup>c</sup>no man dwelleth, neither doth any son of man pass thereby.

◀ *Cities Desolate*

◀ *A Land Deserted*

44 And I will <sup>s</sup>execute judgment upon <sup>j</sup>Bel in Babylon, and I will <sup>v</sup>bring forth out of his mouth that which he hath <sup>s</sup>swallowed up; and the <sup>s</sup>nations shall not <sup>e</sup>flow any more unto him: yea, the <sup>v</sup>wall of Babylon shall fall.

◀ *Israel Called Out*

45 My people, <sup>m</sup>go ye out of the midst of her, and <sup>s</sup>save yourselves every man from the fierce anger of Jehovah.

49 <sup>v</sup>As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the <sup>s</sup>land.

◀ *Land's Slain at Babylon*

We see that there is a great deal of prophecy to be fulfilled concerning Babylon. The ten horns will be placed on the active head, as they have authority as kings, one hour with the beast. It is interesting to note that only one head seemed to be smitten unto death. Perhaps we may come to a better conclusion by a process of elimination. Head number one represented Egypt and Egypt is present in modern history. Head number two represents Assyria. No country today represents the old kingdom of Assyria. History says that the Kurds in the northern part of Iraq are the descendants of the Assyrians. Head three was Babylon, now the country of Iraq. Head four was Medo-Persia now called either Persia or Iran. Head

five was Greece and we know it by the same name. Head six was the Roman Empire which is the modern Italy. Head seven the Papal Kingdom is now known as the State of Vatican City. Six of the seven kingdoms are presently represented among the world governments. The one missing head today is the one representing Assyria. In 1963 the Kurds began agitation to become an autonomous state.

In Isaiah 31:8, it says, "And the Assyrian shall fall by the sword, NOT OF MAN; and the sword, NOT OF MEN, shall devour him; and he shall flee from the sword, and his young men shall become subject to taskwork". In Isaiah 37:36-38, we read the account of the destruction of 185,000 of the Assyrian army by an angel of Jehovah. This defeat hastened the end of Sennacherib, king of Assyria. A few more years and Assyria disappeared from history. Could this be the head that received the stroke of the sword? We read of Israel's future victory over the Assyrian. (Mic. 5:6) There are many other prophecies concerning the Assyrian which may perhaps be future but until history develops further, I shall place the ten horns on the Assyrian lion's head, and put the lion's mouth in this same head. This eighth empire then will have a leopard's body or a predominantly Greek appearance. This empire will have as the other extremity bear's feet or Persia. The chief ruler will in all probability be the Assyrian lion and the ten horns, kingdoms, which will make up the Middle East.

Let us summarize our conclusions:

I. We will understand the word translated "perdition" to mean "destruction", which is the usual meaning.

II. We will understand the word "abyss" to mean the "deep" or the "sea" in this figurative passage. Often this word does mean a specific place.

III. We will understand the "sea" to be symbolic of the people of the nations.

IV. The beast in Rev. 17 and Rev. 13 are one and the same beast in different phases.

V. The beast in Rev. 13 describes the beast in Rev. 17 as he appears out of the abyss. This description depicts the eighth kingdom.

VI. When the beast re-appears, he has a leopard's body, bear's feet, and a lion's mouth.

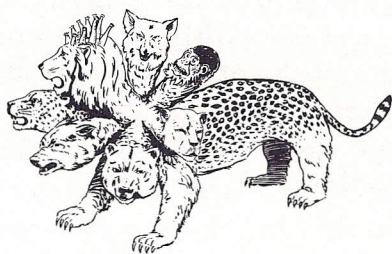
VII. The lion's mouth will go with the Assyrian or Babylonian lion.

VIII. Babylon will be re-built.

IX. Babylon will be vanquished by Israel. This has never yet occurred.

X. Of the seven major kingdoms represented by the heads only one is presently not existing.

XI. It would seem that this missing head is that of the Assyrian lion. It is probably this head which will receive the lion's mouth and the ten horns.





## THE STONE CUT OUT

We have now taken what might be called a short survey of many of the beasts of the Bible which are used in a symbolic way to give us prophetic truth. What we have covered may seem, at this point, to be utterly confusing and fantastic. Part of the difficulty lies in the fact that we are not used to animal symbolism and yet animal symbolism abounds in Scripture. Take, for example, the word "sheep". The word sheep can mean an animal, but it can also be used in a symbolic sense. "Beware of false prophets, who come to you in sheep's clothing, but inwardly are rav-ening wolves." (Matt. 7:15) In this passage we have both sheep and wolves in a symbolic sense, and yet we understand the meaning of the passage quite easily. Let us look at another familiar passage, "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." (Isa. 53:6,7) The content of this passage is not quite so easy to grasp. In order to really understand this passage, it would be well to know just HOW sheep go astray. It would help to know HOW a lamb acts that is led to the slaughter. Each year the wool must be sheared from the sheep and it would be well to know HOW a sheep acts during the shearing. This is only the beginning so far as this particular passage of Scripture is concerned. The children of Israel were well acquainted with the animals from daily contact

and in addition understood the meaning of these animals from their connection with the regular sacrifices of the Temple. Since we do not have this first-hand knowledge, the passage has lost a great deal of its intended meaning. This symbolism in animals was not peculiar to Scripture but was in constant daily use. I will quote a portion of the Second Dream-Vision of Enoch, written before 160 B.C. Here you will read a portion of Old Testament history told by animals without the mention of a name. The proper names in parentheses are added to help you follow the passage.

"I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; (Adam) and after it came forth a heifer (Eve) and along with this (latter) came forth two bulls, one of them black (Cain) and the other red (Abel) and that black bull (Cain) gored the red one (Abel) and pursued him over the earth and thereupon I could no longer see that red bull. (Abel) . . . . And that cow (Eve) that first one, went from the presence of that first bull (Adam) in order to seek that red one, (Abel) but found him not, and lamented with a great lamentation over him and sought him. And I looked till that first bull (Adam) came to her and quieted her, and from that time onward she cried no more. And after that she bore another white bull, (Seth) and after him she bore many bulls and black cows." (sons and daughters)<sup>1</sup> This vision continues at great length covering history, in a brief form, all the way to the final reign of Jesus Christ but this is sufficient to show the use of animal symbolism.

Now that we have some elementary knowledge of the symbolic beasts in the books of Daniel and Revelation, let us re-trace our steps and pay a little more attention to details. The image of Daniel two, the beasts of Daniel seven and eight, and the beasts in

<sup>1</sup> Charles, II, 250.

Revelation are all progressive. For example, the image in Daniel two begins with the Babylonian Empire and extends in its symbolism to the setting up of God's kingdom. To put all world events in symbolism in one beast would make our study complicated beyond our understanding. God by a series of beasts has shown world history prophetically, bit by bit. It is only possible to proceed just so far with one beast and then another is needed to further expand the picture. It will be noted that in every prophetic image or animal symbol, time is of great importance.

Returning now to the image which Nebuchadnezzar saw, we will proceed to understand the symbolism more fully. The head of gold represents the Babylonian Empire as represented by their kings. At the particular time in which Daniel is interpreting the dream, Nebuchadnezzar is the particular king, hence, Daniel's statement, "Thou art the head of gold". (Dan. 2:38) The inferior kingdom which followed was that of Medo-Persia but in this particular symbol this is all that is given at this point in regards to this second empire. The third kingdom represented by the brass was Greece. The only statement made at this point in regards to this kingdom was that it was to bear rule over all the earth. (Dan. 2:39) The Greek Empire extended from Greece to India and so far south as to include Egypt. The fourth kingdom was that of the Roman Empire represented by the legs of iron. We read further, "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, (that is the gold, silver, and brass) shall it break in pieces and crush". (Dan. 2:40) Thus we see Daniel was given further prophetic truth that the Roman Empire would break in pieces and crush all that territory which once belonged to Babylon, Medo-Persia, and Greece. The prophecy does not stop here.

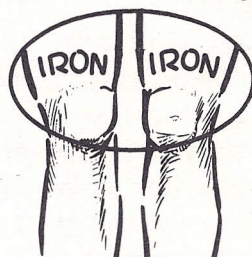
When Daniel told Nebuchadnezzar what he had dreamed Daniel did not mention the toes of the image but simply told Nebuchadnezzar that its feet were part of iron and part of clay. (Dan.2:33) In interpreting the dream Daniel said that the feet and toes were part of potter's clay and part of iron and goes on to explain that this kingdom would be a divided kingdom. In verses 40 through 44 it would almost seem that there is excessive repetition for the combination of iron and clay is referred to five times. Actually, however, we have in these verses the progress of the Roman Empire through history. The first stage and the rise of the Roman Empire is in verse 40 where Rome upon coming to power conquers Greece, and what was once Medo-Persia and Babylon. The second stage of Roman power is given in verse 41. The "feet and toes" are treated as two units, that is the feet, the toes in this case belonging to the feet. Thus the Roman Empire was to be a divided kingdom. Surely enough, Rome was split into an East and West Empire with one capital at Rome the other at Constantinople. The third stage of the Roman Empire is given in verse 42. The expression, "the toes of the feet" puts the emphasis on the further breakup of the Roman Empire. What was once the mighty Roman Empire was sub-divided into many parts, not necessarily ten at this point; for we have no mention of the number of the toes. Part of this divided kingdom was strong and part brittle. The fourth stage of the Roman Empire as well as the advanced stage of the Babylonian, Medo-Persian, and Greek Empires is given in verse 43. Again we find the reference to the mixture of the iron and the clay but this time with no reference to the feet at all. The mixture of iron and clay is now referred to all of the four kingdoms for we read, "THEY shall mingle themselves with the seed of men; but THEY shall not cleave one to another, even as iron

doth not mingle with clay". (Dan. 2:43) In this stage of history, Babylon, Medo-Persia, Greece, and Rome were to be mixed with the rest of the seed of men. So we see that nationally all these kingdoms disappeared from the forefront of history.

**FIRST STAGE of the ROMAN EMPIRE**

40 And the <sup>2</sup>fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

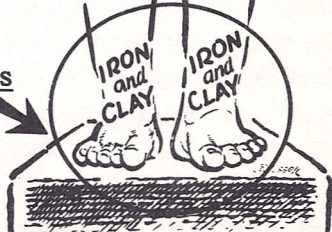
Babylon, Medo-Persia, Greece



**SECOND STAGE**

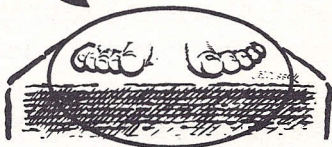
**Eastern & Western Empires**

41 And whereas thou sawest the 'feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with <sup>2</sup>miry clay.



**THIRD STAGE — The Empire Further Divided**

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly <sup>3</sup>broken.



43 And whereas thou sawest the iron mixed with <sup>2</sup>miry clay, they shall mingle themselves <sup>4</sup>with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

Dan. 2:40-43


**FOURTH STAGE**

**Empire Disintegrated**

We now come to the fifth stage of the Roman Empire. Daniel says, "In the days of those kings". (Dan. 2:44) What kings? There are only four kings or kingdoms which are the subject of this passage: Rome, Greece, Medo-Persia, and Babylon. These four kingdoms after having been mixed into the rest of the world for centuries must at some time re-appear. Until recent years these kingdoms have been but a memory, and then, strange events began to take place in history. The Bible tells us that in the days of these kings, God will set up a kingdom which shall never be destroyed. Has this kingdom ever been set up? This kingdom which God is to set up is NEVER to be destroyed. The sovereignty or control of this kingdom is not to be left to another people. This kingdom will break in pieces and consume all four kingdoms represented in the image, that is, Babylon, Medo-Persia, Greece, and Rome. This kingdom will stand for ever.

Now notice, the last of this interpretation given by Daniel is the explanation of the stone smiting the image. We are told that "a stone was cut out without hands." (Dan. 2:34) Without hands, that is without force or power, for this is the way this word is sometimes translated. If the stone was cut out without force or power, from what was it cut out? Further, exactly what or who does the stone represent? In Daniel 2:45 we are told the stone was cut out of the mountain. In symbolic language a mountain represents a kingdom and of course the entire passage with which we are dealing is symbolic. Perhaps two Scripture references would help to show the word mountain used in this way.

BABYLON     Jer. 51:25


25 Behold, I am against thee,  

 O destroying 'mountain, saith  
 Jehovah, which destroyest 'all  
 the earth; and I will stretch out  
 my hand upon thee, and roll thee  
 down from the rocks, and will  
 make thee a "burnt mountain.

6 °Woe to them that are at ease in Zion, and to them that are °secure in the mountain of Samaria, the notable men of the °chief of the nations, to whom the house of Israel come! 2 Pass ye unto °Calneh, and see; and from thence go ye to °Hamath the great; then go down to °Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?



SAMARIA Amos 6:1,2

This stone, then, is cut out without force from a kingdom. What kingdom? The stone is often said to represent Jesus Christ, but is this interpretation possible? Paul in writing to the Corinthians says, "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."(1 Cor. 10:1-4) Now this is a reference to a beautiful type of the Lord Jesus Christ. When the Israelites came out of Egypt there was a period in which they murmured against Moses complaining of the thirst. God told Moses to smite the rock and water flowed out. The Hebrew word in this passage, Ex. 17:6, that is translated "rock" is the word "tsur". ( צֶרֶר ) This word "rock" is with the idea of strength, protection, and sharpness. The same word is translated "rock" in Deut. 32:3,4. "For I will proclaim the name of Jehovah: Ascribe ye greatness unto our God. The Rock, his work is perfect; For all his ways are justice: A God of faithfulness and without iniquity, Just and right is he." As the Israelites journeyed on, they came to another time of thirsting. This time Moses was told to SPEAK to the rock, not smite. This time the word translated "rock" is the Hebrew word "sela" ( סֵלָא ), a word hav-

ing the idea of height; it occurs also in 2 Samuel 22:2. "Jehovah is my rock, and my fortress, and my deliverer, even mine." The first picture is that of Jesus Christ crucified for us, the second picture is that of a victorious Saviour high and lifted up. Neither of these Hebrew words are used for the stone in Daniel 2:34. Here we find the word "eben". (  ) This stone is not Christ as we shall see presently. This stone after striking the image became a great mountain, or kingdom that filled the whole earth. (Dan. 2:35) This stone is a small kingdom cut out without force from a larger kingdom. That this stone is a kingdom is certain from Dan. 2:44, for here we are told God sets up a kingdom, "But IT (the kingdom) shall break in pieces and consume all these kingdoms". The mountain or kingdom from which the stone is cut is the old Davidic Kingdom for God promised a future to David's kingdom.

8 Now there fore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, <sup>a</sup>I took thee from the <sup>1</sup>sheepcote, from following the sheep, that <sup>b</sup>thou shouldst be <sup>2</sup>prince over my people, over Israel; <sup>9</sup> and <sup>c</sup>I have been with thee whithersoever thou wentest, and <sup>d</sup>have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. 10 And I will appoint a place for my people Israel, and <sup>e</sup>will plant them, that they may dwell in their own place, and be moved no more; <sup>f</sup>neither shall the children of wickedness afflict them any more, as at the first, 11 and as <sup>g</sup>from the day that I commanded judges to be over my people Israel; and <sup>h</sup>I <sup>3</sup>will cause thee to rest from all thine enemies.

2 Sam. 7:8-11a

World powers have usually come to their power by revolution, conquest, or violence of some kind. We



are told that this stone or small portion of David's kingdom was to be cut out without force or power and in the days of the four kingdoms: Rome, Greece, Medo-Persia, and Babylon. Here are a few facts of history which cannot be denied and certainly cannot all be considered coincidental.

I. The Roman Empire was divided into two parts, the Eastern Empire and Western Empire. The Roman Empire further divided into many smaller kingdoms. Then the Roman Empire actually disappeared among world nations. We read in the World Almanac, 1964, "Divided and dismembered for centuries, modern Italy began to develop.....". Finally in 1870 Italy emerged as a modern power. Once more the "iron kingdom" was in existence.

II. Greece became a province of the Roman Empire 46 B. C. broken by the iron kingdom. Greece was part of the Ottoman Empire until in 1829 the Greeks forced the Sultan of Turkey to grant their independence. But all was not to go well with Greece for some time. Greece was occupied by Germans, Italians and Bulgarians until 1944 when she took her place again as the "brass kingdom" among the nations.

III. Medo-Persia, known today by the modern name of Iran, was ruled by various peoples through the centuries and finally emerged as a constitutional government in 1906. British and Russian forces entered Iran in 1941 but withdrew in 1942 and signed an agreement to respect Iran's integrity. Thus, Iran the ancient "silver kingdom", stood free again on the stage of world history.

IV. Babylon, now known as Iraq, emerged as a sovereign state in 1932 and the ancient "gold kingdom" was again free.

From these four facts we can conclude that all four ancient kingdoms represented by the image are once more independent and free nations after years

of almost oblivion. It would be quite in line with the prophecy for God at this point to cut out a piece from the ancient Davidic Kingdom and re-establish His people. Here are the facts.

For many centuries the land we know as Palestine has been the battlefield of the Middle East. Palestine has been under the control of one Gentile nation after another. This is God's land, and God gave this land to the Jews through Jacob. "And the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."(Gen.35:12) This land is a permanent unconditional grant to the Jews through Abraham. "And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."(Gen. 17:8) In Joel 3:2 we have a prophecy of the partition of this land. This land belongs to the Jews in its entirety, not the Arabs. When was the land partitioned? What will God do about it? It was not until recently that the partition of God's land took place. On November 29, 1947, the United Nations divided God's land: part to Trans-Jordan, part to Egypt, and a part to the Jews. God will hold

ISRAEL INTERIM

POSTAGE STAMP

2 I will  
 "gather all nations, and will bring  
 them down into the 'valley of  
 Jehoshaphat; and I will "execute  
 judgment upon them there for  
 my people and for my heritage  
 Israel, whom they have "scattered  
 among the nations: and they have  
"parted my land,

Joel 3:2

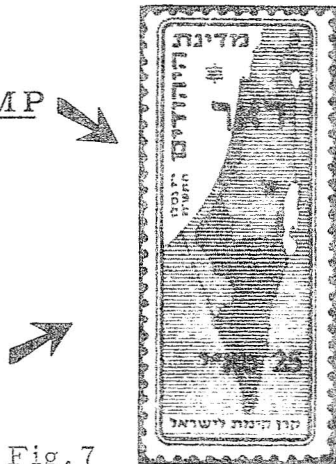


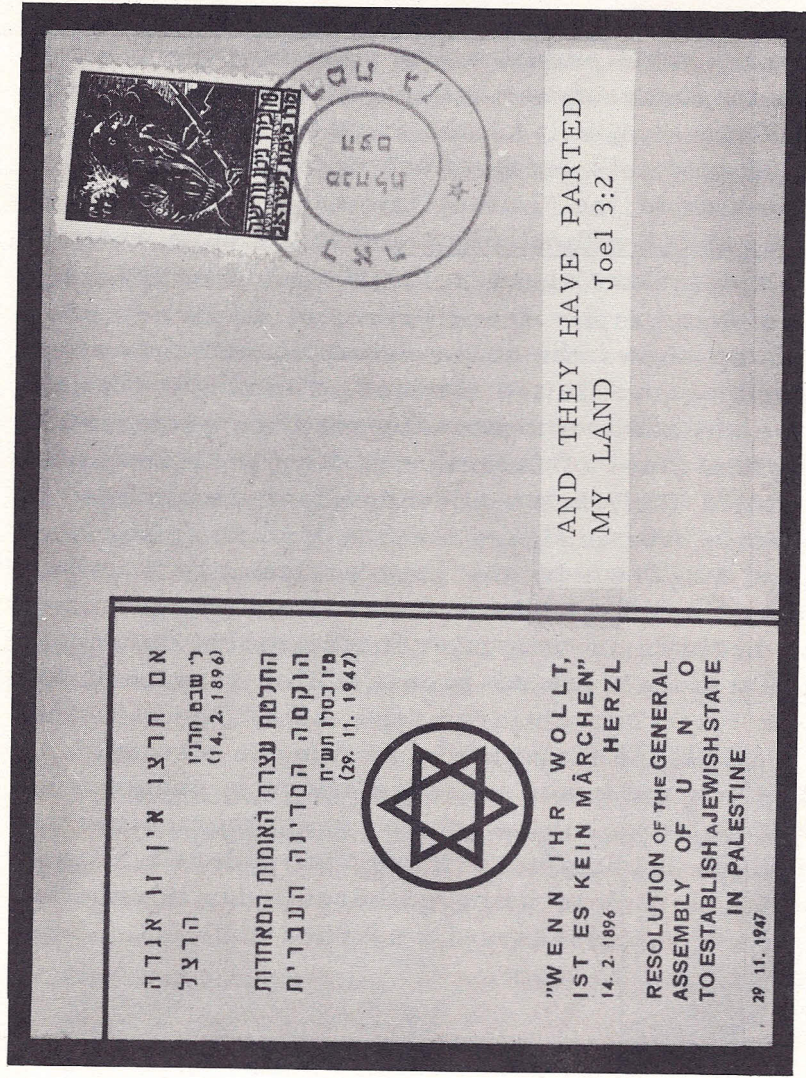
Fig. 7

the nations accountable for this division of His land even though this division restored to the Jews a very small piece of their land which they have not possessed for centuries. The United Nations was used by God to literally "cut out" a small piece of what David once ruled. This partition was ordered without a revolution or force of any kind. Actually some fighting followed as a result of the partition but the actual separation of this small piece of land for Israel was by the order of the United Nations. Israel is truly a "stone" cut out without force and in the days when the four kingdoms are again on the stage of history.

The photograph, figure seven, of an Israeli postage stamp shows the little nation to be "cut out" as proposed by the United Nations. The postal cover in figure eight commemorates the partition order establishing the State of Israel. On May 16, 1948, Israel proclaimed their independence; a fact documented by the postal cover in figure nine. A land was "born in a day" as written by the prophet Isaiah. "Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:8) The stone has been cut out; the four kingdoms stand in history.

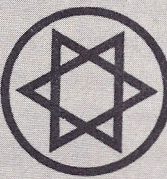
To know the exact sequence of future events is not always possible, but the future events themselves are often given in Scripture if we can understand them properly. Israel is being gathered today in unbelief. God did not promise Israel a new heart UNTIL He restored the land to them.

16 Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a "sanctuary for a little while in the countries where they are



אם חרצו אין זו אנדה  
 הרצל  
 ל' שבס חרניו  
 (14. 2. 1896)

החלמת עצרת האומות המאוחדות  
 הוקמה הסד'נה העבר'ית  
 מ'ו כסלו תש"ח  
 (29. 11. 1947)



"WENN IHR WOLLT,  
 IST ES KEIN MÄRCHEN"  
 14. 2. 1896  
 HERZL

RESOLUTION OF THE GENERAL  
 ASSEMBLY OF U N O  
 TO ESTABLISH A JEWISH STATE  
 IN PALESTINE  
 29 11. 1947

AND THEY HAVE PARTED  
 MY LAND Joel 3:2



Fig. 8

POSTAL COVER SHOWING DATE OF THE PARTITION OF PALESTINE

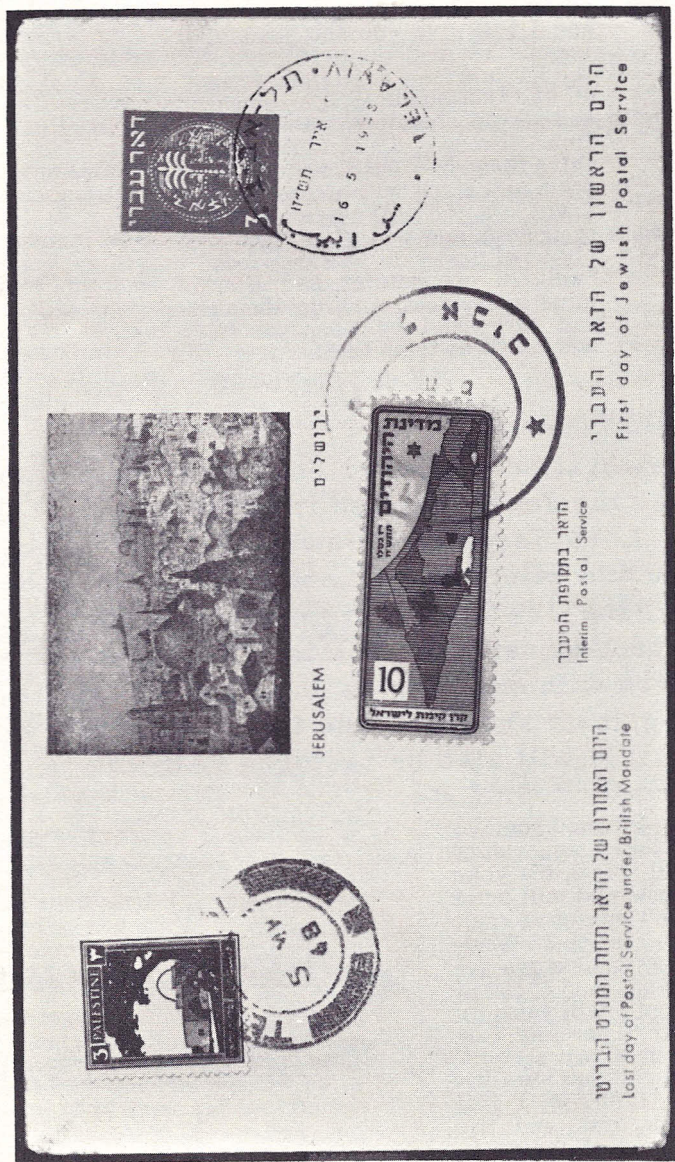


Fig. 9

POSTAL COVER SHOWING THE DATE OF THE BIRTH OF ISRAEL

come. 17 Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; 20 that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Ezk. 11:16-20

This restoration recorded here was not accomplished after the Jews returned from Babylon. At the time of the Lord Jesus, the Jews were still a rebellious people and rejected the Lord Jesus. Upon their restoration, the Jews were promised that they would no longer be two nations, that is, Judah and Israel, but one nation with one king to them all. David is to be their king, their shepherd, and their prince forever. The Tabernacle will also be restored to them.

8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid.

Jer. 30:8-10

← DAVID as KING

← RESURRECTED

21 And say unto them, Thus saith the Lord Jehovah: Behold, I will "take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: 22 and I will make them "one nation in the land, upon the mountains of Israel; and "one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23 neither shall they "defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them 'out of all their "dwelling-places, wherein they have sinned, and will 'cleansed them: so shall they be 'my people, and I will be their God.

24 And my servant "David shall be king over them; and they all shall have "one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the "land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and "David my servant shall be their prince for ever. 26 Moreover I will make a "covenant of peace with them; it shall be an "everlasting covenant with them; and I will "place them, and "multiply them, and will set my "sanctuary in the midst of them for evermore. 27 My "tabernacle also shall be "with them; and "I will be their God, and they shall be my people. 28 And the nations shall know that "I am Jehovah 'that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

Ezk. 37:21-28

ISRAEL

← RE - GATHERED

← THEIR LAND

← ONE NATION

← ONE KING

← DAVID as KING

← In the Land FOR EVER

← DAVID as PRINCE FOR EVER

← EVERLASTING COVENANT

← Tabernacle restored

← NATIONS know GOD

4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: 5 afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days. Hosea 3:4,5

23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

Ezk. 34:23,24

DAVID

With this "stone" cut out without force from the old Davidic Kingdom, God will break not only the four kingdoms, but also all kingdoms represented by the clay in the image. The stone in Nebuchadnezzar's dream struck the image in the feet which we have seen represents the last days of those various world kingdoms. "Then," we read, "was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."(Dan.2:35) This description of the smashing of the image by the stone is the same as the way God describes the smashing of the nations by Israel. "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples." (Micah 4:13) God even calls Jerusalem a "burdensome stone". (eben, עֲבֵן ) "And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it."(Zech.12:3) And God calls Israel, "a new sharp threshing instrument" which shall "thresh the mountains, (kingdoms) and beat them small".(Isaiah 41:15) God also calls



Israel His "battle axe" or "maul" with which He will "break in pieces the nations", especially Babylon. (Jer. 51:20-24)

11 And now <sup>2</sup>many nations are assembled against thee, that say, Let her be <sup>a</sup>defiled, and let our eye <sup>b</sup>see *our desire* upon Zion. 12 But they <sup>b</sup>know not the thoughts of Jehovah, neither understand they his counsel; for he hath gathered them as the sheaves to the threshing-floor. 13 Arise and <sup>c</sup>thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt <sup>a</sup>beat in pieces many peoples; and I will <sup>c</sup>devote their gain unto Jehovah, and their substance unto the Lord of the whole earth. Micah 4:11-13

13 For I Jehovah thy God <sup>a</sup>will hold thy right hand, saying unto thee, <sup>a</sup>Fear not; I will help thee. 14 Fear not, thou <sup>w</sup>worm Jacob, and ye men of Israel; I will help thee, saith Jehovah, and <sup>10</sup>thy Redeemer is the Holy One of Israel. 15 Behold, I have made thee *to be* a new sharp threshing instrument having teeth; thou shalt thresh the <sup>b</sup>mountains, and beat them small, and shalt make the hills as chaff. 16 Thou shalt <sup>c</sup>winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt <sup>c</sup>rejoice in Jehovah, thou shalt glory in the Holy One of Israel. Isa. 41:13-16

20 Thou art my <sup>10</sup>battle axe and weapons of war: and with thee will I <sup>a</sup>break in pieces the nations; and with thee will I destroy kingdoms;

Jer. 51:20

3 And it shall come to pass in that day, that I will make Jerusalem a burdensome <sup>a</sup>stone for all the peoples; all that burden themselves with it shall be <sup>c</sup>sore wounded; and all the <sup>s</sup>nations of the earth shall be gathered together against it.

Zech. 12:3



THE STONE will  
BREAK in PIECES

45 Forasmuch as thou sawest that a <sup>a</sup>stone was cut out of the mountain <sup>a</sup>without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the <sup>b</sup>great God hath made known to the king what <sup>c</sup>shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Dan. 2:45

Dan. 2:45



THE STONE will  
THRESH the  
KINGDOMS

Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became <sup>2</sup>like the chaff of the summer threshing-floors; and the wind carried them away, so that <sup>a</sup>no place was found for them: and the stone that smote the image became a great <sup>10</sup>mountain, and filled the whole earth.

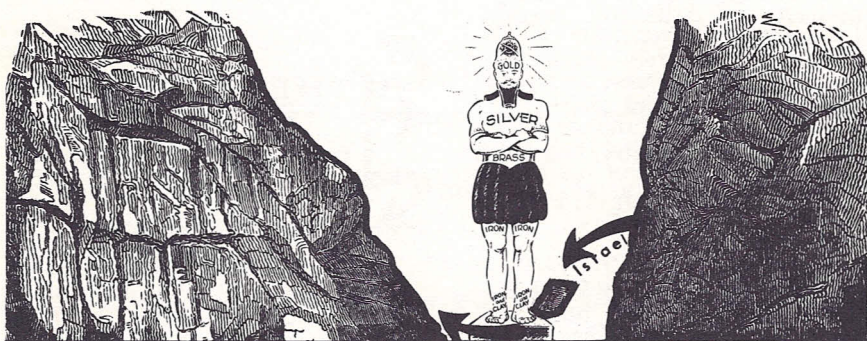
Dan. 2:35

From a mountain, the ancient Davidic Kingdom, there has been cut by the United Nations, without force, a small stone, the new State of Israel. How long will it be before God causes this little nation to become the great mountain (kingdom) which shall fill all the earth?

## THE PATH OF THE STONE

WORLD KINGDOM

DAVIDIC KINGDOM



Let us summarize these things:

I. Animals have always had a symbolic meaning.

II. We have reviewed again the four kingdoms represented by the great image in Daniel chapter two. Three of these powers, Babylon, Medo-Persia, and Greece were brought under subjection to Rome.

III. The legs of iron represent the Roman Empire.

IV. The "feet and toes" represent the division of the Empire into the Eastern and Western Empires with capitals at Constantinople and Rome respectively.

V. The "toes of the feet" represent the further break-up of the Roman Empire.

VI. Daniel 2:43 explains the disintegration of what was once Babylon, Medo-Persia, Greece, and Rome and the integration of these nations with the other nations of the world.

VII. Daniel 2:44 indicates the re-establishment of these powerful nations at some future date.

VIII. The stone which strikes the image in the last days represents Israel.

IX. The Roman Empire emerged as Italy in 1870, Greece was finally liberated in 1944, Medo-Persia in 1942, and Babylon, now Iraq, in 1932.

X. A small land area from what was once David's kingdom was separated by the U.N., Nov.29,1947.

XI. The State of Israel originated, May 16,1948.

XII. The present re-gathering of the Israelites and the future of the State of Israel is given wide coverage in the Scriptures.

XIII. In the final days of this age God will use the Kingdom of Israel as His weapon to punish the corrupt nations of the earth.

## THE HARLOT AND THE WOMAN

As we have noticed constantly, each of the great symbolic visions which we are studying, contributes additional information. A large portion of one vision overlaps another for the sake of proper understanding of the background and then goes on to magnify certain details. A symbolic picture of interlocking events is difficult to understand even when the events have transpired and are no longer future. No wonder Daniel, to whom nearly all of these things were in the distant future, remarked, "As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart". (Dan. 7:28) We will leave the prophecies of Daniel for a while and return once more to Revelation seventeen to study the "great harlot". An understanding of this harlot is extremely important.

The angel said to John, "Come hither, I will show thee the judgement of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication". (Rev. 17:1,2) As in the case of our initial study of the beast in this chapter, we must remember that the entire symbolism is made relative to John's day by the expressions, "The beast... WAS, and IS not, and SHALL COME", (verse 8) and "Five ARE fallen, the One IS, the other is NOT YET COME". (verse 10) In these expressions we certainly have past, present, and future time. It is impossible to understand the passage unless "present time" is considered as in John's day. WHEN, John saw the harlot sitting on many

waters, we are not told. We are told that John saw the waters, where the harlot sits, and that they represent "peoples, and multitudes, and nations, and tongues". (verse 15)

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

Rev. 17:1,2

## THE GREAT HARLOT



15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

Rev. 17:15

The harlot simply SITS on the waters. She does not swim. She does not float. She does not wade. She simply sits. This harlot is symbolic as is all the rest of the chapter. Every indication is that this harlot is inactive. Certainly this harlot could not be considered as holding the waters down but rather she is being bouyed up by the waters. The harlot, whatever or whoever she represents, is being supported by nations, peoples, multitudes and tongues. In other words she is supported by the great multitude of the people of the world.

In order for the angel to show John the judgment of the great harlot, he takes John into a wilderness where John sees a woman sitting on a scarlet-colored beast. Now a woman and a harlot are not synonymous. A harlot of course is an immoral woman but not all women are harlots. There may be a great deal of similarity between the harlot on the waters and the woman on the beast; but they are not necessarily to be taken as one and the same. We have already determined that this beast represents the First Babylonian Empire, the starting point of the rebellion against God under the leadership of Nimrod. The beast is scarlet-colored: certainly significant when we consider the sin that originated from this empire. Isaiah says, "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool". (Isa. 1:18) We see that God represents sin as scarlet-colored. The beast is not only scarlet-colored but it is full of names of blasphemy. (verse 3) Just what is a name of blasphemy? Jesus was once questioned as to whether He was the Christ. When Jesus said, "I and the Father are one", (John 10:31) the Jews took up stones to stone Him. When Jesus asked them for which of His good works He was being stoned, they replied that it was

not for a good work that they were stoning Him but for blasphemy. The charge of blasphemy was based, as they said, "Because that thou, being a man, makest thyself God". (John 10:33) Now this was exactly what the rulers of the First Babylonian Empire did. One of the chief gods of Babylon was Bel whose name signified "Lord". He was called "the Supreme", "the Father of the gods", "the King of all the spirits", "the Lord of the world", "the Lord of all the countries". After his death, Nimrod, the founder of Babylon, was deified as "Bel-Nimrod". By the association of his name with that of the god, Bel, it made him a god. This is blasphemy and the name, Bel-Nimrod, is a name of blasphemy. The beast is said to be full of names of blasphemy. Rulers of Babylon bore such names as: Arid-Sin, after the god, Sin; Ismi-Dagon after the god, Dagon; Naram-Sin, Zur-Sin, Rim-Sin, and Nur-Vul after the god, Vul. Thus the beast was indeed full of names of blasphemy. The first triad of gods of ancient Babylon was Ana, Bel, and Hoa. Ana was called "the Old Ana", "the Original Chief", "the Father of gods". Hoa was the Sea-god; bear in mind that the beast was to come out of the abyss. We have understood the abyss in the sense of the sea or the deep. It certainly is not without great significance that Hoa bore the titles of "Lord of the abyss", and "Lord of the great deep".<sup>1</sup>

The woman is seen sitting on this beast. It is to be noted that she is not said to be riding the beast, or driving the beast. She is absolutely inanimate. We are told that the beast carries the woman. (verse 7) "The woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls." (Rev. 17:4) The word "decked" is the word "gilded". This would seem to be a gilded statue.

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<sup>1</sup> Clare, I, 126.

## MYSTERY

ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ,  
Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ  
ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.



3 And <sup>2</sup>he carried me away <sup>3</sup>in the Spirit <sup>4</sup>into a wilderness: and I saw a woman sitting upon a <sup>5</sup>scarlet-colored beast, <sup>6</sup>full of <sup>7</sup>names of blasphemy, having <sup>8</sup>seven heads and ten horns. 4 And the woman <sup>9</sup>was arrayed in purple and scarlet, and <sup>10</sup>decked with gold and precious stone and pearls, having in her hand <sup>11</sup>a golden cup full of abominations, <sup>12</sup>even the unclean things of her fornication, 5 and upon her forehead a name written, <sup>13</sup>MYSTERY, <sup>14</sup>BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the <sup>7</sup>blood of the saints, and with the blood of the <sup>8</sup>martyrs of Jesus. And when I saw her, I wondered with a great wonder.

18 And the woman whom thou sawest is <sup>1</sup>the great city, which <sup>2</sup>reigneth over the kings of the earth.

Rev. 17:3-6,18

## BABYLON

This woman represents a city which reigns over the kings of the earth and a name is written on her forehead. (verses 18,5) The name is "MYSTERY, BABYLON THE GREAT, the Mother of the Harlots and of the Abominations of the Earth". (verse 5). Is the city represented by this woman, the city of Babylon, or does she, as some understand this woman, represent Rome? First, let us explore the possibility of this woman representing Rome. The idea that the woman represents Rome, largely stems from the interpretation given to the beast in verse 9. Here the seven heads of the beast are said to be seven mountains on which the woman sits. This statement raises several questions:

- I. Are these to be taken as literal mountains?
- II. Is the woman sitting on all seven collectively?
- III. Is the woman sitting on each mountain successively?



IV. Is the woman sitting on these mountains in John's day only or in continual present time?

We will do well to explore as many possibilities as we can so as to narrow the explanation until we can come to some kind of a conclusion. Suppose we assume these to be literal mountains. Rome is said to be situated on seven hills and since "the city of seven hills" is a well-known phrase commonly used in regards to Rome, it is concluded that this city must of course be Rome. Remember, this woman has a name on her forehead part of which is "THE MOTHER OF THE HARLOTS". Just how are we to understand Rome to be the mother of the harlots? What harlots? Some take this to have reference to pagan idolatry. It is true that Pagan Rome was situated on seven hills but certainly Pagan Rome could in no way be considered the "mother of the harlots of the earth". The idolatry of Rome was largely taken from Egypt, Greece, and Babylon. Pagan Rome has disappeared from the stage of history and certainly could not be considered the mother of present-day harlots.

Others apply all of these things to Papal Rome and thus regard Papal Rome as the mother of the harlots of the earth. Here again, Papal Rome could not be considered as the origin of the idolatry of India or China. Furthermore, Papal Rome is not situated on seven hills at the PRESENT time but is limited to approximately 108 acres. Considering this woman to represent Rome, either Pagan or Papal, will not meet the Scriptural requirements. What mountains might be meant, then, by these seven heads?

This entire passage is figurative; the beast and the woman are explained as symbolic within the Scriptural passage being considered. It would certainly seem that we are certainly unwarranted in considering these heads as physical mountains. We have already seen that mountains may represent kingdoms

and that Babylon in particular is spoken of as a destroying mountain. (Jer. 51:25) These seven heads represent seven mountains as far as the woman is concerned but they are also designated as seven kings or kingdoms. Now note once again, "five are fallen". (Rev. 17:10) If five of the kings or kingdoms had fallen in John's day, certainly, since the heads represent the kingdoms, five of the heads could be considered as fallen. Now if five of the heads had fallen and the heads represent mountains on which the woman sits, it would logically follow that five of the mountains had also fallen. We have now before us a few very logical conclusions.

I. If five of the mountains had fallen, the woman was sitting on number six in John's day.

II. The seven heads then are seven mountains on which the woman sits, not collectively, but in succession.

### THE 7 HEADS ARE 7 MOUNTAINS



III. The city represented by this woman is not moved from mountain to mountain, physically, of course.

IV. The mountains must represent not physical mountains but kingdoms and the same kingdoms represented by the heads.

V. Obviously, a physical city was not moved from kingdom to kingdom throughout history.

If we are to understand these seven mountains as seven kingdoms and certainly it seems impossible to understand them otherwise, just how are we to understand the woman which we are told, "is the great city, which reigneth over the kings of the earth"? (Rev. 17:18) It cannot be a physical city alone which is represented by the woman for several reasons.

I. The city reigns over the kings of the earth. (Rev. 17:18) A physical city cannot be said to reign. That is, store buildings, streets, walls, and apartments cannot reign.

II. The woman is, "THE MOTHER". (Rev. 17:5) This certainly could not be said in any sense in regards to a physical city.

III. The woman is "drunken". (Rev. 17:6) This again is impossible with a physical city.

Now let us start again. Part of the woman's name is, "MYSTERY, BABYLON THE GREAT". (Rev. 17:5) So we see the woman is said to be, "the great city, which reigns over the kings of the earth". (Rev. 17:18) The literal Greek in this verse should be rendered, "which has a kingdom over the kings of the earth". The MYSTERY is not just the word BABYLON but rather how could Babylon, great as it was, be called "the mother of the harlots and of the abominations of the earth"? The word Babylon is our only key. I believe we have here a representation of literal Babylon but how could Babylon be said to have a kingdom over the kings of the earth and at the same time, be the

mother of the harlots and of the abominations of the earth? Herein lies the mystery. Before we proceed to understand this mystery, let us summarize what we have learned in this chapter.

I. Each symbolic vision contributes to the overall picture of prophetic truth.

II. The symbolism in Revelation seventeen covers past, present, and future time, relative to John's day.

III. The harlot simply sits on "many waters" symbolizing the multitude of the people of the world.

IV. The woman simply sits on the beast and is not necessarily the same as the harlot.

V. The scarlet-colored beast representing the ancient Babylonian Empire is full of names of blasphemy.

VI. These names of blasphemy are the names of the rulers making themselves god, as Bel-Nimrod, or Lord-Nimrod.

VII. It would seem that the woman is a gilded statue.

VIII. The woman cannot represent either Pagan or Papal Rome.

IX. The seven mountains on which the woman sits must be taken figuratively in line with the rest of the passage. These mountains must represent successive kingdoms.

X. The woman must be taken as literal Babylon as this is a proper name and the only key to the mystery.

## MYSTERY, BABYLON THE GREAT

The woman sitting on the beast is said to represent, "the great city, which reigneth over the kings of the earth". (Rev. 17:18) As we have already stated, a physical city, that is houses, stores, streets and walls cannot reign over anyone.

Within every living person there is a divided interest. Man is concerned primarily with his physical being, what he will eat, where he will live and how he will enjoy this present world. This side of a man comes under the control of the government under which he lives. Seemingly, far less concern to man is his consciousness of God. All nature makes him at least a little God-conscious. When a loved one dies, or he himself is laid up with sickness, he becomes even more conscious that there is something more to life than this present physical existence. And if a person is permitted to face death himself, he contemplates much more the future life. This side of man's life has come under the control of religious leaders. This two-fold division was made very plain when Jesus said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's". (Matt. 22:21)

What makes up a city? Is it the buildings? A city is made up of its inhabitants dominated by two forces, civil authority and religious authority. Now Babylon had both. Many kings ruled ancient Babylon of which perhaps Nimrod is the best known. But Babylon also had a pagan, idolatrous, religious system. Can we determine which of the two forces of the city is pic-

tured in the woman? Returning again to verse 2 in chapter 17, we notice that the kings of the earth committed fornication with the harlot. The kings of the earth represent civil authority as everyone knows. Since the only other authority in any city is the religious authority, it is now quite easy to put the picture together. If the kings of the earth committed fornication with the kingly authority of Babylon, it would not use the word fornication, but sodomy. It is therefore with the opposite authority of this city that kings of the earth committed fornication, namely, the religious authority.

It should be quite evident that this is not fornication in the physical sense but in a figurative sense. When used in the Scriptures in this sense, it is used in reference to idolatry. The first commandment reads, "Thou shalt have no other gods before me". (Exodus 20:3)

We shall see as we continue our study, that the great city which reigns over the kings of the earth is Nimrod's Babylon and the part of Babylon with which the kings committed spiritual fornication was the religious element.

In the Bible, prophecy begins as early as chapter 3 in Genesis, for there we read, "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel". (Gen. 3:15) This was the prophecy given by God as God cursed the serpent, Satan. This prophecy is very important as it explains much in this world that is otherwise completely unexplainable.

1. God put enmity between Satan and the woman.
2. God put enmity between Satan's seed and the woman's seed.
3. God promised victory to the seed of the woman.

Adam and Eve were now not without hope; the seed of the woman would be victorious. Sometime thereafter Eve became pregnant. Through her long months of pregnancy she must have thought of her sin over and over and yet she put her hope in the promise of God. When Cain was born she must have been very excited for she said, "I have gotten a man. .the Lord". (Gen. 4:1) Or perhaps it should be as the American Standard Version has it without the italicized words, "I have gotten a man with Jehovah". By this sentence it would certainly seem that Eve understood the coming of God's Son and even His virgin birth. But Eve's hopes were not to be realized yet.

By the time that Noah, Shem, Ham, Japheth, and their wives entered the ark, three things were well known to them. First, they were very conversant with God's promise that a virgin-born child would deliver the death blow to the serpent's head. The second fact which was well known was the arrangement of the stars in the heavens and the imaginary figures attached to them. The third fact was the birth of unusual beings as a result of angels having left heaven to take wives of the children of men.

You may wonder what the subject of angels cohabiting with the daughters of men has to do with our present study of prophecy. This subject is very important to prophecy as the ancients believed that the gods could cohabit with daughters of men and, as a result, the children produced were demi-gods or the heroes of old. For example: the god Zeus had twin sons, Castor and Pollux, by Leda, the daughter of Thestius, king of Aetolia. Zeus also carried away Europa, the daughter of Agenor, king of Phoenicia. Europa was the mother of Minos, Aeacus, and Rhadamanthus. The hero Heracles was the son of Alcmene and Zeus. Perseus, one of the famous heroes of old, was the son of Zeus and Danae, the daughter of Acri-

sus, king of Argos. These children are the result of one god Zeus cohabiting with different "daughters of men". We must admit that mythology which was the basis of all of the ancient religions, understood it to be possible for the gods to cohabit with the "daughters of men". We ask from whence did this opinion arise?

The primary meaning of the Greek word "daimon" (*δαίμων*) is "a god, or goddess". It is later in the New Testament that the word means demon. The Gentiles blinded by "the god of this world" (2 Cor. 4:4) actually worship demons which they call gods.

20 But *I say*, that the things which the Gentiles sacrifice, they "sacrifice to demons, and not to God: and I would not that ye should have communion with demons. 21 "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of °the table of demons.

1 Cor. 10:20,21

First, let us examine the Scriptures themselves in reference to the SONS OF GOD cohabiting with the DAUGHTERS OF MEN.

**6** And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, 7 My Spirit shall not "strive with man for ever, 5 for that he also is flesh: 6 yet shall his days be a hundred and twenty years. 4 The 7 Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

Gen. 6:1-4



In the first two verses we have three groups of persons: "MEN began to multiply . . . DAUGHTERS were born . . . SONS OF GOD saw the daughters of MEN". MEN multiplied. Quite obviously, some of the children were boys; and DAUGHTERS were born, so equally as obvious, some of the children were girls. So through a very natural process with which we are all familiar, boys and girls were born into the world. Now from somewhere a third group called SONS OF GOD entered the picture. Who were these SONS OF GOD?

Could these SONS OF GOD have been some of the boys born in those days? Some Bible students think these were the boys born to Seth, but nothing indicates this. Others also think these were spiritually-minded boys or the godly boys, as we would say, the "Christian" boys. Is this possible? You will notice that these SONS OF GOD, SAW the daughters of men that they were fair. This implies that the SONS OF GOD had not noticed this before. Now boys have always thought that girls were pretty.

If we call the SONS OF GOD the "Christian" boys as against the non-Christian boys, we find ourselves with the most ridiculous conclusions. Namely, that the "Christian" boys lusted after the girls and, "took them wives of all that they chose". (Gen. 6:2) The "non-Christian" boys, on the other hand, were not so evil. If the SONS OF GOD are considered as the sons of Seth, we find ourselves with even more difficulties as we presently shall see.

Refer again to Genesis 6:4 and notice that, "The Nephilim were in the earth in those days". Who were the Nephilim? Were they the result of the cohabitation between the SONS OF GOD and the daughters of men? Were they "giants" as the word is rendered in the King James' translation? In Genesis 6:4 we find that this was not the only time there were Nephilim in the

earth but, "also after that". When? One other time is mentioned in Numbers 13:32,33. Here we see that the people of the land were "men of great stature" and the Nephilim are the "sons of Anak". Lest there be any doubt, we are told in Deuteronomy 9:1,2 the sons of the Anakim were "a people great and tall". So it is quite correct, at least in one sense, to render the word Nephilim as giants for they were tall.

32 And they brought up 'an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is <sup>k</sup>a land that eateth up the inhabitants thereof; and 'all the people that we saw in it are men of great stature. 33 And there we saw the <sup>m</sup>Nephilim, the sons of Anak, who come of the Nephilim; and <sup>n</sup>we were in our own sight as grasshoppers, and so we were in their sight.

Num. 13:32,33

9 Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven, <sup>2</sup>a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, 'Who can stand before the sons of Anak?

Deut. 9:1,2

But again, are we sure the Nephilim were not already in the earth, "WHEN the SONS OF GOD came in unto the daughters of men"? Are we sure the Nephilim are the result of the cohabitation? The literal Hebrew of Genesis 6:4 as given by Berry reads, "The Nephilim were on the earth in those days; and also (especially) afterwards, when we were accustomed to come in the sons of God unto the daughters of men, and they bore to them; those (being) the heroes which (were) from ancient time, the men of name".<sup>1</sup> Notice the phrase, "THOSE the heroes". The word "THOSE" does not closely connect with "the heroes" but rather refers back to, "the Nephilim". In other words, "they bore to them; those (Nephilim) the heroes".

<sup>1</sup> George Ricker Berry, THE HEBREW OLD TESTAMENT (Chicago: Wilcox & Follett Co., 1943)

The Greek Old Testament or Septuagint is even more plain, for the word Nephilim is replaced by the word giants. "Now there were giants on the earth in those days, after the sons of God went in unto the daughters of men, and they bore (offspring) to them. These were the giants of old, the men of renown." Thus a close look at the Scripture discloses the fact that the Nephilim were the product of this union. Now when Christians marry non-Christians, the children are not in any way different from any other children. Let us ask a few more questions.

I. Why assume the Seth line to be godly? Nothing in Scripture indicates this but quite to the contrary, "Noah was a righteous man". (Gen. 6:9) "And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; FOR ALL FLESH HAD CORRUPTED THEIR WAY upon the earth." (Gen. 6:11, 12)

II. Why would the sons of Seth marrying daughters of Cain produce giants, more properly "Nephilim"?

III. Why did nothing unusual happen when Cain's SONS married Seth's DAUGHTERS?

IV. What happened when sons and daughters from Adam and Eve's many other sons and daughters inter-married? (Gen. 5:4)

V. If "Nephilim" simply means "men of violence", as some would understand this word, why would the Scripture limit the phrase "men of violence" to only two places in history? "The Nephilim were in the earth in those days, AND ALSO AFTER THAT . . ." (Gen. 6:4) The only other occurrence of the word is in Numbers thirteen. Men of violence make up the population of the world. (Gen. 6:5)

VI. If the "Nephilim" were the product of a certain cohabitation, as is certainly indicated in the text, who were the SONS OF GOD that cohabited in Num. 13:33? There were no godly men in the land of Canaan. God's

people at that time were the Israelites and they were in the wilderness.

VII. Most of the Israelites were, as we would say, not spiritual. Some Israelites were "saved" others "lost". Is there Scripture that warns "saved" Israelites against marrying "unsaved" Israelites?

We are forced then from both the Hebrew and Greek texts, as well as logical reasoning, to admit that these SONS OF GOD are other than human beings as we know them. The Hebrew expression SONS OF GOD in the Old Testament is applied to angels but not to human beings. In the New Testament the expression, sons of God, refers to Christians or born-again Believers. Adam, an Old Testament Saint, is not called the son of God as some would conclude from Luke 3:38, for if you will notice, the word "son" is in italics and is not in the Greek text. Adam is of God, that is, created by God. Two Scripture verses are given as an illustration of these points.

7 When the morning stars sang  
together,  
And all the 'sons of God  
shouted for joy?

Job 38:7

14 For as many as are <sup>'</sup>led  
by the Spirit of God, these are  
'sons of God. Rom. 8:14

We must conclude then that the SONS OF GOD in Genesis 6:1-4, are angels which saw the beauty of the women of the earth and cohabited with them. The result of this cohabitation were Nephilim or giants.

This cohabitation of angels with daughters of men, was just prior to the flood. Peter says, "For if God spared not angels when they sinned, but cast them down to hell (Tartarus), and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly ...".

(2 Pet. 2:4,5) Who are these angels that sinned in the time of the flood if they are not the SONS OF GOD in Genesis 6:1-4? And who are the angels to which Jude refers that, "left their proper habitation"?

4 For <sup>a</sup>if God spared not angels when they sinned, but <sup>2</sup>cast them down to <sup>3</sup>hell, and <sup>r</sup>committed them to <sup>4</sup>pits of darkness, to be reserved unto judgment; 5 and spared not <sup>s</sup>the ancient world, but preserved <sup>t</sup>Noah with seven others, <sup>a</sup>a preacher of righteousness, when he brought a "flood upon the world of the ungodly; 2 Pet. 2:4,5

6 And <sup>r</sup>angels that kept not their own principality, but left their proper habitation, he hath <sup>2</sup>kept in everlasting bonds under darkness unto the judgment of the great day. Jude 6

Historical record is plentiful as to angels cohabiting with daughters of men. Often times the statement is made, "But I thought they did not marry in heaven". But remember, this is not heaven. Now notice the Scripture.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

Mark 12:25

34 And Jesus said unto them, The sons of <sup>a</sup>this <sup>1</sup>world marry, and are given in marriage: 35 but they that are accounted worthy to attain to <sup>a</sup>that <sup>1</sup>world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are <sup>b</sup>sons of God, being sons of the resurrection. Luke 20:34-36

The resurrected saints are said to be, "equal unto the angels; and are SONS of GOD". The fact that there is no marriage among the resurrected saints does not mean that angels do not have sex and the power of procreation. Notice the following Scripture which indicates the very opposite.

19 And the <sup>e</sup>two angels came to Sodom at even; and Lot sat in the gate of Sodom: and <sup>a</sup>Lot saw them, and rose up to meet them; and he bowed himself with his face to the earth; 2 and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. 3 And he urged them greatly; and they turned in unto him, and entered into his house; <sup>e</sup>and he made them a feast, and did bake unleavened bread, and they did eat. 4 But before they lay down, <sup>r</sup>the men of the city, *even* the men of Sodom, compassed the house round, both young and old, all the people from every quarter; 5 and they called unto Lot, and said unto him, <sup>o</sup>Where are the men that came in to thee this night? bring them out unto us, that we may know them. 6 And Lot went out unto them to the door, and shut the door after him. 7 And he said, I pray you, my brethren, do not so wickedly.

Gen. 19:1-7

Origin of the term

SODOMY

In this Scripture we find that two angels came to Sodom. The men of Sodom thought these angels to be men. (verse 5) Were they right? It is plain that an angel can take on the form of a man. For not only did the people of Sodom take the angels to be men, but also the Word of God calls them "angels" in verse one and "men" in verse ten.

10 But  
<sup>\*</sup>the men put forth their hand,  
 and brought Lot into the house  
 to them, and shut to the door.

Gen. 19:10

Many very ancient writings exist which tell of these angels which left heaven to cohabit with the daughters of men. In THE BOOK OF JUBILEES written before 100 B.C. we read, "And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the ANGELS of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants".<sup>2</sup>

In a passage written about 170 B.C. from the BOOK OF ENOCH we read, "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 the heaven, saw and lusted after them, and said one to another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin!'. . . And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it".<sup>3</sup>

Another passage from the BOOK OF ENOCH explains these things still further when God tells Enoch what to tell the fallen angels. "You should intercede for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal

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<sup>2</sup> Charles, II, 20.

<sup>3</sup> Charles, II, 191.

life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh." <sup>4</sup>

Dr. R. H. Charles in a footnote to chapter six in the BOOK OF ENOCH states, "The original LXX rendering for 'sons of God' was ἄγγελοι τοῦ Θεοῦ". In other words Dr. Charles claims that when the Jews translated the Hebrew of Genesis 6:2 into Greek they first translated the expression "sons of God" by the Greek words "angels of God".

These fallen angels are sometimes called "Watchers" in both THE BOOK OF JUBILEES and in the BOOK OF ENOCH. We find this same name used in THE TESTAMENT OF NAPHTALI written 107 B.C. "In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless." <sup>5</sup>

We find another reference in the book called, II BARUCH. "And some of them descended, and mingled with the women. And then those who did so were tormented in chains. But the rest of the multitude of the angels, of which there is no number, restrained themselves. And those who dwelt on the earth perished together (with them) through the waters of the deluge" <sup>6</sup>

There are many more references in ancient writings to these angels who disobeyed God and cohabited with the daughters of men but we will consider it sufficient to quote just one more source. In the FRAGMENT OF THE BOOK OF NOAH we read, "The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. And behold they commit sin and transgress the law, and

<sup>4</sup> Charles, II, 198.

<sup>5</sup> Charles, II, 337.

<sup>6</sup> Charles, II, 513.



have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year".<sup>7</sup> Certainly it can be seen that from long before the times of Jesus the disobedience of certain angels was a well known and accepted fact. The giants which resulted from the union of these angels and the daughters of men, gave rise to the demi-gods of mythology.

In addition to these pre-Christian writings, we have the historian Josephus. He writes, "For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants".<sup>8</sup>

Justin Martyr, one of the early Christians, writes, "For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were DEMONS, they called them gods, and gave to each the name which each of the demons chose for himself".<sup>9</sup> We see then that the subject of fallen angels is very important. This is the

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<sup>7</sup> Charles, II, 279.

<sup>8</sup> William Whiston, FLAVIUS JOSEPHUS (Philadelphia: The John C. Winston Co.), Ant., Book I, Chap. III, Sec. 1, p. 36.

<sup>9</sup> Alexander Roberts & James Donaldson, ANTE-NICENE FATHERS (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1950), I, 164.

only possible explanation for the system of gods and goddesses of the ancient pagan religions.

Justin Martyr writes another time, "But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called, demons. . . . Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to God himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these offspring. For whatever name each of the angels had given to himself and his children, by that name they called them".<sup>10</sup>

Another early Christian, Clement of Alexandria, writes, "To which also we shall add, that the angels who had obtained the superior rank, having sunk into pleasures, told to the women the secrets which had come to their knowledge".<sup>11</sup>

Tertullian, another Christian, referring to Paul's reference to the spiritual wickedness in heavenly places writes, "But 'the spiritual wickedness' did not signify the Creator, because of the apostle's additional description, 'in heavenly places;' for the apostle was quite aware that 'spiritual wickedness' had been at work in heavenly places, when angels were entrapped into sin by the daughters of men". And again, "For indeed it is 'on account of the angels' that he saith women must be veiled, because on account of 'the daughters of men' angels revolted from God".<sup>12</sup>

Thus, from the Scripture, from reason, from pre-Christian history, from post-Christian history, from mythology, and from the early Christian fathers, we

<sup>10</sup> ANF., I, 190.

<sup>11</sup> ANF., II, 446.

<sup>12</sup> ANF., III, 470, 688

have one continuing testimony in regards to these fallen angels. Tertullian gives another interesting statement which will lead us to our next subject. "I allege not that he honours idols, whose names he has inscribed on the heaven, to whom he has attributed all God's power; because men, presuming that we are disposed of by the immutable arbitrament of the stars, think on that account that God is not to be sought after. One proposition I lay down: that those angels, the deserters from God, the lovers of women, were likewise the discoverers of this curious art, on that account also condemned by God".<sup>13</sup> Tertullian says the fallen angels developed astrology which God condemns. Indeed astrology is the corruption of astronomy. The stars and their God-given names once gave to the world the plan of salvation, but this true message was corrupted by astrology.

The great pagan religious system is built on the knowledge of three things: (1) Gen. 3:15, (2) fallen angels, (3) a corruption of the gospel in the stars. One primary purpose for which God created the stars, was for SIGNS. "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days and years." (Gen. 1:14) In order to allow the stars to carry out their purpose as SIGNS, God arranged them in groups called constellations. Now a constellation is a group of fixed stars with which there is associated an imaginary figure. A constellation does not give much physical light, but when understood, gives a great deal of spiritual light. The light of the constellations is referred to in Isa. 13:10.

10 For the ° stars of heaven  
and the constellations thereof shall  
not give their light; the ° sun  
shall be darkened in its going  
forth, and the moon shall not  
cause its light to shine.

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<sup>13</sup> ANF., III, 65.

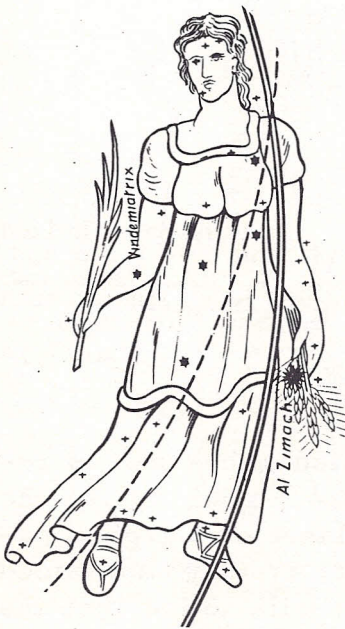
Isa. 13:10

God formed the constellations and gave the stars names. "He counteth the number of the stars; He call-eth them all by names." (Ps. 147:4) A number of the constellations are named in the Bible. The Pleiades and Orion are named in Amos 5:8. It is interesting, indeed, that the book of Job, considered by many as the oldest book in the Bible, contains several refer-ences to the heavens and the constellations.

Canst thou bind the <sup>12</sup> clus- <sup>12</sup> Or, *chain*  
 ter of the "Pleiades,  
 Or loose the bands of Orion? <sup>Or, sweet</sup>  
 Canst thou lead forth <sup>13</sup> the <sup>in sciences</sup>  
 Mazzaroth in their season? <sup>13</sup> Or, *the*  
Mazzaroth in their season? <sup>signs of the</sup>  
 Or canst thou guide the Bear <sup>Zodiac</sup>  
 with her <sup>14</sup> train? <sup>14</sup> Heb.  
 Knowest thou the <sup>v</sup> ordinances <sup>sons.</sup>  
 of the heavens?  
 Canst thou establish the  
 dominion thereof in the  
 earth? Job 38:31-33

The word Mazzaroth as you will see by the mar- ginal note, refers to the signs of the Zodiac. Twelve constellations lie in the sun's path and these twelve make up what is known as the Zodiac. In addition to these twelve, there were, on many ancient star maps, thirty-six other constellations known as decans. We will notice a few of these constellations so that you might at least have an idea how much of the Gospel was known by the stars. Remember the definition of a constellation. A constellation is a group of fixed stars with which there is associated an imaginary figure. The figures of the constellations are imaginary; they are not visible at all. A constellation is understood by the names of the stars in the group. Paul says, "For the invisible things of him since the creation of the world are clearly seen (understood), being per- ceived through the things that are made." (Rom. 1:20)

One of these constellations is Virgo, the Virgin. The brightest star in the constellation had the Arabic name, Al Zimach, which means "the branch". In Young's Concordance you will notice eighteen Hebrew words translated "branch". Of these, tsemach ( צֶמַח ) is translated "branch" five times and always refers to Jesus Christ. Here is a woman pictured in the heavens under the name Virgo, a virgin, who is to bring forth "the BRANCH", Jesus. Perhaps you will understand better now why the branches were thrown in front of Jesus as he rode into Jerusalem for, HE WAS THE BRANCH.



VIRGO--THE VIRGIN

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a <sup>6</sup>sign: for, behold, I will bring forth my servant the <sup>7</sup>Branch.

Zech. 3:8

9 <sup>2</sup> Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy <sup>9</sup>king cometh unto thee; he is <sup>7</sup>just, and <sup>9</sup>having <sup>10</sup>salvation; <sup>4</sup>lowly, and riding upon an ass, even upon a colt the foal of an ass.

Zech. 9:9

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude <sup>6</sup>spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, <sup>7</sup>Hosanna to the <sup>8</sup>son of David: <sup>7</sup>Blessed is he that cometh in the name of the Lord; Hosanna <sup>9</sup>in the highest. Matt. 21:6-9

Alongside of the constellation Virgo is the constellation known as Coma. Coma means desired or longed for. Here we see the mother holding the child. This is the way this constellation appeared on the ancient star map or planisphere of Dendera.<sup>14</sup>



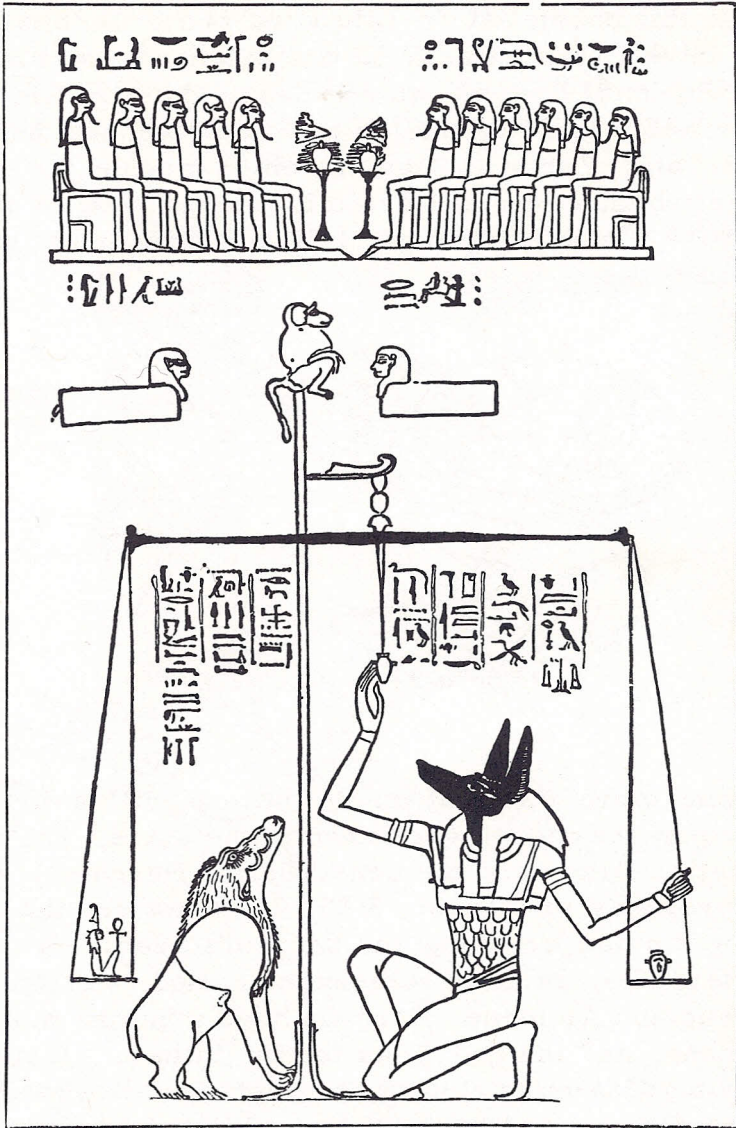
COMA

14 Therefore the Lord himself will give you a sign: behold, <sup>3</sup>a <sup>4</sup>virgin <sup>5</sup>shall conceive, and bear a son and shall call his name <sup>6</sup>Immanuel.

Isa. 7:14

Another constellation is called Libra and is represented by a balance or scales. Long before the Bible was written, we find a balance on Egyptian papyri which certainly indicates that they understood the condition of the heart. You will notice that the heart is being weighed and is balanced by the goddess holding up the crux ansata or cross which, in Egyptian hieroglyphics, is the symbol for life.

<sup>14</sup> See the Preface.

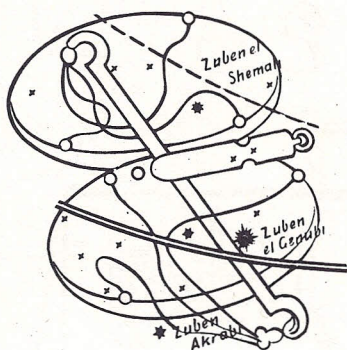


The Weighing of the Heart (from the Papyrus of Anhai), 15

9 The heart is °deceitful above  
 all things, and it is exceedingly  
 ² corrupt : who can know it?  
 Jer. 17:9

15 E. A. Wallis Budge, THE BOOK OF THE DEAD (London: Routledge & Kegan Paul, 1960), p. 32.

In the constellation Libra we find the explanation in the star names. In one balance bucket is the star Zuben al Genubi, which means the purchase or price which is deficient. In the other balance bucket, is the star Zuben al Shemali which means the purchase which covers. Certainly we can see in these signs the result of man's fall and his need for a Saviour.

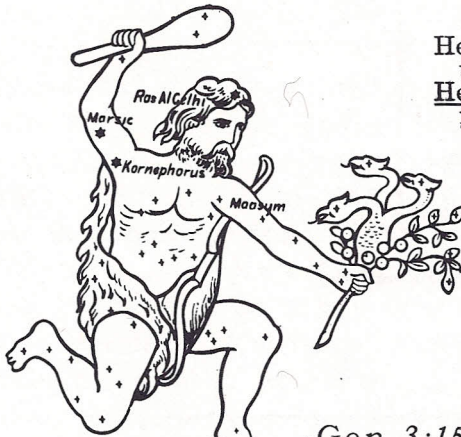


LIBRA

One more pair of constellations will suffice to show how the gospel was shown in the stars. The constellation Draco and the constellation Hercules, show the prophecy of Genesis 3:15. Here we see the seed of the woman crushing the serpent's head. Hercules or Heracles, as he is sometimes called, was the son of Zeus and Alcmena. Here we have a human mother, Alcmena, and the god Zeus for the father. Alcmena's husband, Amphytrion, was stepfather to the child. Notice the parallel between Hercules and Jesus. Hercules is treading on the serpent's head. Hercules is the name given to this figure by mythology. The original meaning was known by the stars. The brightest star in this constellation is Ras al Gethi and is in the head of Hercules. It means the head of him who bruises. The star Kornephorus in the right armpit,

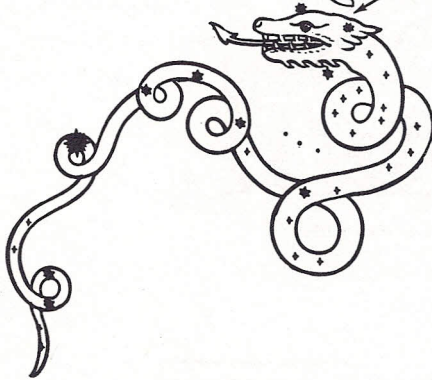


means the branch kneeling. The star Ma'asym in the left arm means the sin-offering. So we have a picture of Jesus as the sin-offering, as the branch, and as the seed of the woman to bruise the serpent's head.



He <sup>o</sup> counteth the number of the stars ;  
He <sup>h</sup> calleth them all by ~~their~~ names.  
 Ps. 147:4

Gen. 3:15



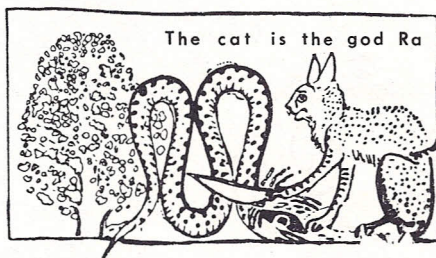
DRACO & HERCULES

Here, then, we have evidence of the fact that Genesis 3:15 was well known long before the Bible was written. While this fact may have been known by simple repetition from Adam to his children, it may also have been well known from the constellations in the heavens. The groups of stars in the heavens associated with their imaginary figures revealed the gospel message before astrology corrupted the story.

The bruising of the serpent's head as promised in Genesis 3:15 is illustrated in many and various ways by the Vignettes in the Egyptian BOOK OF THE DEAD.<sup>16</sup>



**Vignette :** The deceased spearing a serpent.



From the Papyrus of Hu-nefer.

Long before the Bible.



**Vignette :** Ani, clad in white, spearing a serpent.

<sup>16</sup> Budge, pp. 167, 103, 58.

What could have been easier than for the people of ancient Babylon to combine these three records into a sort of religious system of their own, contrary to the Word of God. This false religion would revolve around false "seeds of the woman", false virgins, and of course, false gods. The originators of this false system seem to be Nimrod and Semiramis. Very early we find the names of the goddesses Ishtar, Nana, and Beltis; and the gods: Bel, Sin, Anu and Ninip. The worship of a virgin goddess began at Babylon, which could truly be called the mother of the harlots and of the abominations of the earth. (Rev. 17:5)

The original city called, Babel, in Genesis 10:10 means "gate of God", but this does not necessarily mean the one TRUE God. Arndt and Gingrich say, "Babilu or Babili, which the Babylonians interpreted to mean 'gate of the gods'".<sup>17</sup> When God confounded the language of the people at the tower of Babel, Babylon, which is the Greek equivalent of the word, carried the connotation of "confusion".

9 Therefore  
was the name of it called <sup>a</sup> Babel;  
because Jehovah did there <sup>1</sup>confound  
the language of all the  
earth: and from thence did Jeho-  
vah scatter them abroad upon the  
face of all the earth.

<sup>1</sup> Heb.  
*babal*, to  
confound.

Gen. 11:9

We now have several possible meanings to apply to this city, "the gate of God", "the gate of Bel", and "confusion". We have as part of the name written on the forehead of the woman on the beast in Revelation seventeen, "Mystery, Babylon the Great". Let us substitute the meaning of the word for the proper name of the city and we would have, Mystery, Confusion the Great. The entire world has been in the

<sup>17</sup> William F. Arndt and F. Wilbur Gingrich, GREEK-ENGLISH LEXICON (Chicago: The University of Chicago Press, 1957), p.129.

most complete religious confusion ever since the inception of Satan's plan at Babylon. This great original religious confusion has produced harlot daughters world wide. The secret meaning of the symbols and various rites employed in these idolatrous systems have been known throughout history as the "Mysteries".

Let us summarize what we have learned of the meaning of the name, Mystery, Babylon the Great.

I. The woman on the beast in Revelation 17 represents a great city which reigns over the kings of the earth. (Rev. 17:18)

II. The city represented is not a physical city but the controlling religious element of that city.

III. Three well known facts were interlocked into this pagan idolatrous system.

a. The promise of Genesis 3:15

b. The cohabiting of fallen angels with the daughters of men. (Gen. 6:1-4)

c. The signs in the heavens understood from the stars. (Gen. 1:14)

IV. The religious confusion at Babylon was the origin of the Mysteries.

V. The confusion of the languages caused this idolatrous confusion in religion to be carried to all parts of the earth.

## THE MOTHER OF THE HARLOTS

Fornication and the term "play the harlot" are commonly used in the spiritual sense throughout the Bible. For a people to worship idols and to practice the mystery form of religious worship which stemmed from Babylon, is an abomination unto the Lord and is said to be playing the harlot.

12 <sup>m</sup>Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 <sup>n</sup>but ye shall break down their altars, and dash in pieces their <sup>3</sup>pillars, and ye shall cut down their <sup>4o</sup>Ashe-rim; 14 for <sup>p</sup>thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God: 15 lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and <sup>2</sup>sacrifice unto their gods, and one <sup>r</sup>call thee and thou eat of his sacrifice; 16 and <sup>q</sup>thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods. 17 <sup>t</sup>Thou shalt make thee no molten gods.

Ex. 34:12-17

33 And it came to pass, as soon as Gideon was dead, <sup>a</sup>that the children of Israel turned again, and played the harlot after the Baalim, and made <sup>b</sup>Baal-berith their god.

Judges 8:33

4 And if the people of the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death; 5 then I will set my face against that man, and against his family, and will cut him off, and all that play the harlot after him, to play the harlot with Molech, from among their people.

Lev. 20:4,5

16 And Jehovah said unto Moses, Behold, <sup>c</sup>thou shalt sleep with thy fathers; and <sup>d</sup>this people will rise up, and play the harlot after the strange gods of the land, whither they go to be among them, and <sup>e</sup>will forsake me, and break my covenant which I have made with them.

Deut. 31:16

Notice that the Israelites, too, played the harlot with the great powers of the Middle East: Egypt, Assyria, and Chaldea (Babylon).

26 Thou hast also committed fornication with the °Egyptians, thy neighbors, great of flesh; and hast multiplied thy whoredom, to °provoke me to anger. 27 Behold therefore, I have °stretched out my hand over thee, and have diminished thine <sup>1°</sup>ordinary food, and °delivered thee unto the will of them that hate thee, the °daughters of the Philistines, that are ashamed of thy lewd way. 28 Thou hast played the harlot also with the °Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied. 29 Thou hast moreover multiplied thy whoredom unto the land of °traffic, unto °Chaldea; and yet thou wast not satisfied herewith. Ezk. 16:26-29

In Revelation seventeen we are concerned with two women: one the harlot sitting on many waters, the other, the woman sitting on the beast. These two women seem to be so nearly alike as to be almost identical. It would seem however that they must represent different aspects of the same pagan religious system. The kings of the earth are said to have committed fornication with the harlot sitting on the many waters and also with the woman representing the great city which reigns over the kingdoms of the earth. The nations and people of the world have been made drunk with the wine of the fornication of these women.

We have a harlot sitting on many waters and a woman who is also a harlot sitting first on a seven-headed beast and later on the seven mountains represented by the seven heads. Let us now list a few of the things we know now in our study about these women.

17 <sup>f</sup>And there came one of the <sup>o</sup>seven angels that had the <sup>a</sup>seven bowls, and spake with me, saying, Come hither, I will show thee <sup>t</sup>the judgment of the <sup>k</sup>great harlot that <sup>s</sup>sitteth upon many waters; <sup>2</sup> with whom <sup>m</sup>the kings of the earth committed fornication, and <sup>n</sup>they that dwell in the earth were <sup>o</sup>made drunken with the wine of her fornication.

Rev. 17:1,2



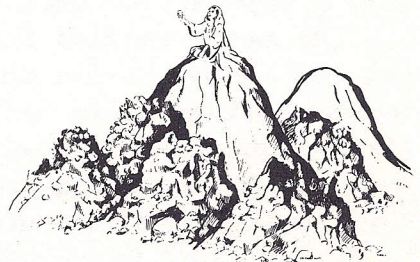
3 For <sup>s</sup>by <sup>o</sup>the wine of the wrath of her fornication all the nations are fallen; and <sup>t</sup>the kings of the earth committed fornication with her, and the <sup>m</sup>merchants of the earth waxed rich by the power of her <sup>10</sup>wantounness.

Rev. 18:3

9 <sup>t</sup>Here is the <sup>m</sup>mind that hath wisdom. The <sup>m</sup>seven heads are seven mountains, on which the woman sitteth: Rev. 17:9

3 And <sup>h</sup>he carried me away <sup>i</sup>in the Spirit <sup>r</sup>into a wilderness: and I saw a woman sitting upon a <sup>s</sup>scarlet-colored beast, <sup>o</sup>full of <sup>n</sup>names of blasphemy, having <sup>s</sup>seven heads and ten horns. 4 And the woman <sup>v</sup>was arrayed in purple and scarlet, and <sup>10</sup>decked with gold and precious stone and pearls, having in her hand <sup>a</sup>a golden cup full of abominations, <sup>11</sup>even the unclean things of her fornication, <sup>5</sup>and upon her forehead a name written, <sup>12</sup><sup>v</sup>MYSTERY, <sup>2</sup>BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF <sup>a</sup>THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the <sup>b</sup>blood of the saints, and with the blood of the <sup>13</sup>martyrs of Jesus. And when I saw her, I wondered with a great wonder.

Rev. 17:3-6



1. The woman sitting on the beast is the great city which reigns as a superimposed kingdom above the regular temporal or civil powers. (Rev. 17:18)

2. This woman bears the name, "Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth". (Rev. 17:5)

3. Since the beast on which she sits was the ancient Babylonian Empire under Nimrod, it is quite in order that she be called Babylon the Great.

4. Her name "Babylon" seems sufficient to identify the woman with the original city of Babylon from which came all the idolatries of the world when God scattered the people at the time of the confusion of the language.

5. One product of this "mother" is her harlot daughters for she is called "the mother of the harlots". (Rev. 17:5)

6. Since this woman represents a city with a universal kingdom, it follows that her offspring could be pictured by a single great harlot which all of the peoples of the earth would support and worship.

7. So we find this great harlot, a picture of all worldly religious systems which cause men to turn from worshipping the one true God, sitting on many waters. That these waters represent the world's millions is clear from Rev. 17:15.

8. Later we are told that the seven heads of the beast in Revelation seventeen represent seven mountains on which the woman sits in succession, as we have previously shown.

The beast carries the woman. The woman does not ride, drive, or in any way control the beast. It is the beast that is in control. The woman is a gilded statue representing false religions, which are essentially all alike, which the civil government under Nimrod devised as a control of the people. It will be important later to remember that it is the civil or



temporal power which uses a religious front as a means of deceiving the people to keep them from turning to the true God. We will also see later that Satan is the real power behind these civil governments.

This religious system in Babylon under Nimrod, centered around the worship of the goddess, Ishtar. George Smith of the British Museum discovered many ancient tablets in Kouyunjik. Among these tablets are those which he calls the "Izdubar Legends". Concerning these legends, George Smith writes, "These tablets record primarily the adventures of an hero whose name I have provisionally called Izdubar. Izdubar is, however, nothing more than a makeshift name, and I am of opinion that this hero is the same as the Nimrod of the Bible. The 'Izdubar Legends' appear to me to have been composed during the early Babylonian empire, more than 2,000 years B. C."<sup>1</sup> Later research has identified Izdubar as Gilgamesh but the date of the writing of these tablets is still put at about 2,000 B. C. "The date of the composition of the Gilgamesh Epic can therefore be fixed at about 2,000 B. C."<sup>2</sup> Many references to Ishtar are found on these ancient tablets.

Israel Smith Clare writes, "Ishtar was her Assyrian name, and Nana was her Babylonian appellation". We have already seen, however, that Ishtar was a very ancient name. Israel Smith Clare continues, "The Phoenicians called her Astarte, and the Hebrews Ashtoreth. Ishtar is styled in the inscriptions, 'the Goddess who rejoices mankind,' and her most common epithet is Asurah, 'the Fortunate,' or 'the Happy.' She is also called 'the Mistress of heaven and earth,' 'the Great Goddess,' 'the Queen of all the gods;' and also 'the Goddess of war and battle,' 'the Queen of victory,'

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<sup>1</sup> George Smith, ASSYRIAN DISCOVERIES (London: Sampson Low, Marston, Low and Searle, 1875), p. 166.

<sup>2</sup> Alexander Heidel, THE GILGAMESH EPIC AND OLD TESTAMENT PARALLELS (Chicago: The University of Chicago Press, 1946), p. 15.

'She who arranged battles,' and 'She who defends from attacks.'...She is often styled 'the Queen of Babylon,' and must have had a temple in that city. She likewise had temples at Asshur, Arbela and Nineveh".<sup>3</sup>

This religious system was moved from kingdom to kingdom as nations rose and fell through history, therefore we see the woman on one mountain after the other. The first empire to carry the woman, represented by one of the heads of the beast, was Egypt. Egypt is the first mountain, or kingdom, on which she sat. In Egypt the principal goddess was Isis and her son the god, Horus. The worship of Isis and her titles were nearly the same as the worship of Ishtar and her titles. Following are some of the titles of Isis found in THE BOOK OF THE DEAD, "Isis-goddess-in-all-her-names, Lady of heaven, Lady of splendour, She that belongeth to her lord, the mighty goddess, the gracious one, the lady who giveth birth to the divine form of her lord, and the mistress of the world".<sup>4</sup> Fig. 10 is a statue of Isis and Horus now in the British Museum.



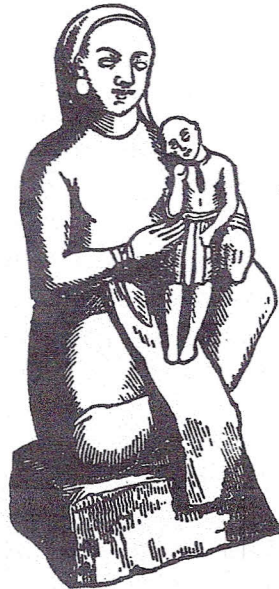
*Fig. 10*

<sup>3</sup> Clare, I, p.129.

<sup>4</sup> Budge.

From Egypt the "Mother of the Harlots" which originated in ancient Babylon, moved on to the Assyrian Empire, the second mountain. Here we again find the goddess, Ishtar. Often, Ishtar is worshiped under the name Nana or Beltis. In the translation of ancient tablets by George Smith, we find titles such as, "Ishtar the queen of Nineveh, Ishtar my lady, Beltis mother of the great gods".

The third empire under the control of this religious power was the Babylonian Empire of Nebuchadnezzar. The goddess, Beltis, was often known as Mylitta in this new Babylonian Empire. Fig. 11 is the goddess, Mylitta and her child.<sup>5</sup> The woman representing this religious system in Revelation seventeen appeared to be an idol or statue. It was customary to carry the gods or goddesses in a procession. The



*Fig. 11*

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<sup>5</sup> Alexander Hislop, THE TWO BABYLONS (Neptune, N.J.: Loizeaux Brothers, 1959), p.19.

beast, the civil power, carried the woman. Among the bas-reliefs discovered at Nineveh by Layard, was one of a procession of warriors carrying away the idols of a captured nation. A drawing of this relief is shown in Fig. 12. The first two figures are females whom Layard thought might represent Hera and Rhea, who were worshiped in the temple of Babylon. The last figure which is a god, he identifies as Baal or Belus.

As we have already studied, this ancient idolatry stemmed in part from the stars. In Fig. 12 you will notice the female figures have a star on their cap. Writing of these figures, Layard says, "The star above the horned-cap of the figures in the bas-relief appears to point to an astral system personified in the idols".<sup>6</sup>

The Babylonian Empire fell to the Medo-Persians. The Medo-Persians were inclined toward monotheism but gradually the same idolatrous system gained control in Medo-Persia just as it had in Egypt, Assyria, and Babylon. Israel Smith Clare writes, "Thus the Babylonian goddess Nana—the counterpart of the Grecian Aphrodite and the Roman Venus—was accepted by the Persians under the name of Nanaea, Anaea, Anaitis, or Tanata, and soon became one of the chief objects of Persian worship".<sup>7</sup>

Medo-Persia fell to Greece. The religious system in Greece developed into a more elaborate system than heretofore. Among the goddesses were: Anthene, Artemis, Aphrodite, Demeter, Hestia, and Hygeia. Actually Artemis and Aphrodite of Greece and Anaea or Anaitis of the Persians and Nana of the Babylonians are one and the same goddess. Mylitta is the name the Assyrians gave to Aphrodite according to Herodotus. Aphrodite is Ishtar.<sup>8</sup> So that we see we have

<sup>6</sup> Austen Henry Layard, *DISCOVERIES AT NINEVEH* (London: John Murray, 1851), p. 264.

<sup>7</sup> Clare, II, 482.

<sup>8</sup> Charles, I, 132, 606.

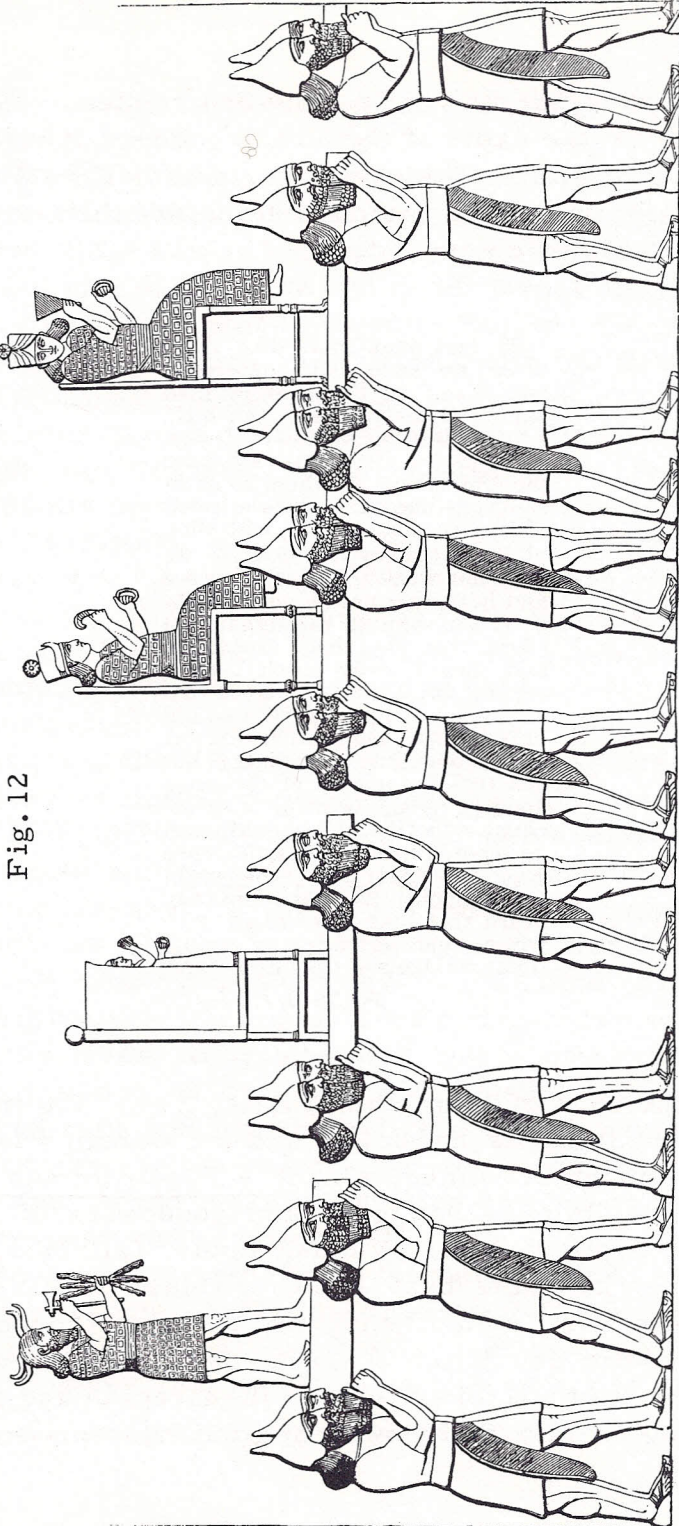


Fig. 12

IDOLS CARRIED IN PROCESSION BY ASSYRIAN WARRIORS. (S. W. Ruins, Nimroud.)

many names but in reality only one goddess system. Artemis is the name of the Greek goddess translated Diana in the Bible. The whole world actually did worship Diana under her various names which is exactly what Demetrius contended.

23 And about that time there arose no small stir concerning <sup>u</sup>the Way. 24 For a certain man named Demetrius, a silversmith, who made silver shrines of <sup>s</sup>Diana, <sup>v</sup>brought no little business unto the craftsmen; 25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. 26 And ye see and hear, that not alone at <sup>r</sup>Ephesus, but almost throughout all <sup>t</sup>Asia, this Paul hath persuaded and turned away much people, saying that <sup>x</sup>they are no gods, that are made with hands: 27 and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess <sup>s</sup>Diana be made of no account, and that she should even be deposed from her magnificence whom all <sup>t</sup>Asia and <sup>v</sup>the world worshippeth. 28 And when they heard this they were filled with wrath, and cried out, saying, Great is <sup>s</sup>Diana of the <sup>r</sup>Ephesians.

Acts 19:23-28

In the days of John, the apostle, five of the mountains or kingdoms had fallen and the woman was sitting on mountain number six, The Pagan Roman Empire. The Romans had gods and goddesses of their own as: Jupiter, Mars, Venus, Janus, Quirinus, and Juno. Perhaps the best known goddess was Venus. Her child was Cupid. Venus and Cupid corresponded to Aphrodite and Eros in Greece. "In the course of time the Romans incorporated the Grecian and other mythologies into their own religious system, so that

they finally had an indefinite number of gods and goddesses".<sup>9</sup>

While the names of the gods and goddesses varied slightly, the essential elements of pagan idolatry are exactly alike having all stemmed from the ancient Babylonian Empire under Nimrod. Israel Smith Clare compares the ancient Babylonian Empire under Urukh and Ilgi, successors to Nimrod, with the Babylonian Empire under Nabopolassar and Nebuchadnezzar. "The later Babylonian religion being almost identical with the old Chaldean, it will not be necessary to go into detail upon the subject in this connection. The early Chaldeans, and their successors in the same country, the later Babylonians, worshiped the same gods in the same temples and with the same rites, and had the same cosmogony, the same religious symbols, and the same priestly costume. If Urukh or Chedorlaomer could have risen from their graves, and again visited the shrines in which they had offered sacrifices fourteen centuries before, they would have seen little difference between the ceremonies of their own times and those of the ages of Nabopolassar and Nebuchadnezzar. In the later times the temples and the idols were more magnificent, music was more extensively employed in the ceremonial, and corruption concerning priestly impostures and popular religious customs made some advance; but in other respects the religion of Nabonadius and Belshazzar was like that of Urukh and Ilgi, the religion of both periods being the same in the objects and the mode of worship, in the theological ideas entertained and the ceremonial observances and practices."<sup>10</sup>

We have already shown the seventh and last head of the beast in Revelation seventeen to be the Papal Empire. The Papal Empire is a sovereign or temporal power. Just as there are seven heads so there

<sup>9</sup> Clare, III, 869.

<sup>10</sup> Clare, I, 299.

are seven mountains and the seventh and last mountain on which the woman sits is the Papal Empire. While this is the final period of history in which the Babylonian religious system of Nimrod will be used, it is at the same time the most deceptive.

While Palestine was under the rule of the Pagan Roman Empire, many of God's long-awaited promises were fulfilled. The virgin Mary had brought forth her child and His name was called Jesus. The seed of the woman promised in Genesis 3:15 had come at last. This was the true Redeemer, the Saviour, the Son of God, and in Him dwelt all the fulness of the Godhead bodily. (Col. 2:9) Satan had done such a masterful job of preparing a pagan system which in many respects coincided with the true facts of Christianity that the people were easily confused and deceived. One prominent historian describes it this way, "The new religion, as it spread from Palestine among the Gentiles, was much modified by the religious ideas of those who accepted it. A group of Christian philosophers, who are known as the early fathers, strove to show that the Gospel was in accord with the aspirations of the best of the pagans. In certain ceremonies the former modes of worship were accepted by the new religion. From simple beginnings the church developed a distinct priesthood and an elaborate service. In this way Christianity and the higher forms of paganism tended to come nearer and nearer to each other as time went on. In one sense, it is true, they met like two armies in mortal conflict; but at the same time they tended to merge into one another like two streams which had been following converging courses".<sup>11</sup>

We have already learned that the Pope is a sovereign power ruling over what is today known as Vati-

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<sup>11</sup> James Harvey Robinson, AN INTRODUCTION TO THE HISTORY OF WESTERN EUROPE (Boston: Ginn and Co., 1925), p.19.



can State. The temporal power of the popes may be said to have begun with Gregory in 590 A.D. "It devolved upon him to govern the city of Rome, - as it did upon his successors down to the year 1870, - for the eastern emperor's control had become merely nominal. He had also to keep the Lombards out of central Italy, which they failed to conquer largely on account of the valiant defense of the popes. These duties were functions of the civil power, and in assuming them Gregory may be said to have founded the temporal power of the popes".<sup>12</sup>

From our study in Revelation seventeen we have learned that the woman sitting on the beast also sat on the seven heads which are said to be seven mountains. The mother of the harlots follows the temporal authority so that for this reason alone we should know that the religion of the Papal Empire is not Christianity at all but simply the last stage of the ancient pagan religions. The Pope represents a kingdom in this world. Read the statement of Jesus.

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 18:36

Let us examine a little of the Papal Empire. The present monarch, for he is indeed a monarch, rules the State of Vatican City. He is the sole lawmaker and judge. The 1966 World Almanac says, "The present sovereign of the State of Vatican City is the Supreme Pontiff, Paul VI". All through Rome you may buy key rings, prayer bead cases, etc., on which is inscribed Pontifex Maximus Paul VI. Where, we ask,

<sup>12</sup> Robinson, pp. 54 - 55.

does this title come from? In Clare's history we read, "In B.C.63 Caesar became Pontifex Maximus, or religious superintendent".<sup>13</sup>This title of Paul VI comes directly from the pagan religious head of ancient Rome. The highest class of Egyptian priests were also called Pontiffs,<sup>14</sup> so you see this title rightfully belongs to the Pope as the head of all pagan worship.

Among the Pope's spiritual titles we find, Vicar of Jesus Christ. Now vicar means, "a substitute in office, a deputy". In the Pope, then, we have a substitute in office for Jesus Christ, or if you like, a deputy. No where in Scripture do we find Jesus appointing substitutes or deputies. The proper salutation for the Pope is given as, Your Holiness or Most Holy Father. Holy Father is a name applied directly to God so Most Holy Father is a blasphemous title that elevates the Pope above God. Let us read the words of Jesus.

11 And I am no more in the world, and <sup>7</sup>these are in the world, and <sup>2</sup>I come to thee. <sup>a</sup>Holy Father, keep them in thy name <sup>b</sup>which thou hast given me, that <sup>c</sup>they may be one, even as we are.

John 17:11

GOD

9 And call no man your father on the earth: for <sup>h</sup>one is your Father, <sup>2</sup>even he who is in heaven.

Matt. 23:9

Since the Pope is to be addressed as, Your Holiness, let us consider the holiness of the Popes: Sergius III, 904-11 A.D., had a mistress, Marozia; her mother was Theodora. Pope John X was brought from Ravenna to Rome and made Pope by Theodora. He was smothered to death by Marozia. Pope John XII, 955-963, was killed while in the act of adultery by the woman's enraged husband. Pope John XIX, 1024-1033, bought the papacy. Pope Benedict IX, 1033-1045, was made Pope as a boy twelve years old, and was such a

<sup>13</sup> Clare, III, 971.

<sup>14</sup> Clare, I, 97.

criminal the people drove him out of Rome. Pope Innocent III, 1198-1216, instituted the inquisition and ordered the massacre of the Albigenses. Pope Nicolas V, 1447-1455, authorized the King of Portugal to war on African peoples, take their property, and enslave their persons. Pope Paul III, 1534-1549, had many illegitimate children. Pope Pius IX, 1846-1878, denounced liberty of conscience, liberty of worship, freedom of speech, and freedom of the press.<sup>15</sup> This is a picture of just a little of the "holiness" of the Popes. We see that these are temporal sovereigns who live and act exactly as did the temporal sovereigns of Pagan Rome, Greece, Medo-Persia, Babylon, Assyria, Egypt, and ancient Babylon or Chaldea.

What about the religious practices of the Popes? Is the religion that they propagate Biblical or Pagan? Let us examine what is called the Mass. "The Mass and Jesus' Death on the cross are one and the same Sacrifice... The priest leans over the bread he holds in his hands. He breathes on it and says, 'This is My Body'. He no longer has bread in his hands. It is the body of Jesus. He genuflects to adore Jesus and the altar boy rings the bell. Then the priest raises the Sacred Host (the bread changed into Jesus' body) up high so that all in the church can see and adore Jesus. Again the altar boy rings the bell. We look at the Sacred Host and say with great love in our hearts, 'My Lord and My God'. This shows that we believe the priest holds Jesus in his hands."<sup>16</sup>

"What is the Mass? The Mass is the sacrifice of the New Law in which Christ, through the ministry of the priest, offers Himself to God in an unbloody manner under the appearances of bread and wine."<sup>17</sup>

<sup>15</sup> Henry H. Halley, POCKET BIBLE HANDBOOK (Chicago: Henry H. Halley, 1942), pp. 438-444.

<sup>16</sup> M. Agnes Therese, ALL FOR JESUS (Chicago: Follett Publishing Co., 1959), pp. 105, 107.

<sup>17</sup> A CATECHISM OF CHRISTIAN DOCTRINE (Paterson, N. J.: St. Anthony Guild Press, 1941), p. 70.

10 <sup>11</sup> By which will we have been <sup>a</sup> sanctified through <sup>o</sup> the offering of <sup>o</sup> the body of Jesus Christ <sup>a</sup> once for all. 11 And every <sup>12</sup> priest indeed standeth day by day ministering and <sup>p</sup> offering oftentimes the same sacrifices, the which <sup>a</sup> can never take away sins: 12 but he, when he had offered one sacrifice <sup>b</sup> for <sup>1</sup> sins <sup>c</sup> for ever, <sup>a</sup> sat down on the right hand of God; 13 henceforth expecting till <sup>c</sup> his enemies be made the foot-stool of his feet. 14 For by one offering he hath <sup>j</sup> perfected <sup>c</sup> for ever them that are sanctified.

17 <sup>a</sup> And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin. Heb. 10:10-14, 17, 18

22 And according to the law, I may <sup>a</sup> almost say, all things are cleansed with blood, and <sup>v</sup> apart from shedding of blood there is no remission.

23 It was necessary therefore that the <sup>o</sup> copies of the things in the heavens should be cleansed with these; but <sup>a</sup> the heavenly things themselves with better sacrifices than these. 24 For Christ <sup>b</sup> entered not into a holy place made with hands, like in pattern to <sup>c</sup> the true; but into <sup>d</sup> heaven itself, now <sup>e</sup> to appear before the face of God for us: 25 nor yet that he should offer himself often, as <sup>j</sup> the high priest entereth into <sup>o</sup> the holy place <sup>a</sup> year by year with blood not his own;

Heb. 9:22-25

Where then did the Mass originate? "The very shape of the unbloody sacrifice of Rome may indicate whence it came. It is a small thin, round wafer; and on its roundness the church of Rome lays so much stress..... The importance, however, which Rome attaches to the roundness of the wafer, must have a reason; and that reason will be found, if we look at the altars of Egypt. 'The thin, round cake,' says Wilkinson, 'occurs on all altars.'<sup>18</sup> This round wafer is the representation of the sun god. The Roman church puts the wafer in what is called an ostensorium. It is some-times called a monstrance. A monstrance is a vessel in which the consecrated Host is exposed for the adoration of the faithful. The ostensorium shown in Fig. 13 is indicative of the sun's rays emanating from the solar disc. The adoration of the wafer was not brought <sup>o</sup> into the Roman church until 1220 A. D.

The origin of the Mass is connected with the ancient pagan rites. "In the early days of Christianity, there was an initiation like those of the Pagans.....

<sup>18</sup> Hislop, pp. 159, 160.



Fig. 13

← Ostensorium  
↪ Round Wafer



*Monstrance & Consecrated Host*

These doctrines, and the celebration of the Holy Sacraments, particularly the Eucharist, were kept with profound secrecy. These Mysteries were divided into two parts; the first styled the Mass of the Catechumens; the second, the Mass of the Faithful. The celebration of the Mysteries of Mithras was also styled a mass; and the ceremonies used were the same. There, were found all the sacraments of the Catholic Church, even the breath of confirmation. The Priest of Mithras promised the Initiates deliverance from sin, by means of confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins, . . . all belonged to the Mithriac (Per-

sian) rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words."<sup>19</sup>

The Mass is at the very heart of the Roman Catholic religion yet it is not Christian nor Biblical but simply a pagan ritual.

Let us follow a few questions and answers in the Roman Catholic catechism.

1. What are sacramentals?

Sacramentals are holy things or actions of which the church makes use to obtain for us from God, through her intercession, spiritual and temporal favors.

2. Which are the chief kinds of sacramentals?

The chief kinds of sacramentals are:

FIRST, blessings given by priests and bishops;

SECOND, exorcisms against evil spirits;

THIRD, blessed objects of devotion.

3. Which are the blessed objects of devotion most used by Catholics?

The blessed objects of devotion most used by Catholics are: holy water, candles, ashes, palms, crucifixes, images of Our Lord, of the Blessed Virgin, and of the saints, medals, rosaries, and scapulars.<sup>20</sup>

A scapular is a pair of small cloth squares joined by shoulder tapes and worn under the clothing on the breast and on the back as a sacramental. Fig. 14 shows such a scapular. On one of these are the words RELEASE FROM PURGATORY and on the other PLEDGE OF SALVATION. Where did this superstitious idea of a scapular come from? It can be traced directly to Babylon. George Smith found and

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<sup>19</sup> MORALS AND DOGMA of FREEMASONRY, pp. 541, 542.

<sup>20</sup> A CATECHISM OF CHRISTIAN DOCTRINE, pp. 94, 95.

translated a record of the flood in which the Babylonian Noah recounts, apparently directly to Nimrod, some of the story of the ark. He says, "When the glory of those gods the charm round my neck would not repel".<sup>21</sup> Here the charm around his neck is the forerunner of the scapular. Scapulars were not used in the Roman church until 1287 A. D.



*Fig. 14*

*A Brown Scapular*

What about the rosary? The rosary was not introduced into the Roman Catholic system until 1090 A. D. Where did the rosary come from? "The rosary, however, is no invention of the Papacy. It is of the highest antiquity, and almost universally found among Pagan nations. The rosary was used as a sacred instrument among the ancient Mexicans. It is commonly employed among the Brahmins of Hindustan; and in the Hindoo sacred books reference is made to it again and again. . . . In Thibet it has been used from time immemorial, and among all the millions in the East that adhere to the Buddhist faith."<sup>22</sup> A picture of the

<sup>21</sup> Smith, p. 191.

<sup>22</sup> Hislop, pp. 187, 188.

Roman Catholic prayer beads or rosary is shown in Fig. 15. This vain repetition of "Hail Marys" and "Our Fathers" as practiced by Roman Catholics is directly condemned by Scripture.

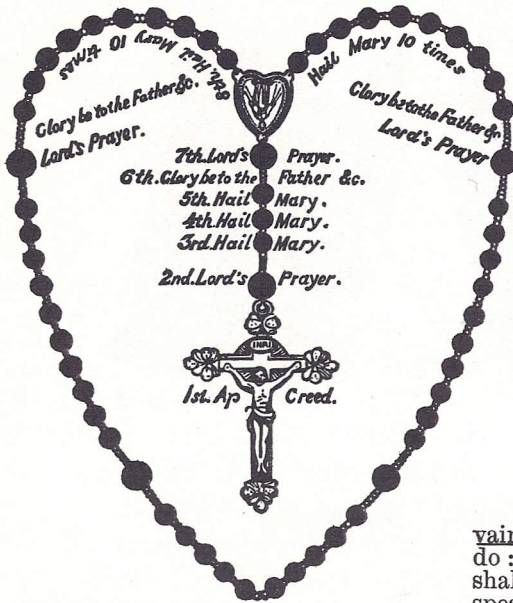


Fig. 15

← Rosary

7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

Matt. 6:7

The images of Our Lord, of the Blessed Virgin, and of the saints are included in the Catechism as objects of devotion in direct violation of Scripture.

4 'Thou shalt not make unto thee a graven image, nor any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 "thou shalt not bow down thyself unto them, nor serve them; Ex. 20:4, 5a



These statues and images are the ancient pagan gods and their images adapted to the pagan worship of the Papal Empire. "In the church of Saint Agnes they showed me an antique statue of a young Bacchus which, with a new name and some little change of draping, stands now worshiped under the title of a female saint. The Pantheon, dedicated to Jove and all the gods, was piously reconsecrated by Boniface IV to the Virgin and all the saints." "Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance."<sup>23</sup>

At Tivoli in Italy there is a beautiful garden which was once the Cardinal's gardens, now a public park. The Villa D'Este, begun in 1549 by Pirro Ligorio for Cardinal Ippolita D'Este the younger, has the finest example of a Renaissance garden in Italy. The castle was built in 1460 by Pius II on the site of the amphitheatre and is now a prison.<sup>24</sup>



*Pegasus at Tivoli*

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<sup>23</sup> Walter M. Montano, *BEHIND THE IRON CURTAIN* (Los Angeles: Cowman Publications, 1950), pp. 32, 35.

<sup>24</sup> *ENCYCLOPEDIA BRITANNICA*, 1965.

Certainly in the Cardinal's gardens you would expect to find statues of Christ, Mary, or the saints but what do we find? There is not a single statue or image reputed to be either Christ, Joseph, Mary or any other saint. Instead, we find the fountain of Bacchus, the winged-horse Pegasus, and such pagan and mythologic personages.



*Fountain of Bacchus at Tivoli*

Gradually the woman sitting on the beast was gently moved from the sixth mountain of Pagan Rome where she was sitting in John's day to the seventh mountain, Papal Rome, where she now sits. Little by little, pagan worship gains stature under the care-

ful manipulation of the seventh head of the beast of Revelation seventeen. The council of Florence proclaimed the doctrine of purgatory as a dogma in 1439 A.D. The Apocryphal Books were added to the Bible by the Council of Trent in 1546 A.D. The immaculate conception of the Virgin Mary was proclaimed by Pope Pius IX in the year 1854 A.D. It was not until 1870 A.D. that Pope Pius IX proclaimed the dogma of papal infallibility. Finally, in 1950 Pope Pius XII pronounced the dogma of the assumption of the Virgin Mary, that is, that Mary ascended to heaven. One Catholic magazine teaches, "Perhaps the apostles suspected that Jesus would not let Mary's body remain in the grave very long, for not many days after Mary died, the apostles went to the grave to see if her body was still there. It was not there. It had been taken into heaven. Her body had been assumed, after having been reunited with her soul, into heaven. This means that Mary's soul had gone back into her body and she had been taken, soul and body, into heaven. Angels had taken Mary from earth to heaven".<sup>25</sup> It took until 1950 for this deception to be proclaimed as a dogma. Is it possible for people to be blinded to truth to such an extent that they will believe these deceptions? Yes, indeed. In Fig. 16 is a picture of a postage stamp issued by the Phillipines, propagating this lie.

There is a further blasphemous dogma being contemplated. One Catholic magazine writes, "Mary is the Queen of the Universe and consequently exercises UNLIMITED POWER over men and angels by a two-fold right: by a natural right because She is the Mother of God and of the King of kings and therefore a Queen; by a right of conquest, whereby SHE SAVED US with Christ the Redeemer, from the slavery of Satan, in virtue of her office of CO-REDEMPTRIX of the human

<sup>25</sup> Therese, p. 121.

race".<sup>26</sup> A good Catholic does not have to believe Mary to be Co-Redemptrix... YET... but should the Pope pronounce this a dogma, then every Catholic must blindly accept this further deception. Now read the Scripture.



Postage Stamp

← Fig. 16<sup>27</sup>

13 Christ <sup>o</sup>re-deemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on <sup>h</sup>a tree:

Gal. 3:13

9 Much more then, being now justified <sup>s</sup> by his blood, shall we be saved <sup>u</sup> from the wrath of God through him.

Rom. 5:9

5 For there is <sup>r</sup>one God, <sup>o</sup>one mediator also between God and men, himself <sup>h</sup>man, Christ Jesus, 6 who <sup>t</sup>gave himself a ransom for all; 1 Tim. 2:5

These things clearly show that the Sovereign State of Papal Rome is carrying the woman which was seen originally sitting on the beast in Revelation seventeen. This woman, the mother of all of the harlot systems of the world, is still existent. She is not a real person but an idolatrous religious system once used very successfully by Nimrod's Empire to control the people. This great religious, priest system of ancient Babylon, still rules over the kingdoms of the world. The civil or temporal powers were and

<sup>26</sup> Gabriel Roschini, CONSECRATION TO MARY IMMACULATE (Cincinnati, Ohio: Pious Society of St. Paul, 1949), pp. 4, 5.

<sup>27</sup> "Immaculate Conception," by Murillo. Issued to mark the end of the Marian Year. The 100th anniversary of the Immaculate Conception Dogma.

are in control; the woman simply sits on the beast, not riding, or driving or in any way controlling the beast. Once Nimrod's Empire fell, the system continued to be in world esteem as the mother of the harlots was gently moved from mountain to mountain. First in Egypt, then Assyria, Babylon, Medo-Persia, Greece, Pagan Rome, and now for many centuries she has sat complacently on the Papal Roman Empire, the only empire continuing from ancient Rome to the present day. While this is the path of the mother of the harlots, the harlot sitting on the many waters shows clearly that her system is world-wide. Buddhists, Hindus, and hundreds of idolatrous systems around the world are but daughters of the original mother. We will see from whence this master deception gets its power and authority. Let us summarize what we have learned in this chapter.

I. The woman sitting on the beast and the harlot sitting on the many waters in Revelation seventeen, are representative of different phases of the same idolatrous religious system.

II. The religious system used by the civil powers to control the people and turn them from the one true God, centers in a virgin.

III. Ishtar or Nana in ancient Babylon was Isis in Egypt, Ishtar or Beltis in Assyria, and Beltis or Mylitta in Nebuchadnezzar's Empire. She was Anaea, or Tanata in Medo-Persia, Anthene or Aphrodite in Greece, and Venus in Rome.

IV. The long-promised "seed of the woman" was fulfilled during the days of the Pagan Roman Empire with the virgin birth of Jesus Christ.

V. The woman sitting on the beast is moved from mountain to mountain, or from kingdom to kingdom, until she now rests on mountain number seven.

VI. The Pope's titles, Pontifex Maximus, and Vicar of Jesus Christ, show his pagan origin.

VII. The mass, scapulars, rosary, and images all show the religion of the Papal Empire to be the same as the pagan religions of the world.

VIII. Progressively, "Mary" of Roman Catholicism is gradually being elevated as the pagan goddess Venus, Isis, or Ishtar.

## THE REAPPEARANCE OF THE BEAST

We have learned that the great harlot represents all the world's false religions which have stemmed from the religion developed in the ancient Babylonian or Chaldean Empire. In the great city of Babylon the civil authorities developed a religion by a combination of three essential facts:

1. The promised seed of Genesis 3:15.

2. The portion of the Gospel as known from the stars.

3. The known results of angels coming in and cohabiting with the daughters of men.

This religion had much of the real truth and one decided advantage to the natural man—it was material. Statues of men, women, birds, beasts, and creeping things served as visible gods to corruptible man. Man has never wanted to walk by faith; men are easily deceived. Once the statues were made and temples provided, all that remained was for the rulers to declare these to be gods; and corruptible man, blinded by Satan, readily accepted this gross deception. We have a description of how this is done in Ex. 32:1-6. The truth of this conclusion is stated quite clearly in Romans 1:18-23.

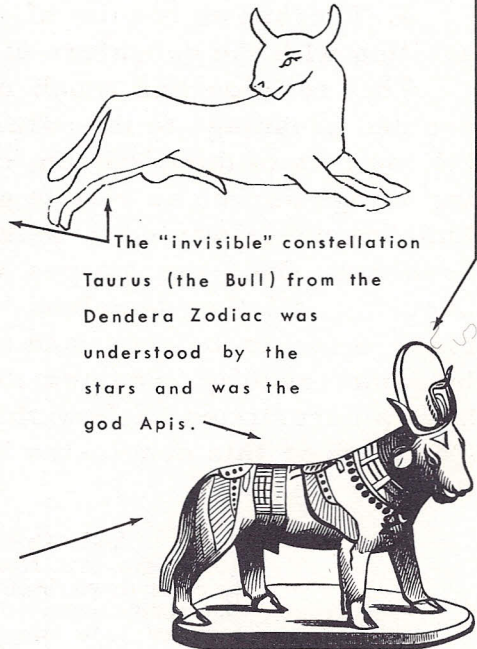
**32** And when the people saw that Moses <sup>k</sup>delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, <sup>l</sup>make us <sup>l</sup>gods, which shall go before us; for as for <sup>m</sup>this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. <sup>2</sup> And Aaron said unto them, <sup>n</sup>Break off the golden rings, which are in the ears of

your wives, of your sons, and of your daughters, and bring them unto me. 3 And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. 4 And he received it at their hand, and fashioned it with a graving tool, and made it a °molten calf: and they said, °These are thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw *this*, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. 6 And they rose up early on the morrow, and °offered burnt-offerings, and brought peace-offerings; and °the people sat down to eat and to drink, and rose up °to play.

Ex. 32:1-6

18 For <sup>13</sup> the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who <sup>14</sup> hinder the truth in unrighteousness; 19 because °that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him °since the creation of the world are clearly seen, °being perceived through the things that are made, even his everlasting power and divinity; <sup>15</sup> that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became °vain in their reasonings, and their senseless heart was darkened. 22 °Professing themselves to be wise, they became fools, 23 and °changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Rom. 1:18-23



While these idolatrous religions are the great harlot, it is not without significance that sooner or later the primary person worshiped, became a wo-



man. The reason is not hard to understand. Man, in his natural state, reasons that since the gods were born of a virgin mother, obviously the virgin mother has great influence over her son. A woman is likely to be more sympathetic than a man, so it is quite a logical second step to appeal to the mother and let her in turn command her son. Thus the virgin mother soon assumes the major role. This is well illustrated in Roman Catholic literature; for Roman Catholicism is not only the great mother of the harlots, but also is represented by the harlot sitting on many waters.

"Since the Mother, then, should have the same power as the Son, rightly has; Jesus, Who is omnipotent, made Mary also omnipotent; though, of course, it is always true that, whereas the Son is omnipotent by nature, the Mother is so only by grace. But that she is so is evident from the fact that whatever the Mother asks for, the Son never denies her. This was revealed to St. Bridget, who one day heard Jesus talking with Mary and thus addressed her: 'Ask of Me what thou wilt, for no petition of thine can be in vain.' And the reason that He gave for this was beautiful: 'Because thou never didst deny Me anything on earth, I will deny thee nothing in heaven.' ... She is omnipotent because by her prayers she obtains whatever she wills."<sup>1</sup>

The second step of appealing to the mother instead of the son, soon finds its logical conclusion in the very base idea of the little child who, when he is wronged by the child next door, says, "I'll tell your mother on you". If you can't get what you want from the gods, just tell their mother on them. This may sound very childish and when applied to Jesus and Mary; it becomes sacrilegious. In other words, if Jesus doesn't answer you the way you wish, just tell Mary on Him. This is exactly the way the Roman

<sup>1</sup> Anselm Viano, MARY OUR SWEET MOTHER (Derby, N.Y.: Society of St. Paul, 1950), p. 18.

Catholic harlot system reacts. The following story from a Roman Catholic publication should be sufficient proof.

I'LL TELL YOUR MOTHER! — The National French Pilgrimage of 1926 to Lourdes witnessed a truly singular and touching event. Among the numerous sick there was a young man who was expected to die any moment and hence, before he was conducted to the Grotto, the last Sacraments had been administered to him.

During the procession of the Blessed Sacrament, while the Cardinal held the Ostensorium above his head, the dying youth repeated softly and piously: "Jesus, Son of Mary, give me my health!"

Jesus passed on, apparently without having heard the prayer of the sick youth. At this the young man, with great effort, raised himself upon his elbows, and, gathering up his last bit of strength, exclaimed: "Jesus, Son of Mary, you did not cure me! I will tell your Mother!"

Then he fell back on his pillow.

Touched by such filial confidence, the Cardinal returned before the dying youth and, for a second time, gave him that blessing which had already operated many miracles.

And behold, a mysterious force went out from the Son of God and the banks of the River Gave resounded with the joyous shouts of the crowd which exalted the miracle of the curing of the young man.

Naturally the young man was the happiest of all of them, and, standing up, he shouted: "Jesus, Son of Mary, You have

cured me! I will tell your Mother, so that She may help me to thank you!"<sup>2</sup>



17 <sup>f</sup>And there came one of the <sup>o</sup>seven angels that had the <sup>n</sup>seven bowls, and spake with me, saying, Come hither, I will show thee <sup>t</sup>the judgment of the great harlot that <sup>i</sup>sitteth upon many waters; <sup>2</sup> with whom <sup>n</sup>the kings of the earth committed fornication, and <sup>n</sup>they that dwell in the earth were <sup>o</sup>made drunken with the wine of her fornication.

Rev. 17:1,2

This great harlot sits on many waters and we are told that these waters represent peoples, multitudes, nations, and tongues. (Rev. 17:15) The kings of the earth up to John's day, had committed fornication with this great harlot and those who were dwelling on the earth were drunk with the wine of her fornication. (Rev. 17:2) This wine is an intoxication which results from the worship of this harlot system. This wine causes the nations to be "mad" or virtually insane. This insanity or madness is over their idols, for multiplied millions serve these many idols with a superstitious stupor that is unexplainable except in this light of the Scripture.

7 Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the <sup>f</sup>nations have drunk of her wine; therefore the nations are <sup>o</sup>mad.

Jer. 51:7

38 A <sup>o</sup>drought is upon her waters, and they shall be dried up; for it is a land of <sup>b</sup>graven images, and they are mad over <sup>2</sup>idols.

Jer. 50:38

<sup>1</sup> Viano, pp. 11,12.

While Revelation 17:1, 2 give a short summary of idolatry and its effects, we are given further details as we proceed to verse 3. John is now taken into a wilderness. It is God's purpose to show John the judgment of this harlot. (Rev. 17:1) It is certainly not without significance that John is taken into a wilderness. What wilderness? As we have previously studied, the present seeming desolation of Babylon is not yet complete. The land of Babylon, however, in John's day was a virtual wilderness compared to the grandeur of the land under Nebuchadnezzar and the Assyrians. God took John into this area to show him the origin of the beast and the woman sitting on the beast called, the Mother of the Harlots. Now notice the Old Testament reference to this wilderness condition which now exists in part, but there shall be an even greater desolation of this area in the future.

11 Because ye are glad, because ye rejoice, O ye that <sup>1</sup>plunder my heritage, because ye are wanton as a <sup>m</sup>heifer <sup>s</sup>that treadeth out *the grain*, and neigh as strong horses; <sup>12</sup> your <sup>n</sup>mother shall be utterly put to shame; she that bare you shall be confounded: behold, she shall be the hindermost of the nations, a <sup>o</sup>wilderness, a dry land, and a desert.  
<sup>13</sup> Because of the wrath of Jehovah she shall <sup>n</sup>not be inhabited, but she shall be <sup>q</sup>wholly desolate: every one that goeth by Babylon <sup>r</sup>shall be astonished, and hiss at all her plagues.

Jer. 50:11-13

It is in this wilderness that John saw a woman sitting on a scarlet-colored beast. We have shown that sin is scarlet and this beast embodies the grossest of sins. The beast is full of names of blasphemy. (Rev. 17:3) We have seen that the ancient emperors by assuming names or linking their names with one of

the gods, were in effect making themselves a god and this is blasphemy. A description of the beast is given first. The beast is representative of the civil power and is in control. The woman just sits on the beast. This beast has seven heads and ten horns.



3 And <sup>2</sup> he carried me away <sup>2</sup> in the Spirit <sup>1</sup> into a wilderness: and I saw a woman sitting upon a <sup>1</sup> scarlet-colored beast, <sup>9</sup> full of <sup>4</sup> names of blasphemy, having <sup>4</sup> seven heads and ten horns. <sup>4</sup> And the woman <sup>1</sup> was arrayed in purple and scarlet, and <sup>10</sup> decked with gold and precious stone and pearls, having in her hand <sup>2</sup> a golden cup full of abominations, <sup>11</sup> even the unclean things of her fornication, <sup>5</sup> and upon her forehead a name written, <sup>12</sup> MYSTERY, <sup>2</sup> BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF <sup>6</sup> THE ABOMINATIONS OF THE EARTH.

Rev. 17:3-5

The woman was clothed in purple and scarlet and gilded with gold and precious stone and pearls. We know this is not a physical woman as she is symbolic and represents a city. (Rev.17:18) The description fits the description of the many idol goddesses of the world. The editors of LIFE magazine have given a good description of this clothing of statues. "Some of their own people are too literal about their religion, the Hindus admit. In worshiping and caring for images of the gods, these Hindus treat them as though they were living. They feed the images, bathe them, put dresses and jewelry on them, tuck them into bed. In one temple the goddess is brought into the god's bedroom at dusk to spend the night. In another, the image catches cold after his bath and spends several weeks in convalescence."<sup>3</sup>

<sup>3</sup> Editors of LIFE, THE WORLD'S GREAT RELIGIONS, Vol. 1, p. 24.

This woman on the beast represents Babylon as we have already seen. The clothing of this woman is in a larger measure not applied to the statues themselves, but to the wealth and grandeur of the city itself.

15 The <sup>b</sup>merchants of <sup>c</sup>these things, who were made rich by her, shall <sup>d</sup>stand afar off for the fear of her torment, weeping and mourning; 16 saying, <sup>e</sup>Woe, woe, <sup>f</sup>the great city, she that <sup>g</sup>was arrayed in fine linen and purple and scarlet, and <sup>h</sup>decked with gold and precious stone and pearl! 17 for in <sup>i</sup>one hour so great riches is made <sup>j</sup>desolate. And <sup>k</sup>every shipmaster, and every one that saileth any whither, and mariners, and as many as <sup>l</sup>gain their living by sea, <sup>m</sup>stood afar off, 18 and <sup>n</sup>cried out as they <sup>o</sup>looked upon the smoke of her burning, saying, <sup>p</sup>What *city* is like <sup>q</sup>the great city?

Rev. 18:15-18

It is the religious element within the city that enabled the civil power to accumulate vast wealth. The cost and value of the religious structures of nations, far exceeded that of the civil rulers. The ruins of the great temples of Egypt, Greece, and Rome bear testimony to this truth. Even today the great cathedrals of the world are valued beyond price. All of this great wealth has been accumulated from the people by various means of superstitious deception. One of the greatest and most cruel methods of accumulating this wealth is through the teaching of a purgatory, a falsehood which is believed by all pagans. Further, it certainly is not without significance that the cardinals of Papal Rome and the priests of many other pagan religions are decked with scarlet, and purple, and precious stones, and jewels.

This woman sitting on the beast has a golden cup in her hand. This cup is "full of abominations, even the unclean things of her fornication". (Rev.17:4) Fornication, as we have seen, in the spiritual sense, is unfaithfulness to God and this woman represents Babylon, the seat of all corrupt religious practice. God enumerates many of the abominations of these corrupt religions. Even the very gold and silver used to overlay the statues is an abomination unto the Lord. (Deut. 7:25)

25 'The  
graven images of their gods shall  
ye burn with fire: thou shalt  
not covet the silver or the gold  
that is on them, nor take it unto  
thee, lest thou be snared therein;  
for it is an abomination to Jeho-  
vah thy God. Deut. 7:25

The offering of children in human sacrifice is another of the abominations of paganism. (Deut. 12:31)

31 'Thou  
shalt not do so unto Jehovah thy  
God: for every abomination to  
Jehovah, which he hateth, have  
they done unto their gods; <sup>a</sup>for  
even their sons and their daugh-  
ters do they burn in the fire to  
their gods. Deut. 12:31

In pagan systems of religion, many of the girls become prostitutes and part or all of the fee they receive is brought into the temple. This money received is an abomination unto the Lord. (Deut. 23:17, 18)

17 'There shall be no <sup>a</sup>prostitute of the daughters of Israel, neither shall there be a <sup>b</sup>sodomite of the sons of Israel. 18 Thou shalt not bring the hire of a har-  
lot, or the wages of a <sup>a</sup>dog, into  
the house of Jehovah thy God for  
any vow: for even both these are  
an abomination unto Jehovah thy  
God. Deut. 23:17, 18

Of this prostitution in Babylon we read, "Every Babylonian woman was obliged once in her lifetime to visit a shrine of Beltis, and stay there until some stranger cast money into her lap and took her along with him.... Thus prostitution was enjoined as a religious duty, and its demoralizing tendency could not well be exaggerated".<sup>4</sup> The same prostitution prevails in the Roman Catholic system for we read, "Pope Clement VII ordered all the prostitutes to give one-half of their properties and earnings to the Convent of St. Mary of Penance. Upon discovering that the prostitutes were depositing their capitals in a life investment, he excommunicated all banks and institutions accepting these deposits. Up to 1870 the Roman Marshall had as his duty the collection of rents from the red-light houses".<sup>5</sup> Certainly the immorality of this system becomes blasphemy when one reads the name over the bank in the airport at Rome, THE BANK OF THE HOLY SPIRIT.



*Bank of the Holy Spirit—Rome*

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<sup>4</sup> Clare, I, p. 301.

<sup>5</sup> Montano, p. 44.



Upon this woman's forehead, according to the ancient custom of marking the prostitutes of pagan religions, we find the name, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH". (Rev. 17:5) We have already learned that the ancient pagan rituals known as "Mysteries", originated in ancient Babylon. From Babylon came all of the harlot systems or pagan religions together with all of their abominations.

And I saw the woman drunken  
with the <sup>6</sup>blood of the saints, and  
with the blood of the <sup>13</sup>martyrs of  
Jesus. And when I saw her, I  
wondered with a great wonder.  
7 And the angel said unto me,  
Wherefore didst thou wonder?  
I will tell thee the <sup>a</sup>mystery of  
the woman, and of the beast that  
carrieth her, which hath the  
<sup>6</sup>seven heads and the ten horns.

Rev. 17:6,7

The woman is said to be "drunken". This woman on the beast appears to be a statue and a statue could hardly be said to be drunken. Furthermore, this woman represents a city, Babylon; and certainly a city could hardly be said to be drunken. We speak of being drunk with wine but this woman is drunken with blood. Perhaps it would be better to render this word "drenched", a meaning given in the lexicon. The pagan religious systems have indeed been "drenched with the blood of the saints". In a record written before 100 B.C., we read of Abram's asking his father not to worship idols. We learn from his father's reply, that this idolatrous system held him in such bondage, that he feared for his life.

"And his father said unto him, 'I also know it, my son, but what shall I do with a people who have made me to serve before them? And if I tell them the truth,

they will slay me; for their soul cleaves to them (the idols) to worship them and honour them. Keep silent, my son, lest they slay thee.'"<sup>6</sup> God called Abram out of this land as we know from the Scriptures. The mother of the harlots, as she presently exists in Papal Rome, continues to put the saints to death whenever possible. The Christians that have been put to death by the Roman Catholic Church, number in the millions, as any student of history knows.

John marvels at what he sees and the angel promises to tell John the mystery of the woman and of the beast that carries her. John had been taken in the Spirit into the wilderness of Babylon where the beast and woman originated. The vision over, the angel proceeds with the explanation. The beast which John had seen in the vision was past history--IT WAS--AND IS NOT. While the beast had disappeared from history in John's day, we read that it was "about to come up out of the abyss, and to go into perdition".

8 The beast that thou sawest<sup>c</sup> was, and is not; and is about to<sup>d</sup> come up out of the<sup>e</sup> abyss, and to<sup>f</sup> go into perdition. And<sup>g</sup> they that dwell on the earth shall<sup>h</sup> wonder, they<sup>i</sup> whose name hath not been written<sup>j</sup> in the book of life<sup>k</sup> from the foundation of the world, when they behold the beast, how that<sup>l</sup> he was, and is not, and<sup>m</sup> shall come.

Rev. 17:8

The expression "about to come" should not be taken to mean that the beast could be expected to return momentarily. The word translated "about" could just as well be translated, "will certainly", "is destined", or "must". The beast then MUST return. Since we understand this beast to be the ancient Babylonian Empire, the Babylonian Empire will arise out

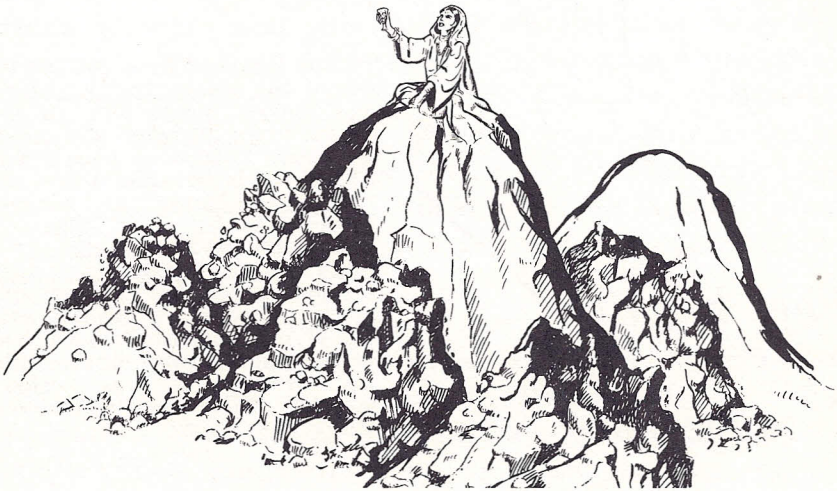
<sup>6</sup> Charles, II, p. 31.

of the abyss or deep. Throughout this passage, waters are representative of the world's people. Out of the population of the Middle East, will arise a new Babylonian Empire destined to destruction. The unsaved will be astonished at the revival of this empire. Now we have already seen that the woman also sits on seven mountains or kingdoms in succession. In John's day she was sitting on the Pagan Roman Empire with the Papal Roman Empire still to come onto the scene. The seven heads represent seven kingdoms as we have already observed. The sixth head or Pagan Roman Empire was active in John's day and has since been followed by head seven, the Papal Roman Empire.

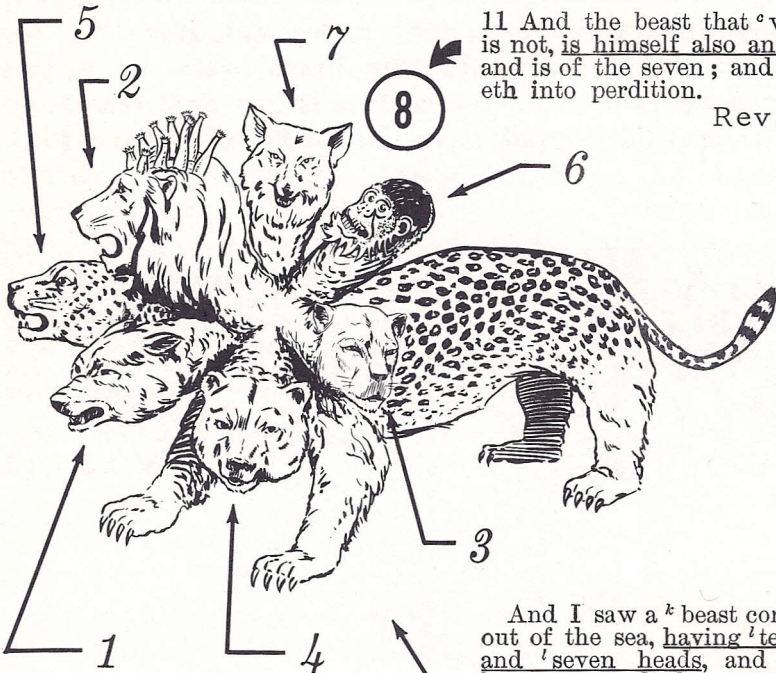


9 'Here is the 'mind that hath wisdom. The <sup>m</sup>seven heads are seven mountains, on which the woman sitteth: 10 and <sup>s</sup>they are seven <sup>n</sup>kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

Rev. 17:9,10



Next we are told an eighth kingdom will rise which will be the beast in a returned form. Unlike other kingdoms, this kingdom will go into perdition or destruction in an unusual way. The makeup of this kingdom is itself amazing, so as to cause wonder on the part of the unbelievers. This kingdom is not one of the previous seven but is literally "out of" the original seven in some fashion.



11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.

Rev. 17:11

The Eighth

And I saw a <sup>2</sup>beast coming up out of the sea, having <sup>1</sup>ten horns and <sup>1</sup>seven heads, and on his horns <sup>m</sup>ten diadems, and upon his heads <sup>n</sup>names of blasphemy. <sup>2</sup> And the beast which I saw was <sup>o</sup>like unto a leopard, and his feet were as the feet of <sup>p</sup>a bear, and his mouth as the mouth of <sup>q</sup>a lion; and the <sup>r</sup>dragon gave him his power, and his <sup>s</sup>throne, and great authority. <sup>3</sup> And I saw one of his heads as though it had been <sup>o</sup>smitten unto death; and his <sup>t</sup>death-stroke was healed; and the whole earth <sup>u</sup>wondered after the beast;

Rev. 13:1-3

We have already studied a little concerning the eighth kingdom and have learned that its composite makeup is described in Revelation thirteen. The beast is said to come up out of the sea in Revelation 13:1 and out of the abyss in Revelation 17:8. In completely figurative passages such as these, we have understood the words "sea" and "abyss" to be at least similar to the "waters" on which the harlot is sitting. These waters represent the multitudes of the world's people. (Rev. 17:15) The beast as he reappears on the stage of history, will again represent a kingdom. What kingdom? The beast still has seven heads for the purpose of identification. Five had fallen in John's day. A sixth had fallen since that time. The seventh, or Papal Roman Empire, has been the dominant empire. Upon the reappearing of the beast itself, the active head is not number seven; for this head is not a lion's head. The beast is given a lion's mouth which logically, at least, would belong in a lion's head.

This beast is the original beast itself which was non-existent in John's day. The original beast was Nimrod's empire which had its center in Chaldea and actually included both Babylon and Assyria. Nimrod's empire included both the capital of the later Babylonian Empire and the capital of the later Assyrian Empire. The first capital was Babylon and the other was Nineveh; both of these cities are mentioned in Genesis 10:10, 11. While Nimrod began his kingdom at Babylon, he later went out and built Nineveh. It is this empire which must appear as the final empire. The final extent of this empire is to be greater than its original territory.

As the beast reappears, we notice that names of blasphemy are on its heads. Originally, names of blasphemy were on the beast. (Rev. 17:3) Following the pattern set by the original emperors of ancient Babylon, the emperors of each successive empire

made themselves to be a god. Nimrod was worshiped as Bel-Nimrod, linking him to the god Bel, and thus making him a god. Bel-Nimrod then becomes a name of blasphemy.

The first head of the beast represented Egypt and the Pharaohs continued this practice. "The government of Egypt was a theocratic monarchy, the king being the earthly representative of the Deity. His body was considered sacred, and he was worshiped as a god. His title of Phrah, or Pharaoh, signifying the Sun, ranked him as the emblem of Helios, or Phrah, or Ra, the Sun-god. His right and duty was to preside over the sacrifices and to pour out libations to the gods. He was thus the head of the national religion, as well as the civil and political head of the state."<sup>7</sup> Here, again, we see a name of blasphemy making man a god.

The next empire was Assyria and the names of blasphemy continued. Man always strives to make himself a god. The kings of Assyria bore such names as Irba-Vul after the god Vul, Bel-Lush after the god Bel, Asshur-Mazur after the god Asshur, Mutaggil-Nebo after the god Nebo, and Tiglathi-Nin after the god Nin or Ninus. As in Egypt so in Assyria, we read, "The king was the head of the church, as well as of the state, and claimed divine worship".<sup>8</sup>

The third empire, the Babylonian, continued in the same blasphemy. Nebuchadnezzar was named after the god Nebo and Belshazzar after the god Bel. Even though Belshazzar knew how God had humbled Nebuchadnezzar, he persisted in exalting himself against the Lord of heaven in blasphemy.

22 And <sup>g</sup>thou his son, O  
Belshazzar, hast <sup>h</sup>not humbled thy  
heart, though thou knewest all  
this, <sup>23</sup> but hast <sup>i</sup>lifted up thy-

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<sup>7</sup> Clare, I, p. 65.

<sup>8</sup> Clare, I, 215.

self against the <sup>k</sup>Lord of heaven;  
and they have brought the <sup>l</sup>ves-  
sels of his house before thee, and  
thou and thy lords, thy wives  
and thy concubines, have drunk  
wine from them; and thou hast  
<sup>m</sup>praised the gods of silver and  
gold, of brass, iron, wood, and  
stone, which <sup>n</sup>see not, nor hear,  
nor know; and the God <sup>o</sup>in whose  
hand thy breath is, and <sup>p</sup>whose  
are all thy ways, hast thou not  
glorified:

Dan. 5:22-23

It should be noted that the Babylonian King wore a tiara. "The Babylonian monarch wore a remarkable tiara, it being exceedingly high, almost cylindrical, slightly tending to swell out toward the crown".<sup>9</sup> The Medo-Persian King also wore a tiara. "The 'kidaris', or tiara, of the Persian monarchs, was made perhaps of cloth or felt, and was high and stiff".<sup>10</sup> The Persian monarch continued the same blasphemous practices of elevating himself as a god. "It was essential that he should appear infallible, immutable, entirely free from repentance, to uphold the quasi-divine character ascribed to him".<sup>11</sup> The deification of the Persian monarch is further explained in Scripture.

<sup>7</sup> All the <sup>r</sup>presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have <sup>s</sup>consulted together <sup>2</sup>to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be <sup>l</sup>cast into the den of lions.

Dan. 6:7

Following the Medo-Persian Empire came the Greek Empire, and Alexander, the first king, drunk

<sup>9</sup> Clare, I, 295.

<sup>10</sup> Clare, II, 456.

<sup>11</sup> Clare, II, 460.

with success, soon began to elevate himself as a god. "He had originally been noted for his temperate habits, but now he began to indulge occasionally to excess in wine and to claim the ceremony of prostration and divine honors from his followers."<sup>12</sup> Among his successors was Antiochus I, Soter. Soter means deliverer or saviour. His son was Antiochus II, Theos. Theos means god. Here again we have names of blasphemy.

When Rome came to power the blasphemies were continued. The emperor was also the religious head of the state as in the previous kingdoms. "In B.C. 63 Caesar became Pontifex Maximus, or religious superintendent". "The Roman Emperors adopted the title of Pontifex Maximus, or Supreme Pontiff, and transmitted it to the Popes, or Bishops of modern Rome". "...the Roman Senate conferred upon Octavius sovereign powers with the titles of Augustus (the Divine) and Imperator (Emperor); and thenceforth he was called Augustus, instead of Octavious." "By assuming the title of Pontifex Maximus upon the death of Lepidus, B.C. 12, Augustus became the head of the state religion, like the ancient kings; thus acquiring more power than he had previously exercised as a sovereign."<sup>13</sup> Finally, the blasphemous titles and implications were vested in the seventh head of the beast, the Papal Roman Empire. The Pope, too, wears the tiara as the emblem of his sovereign authority. Therefore, on the reappearance of the beast, the names of blasphemy are on the heads as each empire has run its course. This beast has ten crowns on its ten horns showing that the beast has reached its final state, for the original beast, while it has ten horns, did not have ten crowns.

The body of this beast is like that of a leopard. A leopard was used to represent Greece in Daniel

<sup>12</sup> Clare, II, 766.    <sup>13</sup> Clare, III, 971, 870, 1004, 1052.



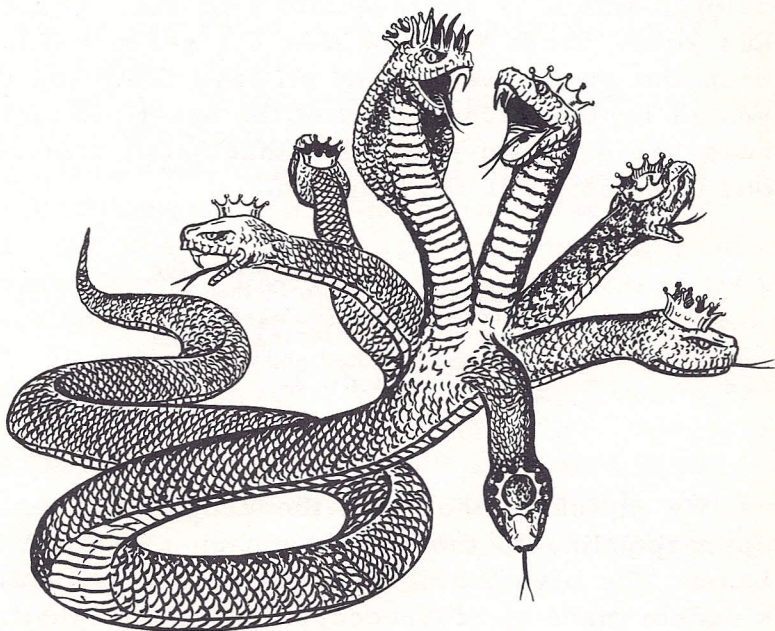


seven. We would be proceeding quite logically then to expect this new empire to include Greece. The beast has the feet of a bear and the bear was representative of the Medo-Persian Empire. The final mouth to blaspheme God is that of a lion. The eighth empire then will include all of the Middle East from the western boundaries of Greece to the eastern boundaries of what is now Iran or modern Persia. Both Assyria and Babylon were represented by lions as we have already learned.

The power of this beast as well as his authority and his throne are given to him by the dragon. We have a description of this dragon given in Revelation twelve.

3 And there was seen <sup>b</sup>another sign in heaven: and behold, a great red <sup>c</sup>dragon, having <sup>d</sup>seven heads and <sup>e</sup>ten horns, and upon his heads <sup>f</sup>seven diadems.

Rev. 12:3



The word dragon did not originally carry the idea of what we know as a dragon in our fairy tales. This word dragon means a large serpent. The identity of this dragon is made plain in Scripture.

And the great <sup>f</sup>dragon was cast down, the old <sup>k</sup>serpent, he that is called the Devil and Satan, the <sup>k</sup>deceiver of the whole <sup>2</sup>world; he was <sup>i</sup>cast down to the earth, and his angels were cast down with him.

Rev. 12:9

This dragon first appears as a SIGN in heaven. (Rev. 12:3) It is certainly not without significance that the sun, moon, and stars were for SIGNS. (Gen. 1:14) One of the constellations in the heavens is DRACO or the dragon. It is the head of Draco being crushed under the foot of Hercules as we have already studied. This dragon is called "a great red dragon". Remember the beast in Revelation seventeen is scarlet-colored which is representative of sin. The dragon has seven heads to show that his seven heads have been the real power behind all seven empires represented by the seven heads of the beast. In fact each head has a crown indicating that Satan controls the one in authority in the kingdom.

6 And the devil said unto him, To thee will I give all this authority, and the glory of them: "for it hath been delivered unto me; and to whomsoever I will I give it.

Luke 4:6

We notice further that the dragon has ten horns corresponding to the ten horns on the head of the beast. The eighth kingdom will be short-lived. This kingdom made up of Greece, Iran, and the Middle East

will be openly supported by Satan. This will be sufficiently evident so that the whole earth will worship the dragon. (Rev. 13:4) They will also worship the beast or the one in authority in the kingdom. The authority of this beast is limited to forty-two months. (Rev. 13:5) He will have world-wide authority and all the unsaved will worship him. (Rev. 13:8)

In this chapter we have learned:

I. The idolatrous religions of the world are represented by the great harlot in Revelation 17:1.

II. Most idolatrous religions center around the worship of a mother-goddess.

III. John is taken into a wilderness and shown a woman sitting on a scarlet-colored beast. This beast represents the civil power which has committed fornication with the woman.

IV. This woman represents ancient religious Babylon by whom the world has been alienated from God.

V. The idolatrous worship of ancient Babylon spread from kingdom to kingdom. Today this system is used by the Papal Roman Empire to control millions of human beings.

VI. The eighth kingdom will be the return of the beast in a composite form.

VII. Names of blasphemy which originated in ancient Babylon continue to the present day.

VIII. The present title of Pope Paul VI, Pontifex Maximus, and his tiara show very clearly that, as the sovereign of the Papal States, he follows the pattern of his predecessors.

IX. The eighth empire will include Greece, Iran, and the Middle East.

X. While each of the empires studied was controlled by the dragon or Satan, the last will be openly controlled by Satan to the point that he will be worshiped.

## THE DRAGON'S DUAL ROLE

For a moment let us recall one point of the temptation of Jesus in the wilderness as recorded by Luke.

5 'And he led him up, and showed him all the kingdoms of <sup>6m</sup>the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: <sup>7</sup>for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt <sup>7</sup>worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Luke 4:5-8

Notice that the devil showed Jesus all the kingdoms of the world. I do not think that this refers only to the kingdoms that existed at that moment but rather the procession of kingdoms through time. We are told that Jesus saw them "in a moment of time". (verse 5) In other words Satan caused the history of his future worldwide power to roll before Jesus in a moment of time and he offered Jesus all of this great authority.

Satan was within his rights to offer this authority for he is called "the god of this world". (2 Cor. 4:4) Satan admitted that the authority had been given to him for he said, "To thee will I give all this authority, and the glory of them: for it HATH BEEN DELIVERED UNTO ME; and to whomsoever I will I give it". (Luke 4:6) Jesus did not question Satan's authority but countered Satan's proposal with the statement,

"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". (Luke 4:8) Satan possesses this authority by God's permission.

John saw a sign in heaven; a great red dragon with seven heads, ten horns, and seven crowns. These seven crowns indicate his authority over the seven great kingdoms represented by the seven heads of the great beast in Revelation thirteen and seventeen.

Satan plays two roles in history, both equally important as far as he is concerned. Satan attempts to strengthen his own authority and dominion over world powers and, at the same time, does all in his power to hinder the truth. We see him pictured in Revelation thirteen in control of the eighth kingdom and receiving the worship of the people of the world. His control of this world's kingdoms seems to be the easiest of his roles; for unregenerate man is easily persuaded to follow the lusts of the flesh and give allegiance to Satan's representatives.

We have studied at great length the false religious system developed by the civil powers for subjection of the people. The true gospel as it was once revealed in the heavens by the constellations, was corrupted by astrology. With the help of astrology, pagan worship was brought to center around a goddess, queen of heaven, represented by the great harlot of Revelation seventeen. By far the best known name of this goddess is Venus. The planet Venus appears as the evening star and also as the morning star. Let us look for a moment at Isaiah 14:12 and compare the American Standard Version with the King James'.

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!  
KJ. Isa. 14:12

12 How art thou <sup>o</sup>fallen from heaven, O <sup>h</sup>day-star, son of the morning! how art thou cut down to the ground, that didst <sup>i</sup>lay low the nations!

ASV. Isa. 14:12

Notice in King James' we read, "How art thou fallen from heaven, O Lucifer". In the ASV we read, "How art thou fallen from heaven, O day-star". The "day-star" is the Hebrew word hillel ( הִלֵּל ) which means "brightness". This word then comes to mean, bright star and morning star. When the planet Venus appears as the morning star, "it was called by the ancients, Lucifer".<sup>1</sup> Thus we see that Venus and Lucifer are identical. From the prophetic passage of Isa. 14:12-17 and the statement of Jesus, Luke 10:18 we understand the day-star, Lucifer, and Satan to be one and the same. The casting down of Satan to the earth is stated again in Revelation 12:9. Let us compare these Scriptures.

18 And he said unto them, I beheld <sup>a</sup>Satan fallen as lightning from heaven.

Luke 10:18

And the great <sup>f</sup>dragon was cast down, the old <sup>h</sup>serpent, he that is called the Devil and <sup>i</sup>Satan, the <sup>k</sup>deceiver of the whole <sup>l</sup>world; he was <sup>m</sup>cast down to the earth, and his angels were cast down with him.

Rev. 12:9

12 How art thou <sup>g</sup>fallen from heaven, O <sup>h</sup>day-star, son of the morning! how art thou cut down to the ground, that didst <sup>i</sup>lay low the nations! 13 And thou saidst in thy heart, I will <sup>k</sup>ascend into heaven, I will <sup>l</sup>exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High. 15 Yet thou shalt be <sup>m</sup>brought down to Sheol, to the uttermost parts of the pit. 16 They that see thee shall <sup>n</sup>gaze at thee, they shall consider thee, *saying*, <sup>o</sup>Is this the man that made the earth to tremble, that did shake kingdoms; 17 that made the world as a <sup>p</sup>wilderness, and overthrew the cities thereof; that <sup>q</sup>let not loose his prisoners to their home?

Isa. 14:12-17

The goddess Venus is not real, but is the "front" or religious system under which Satan himself is worshiped. That Satan is actually worshiped in some quarters may be seen from the following quotation.

<sup>1</sup> WEBSTER'S, Reference History Edition, 1912.

"Lucifer is primarily responsible for emancipating man from being a God-guided automaton and merely a channel for divine wisdom, which was Jehovah's original plan of Evolution for the whole human race."<sup>2</sup>

Satan's final world control will be manifested in the person at the head of the coming eighth kingdom. The seven-headed beast in Revelation thirteen, powered by Satan, is the same as the eighth beast in Revelation seventeen. The eighth beast and the ten kings represented by his ten horns hate the harlot or the religious front with which Satan has had to deceive the people. They will destroy the harlot so as to permit the worship of the beast and the dragon, without any further camouflage. We have been studying Satan's role in the establishing of his authority but we turn now to Revelation twelve. Here we see Satan's role as he endeavors to hinder the propagation of the truth.

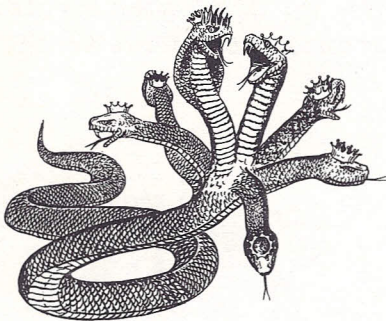
**12** And a great <sup>v</sup>sign was seen <sup>z</sup>in heaven: <sup>y</sup>a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; <sup>2</sup> and she was with child; and she <sup>a</sup>crieth out, travailing in birth, and in pain to be delivered.  
Rev. 12:1,2



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<sup>2</sup> Joseph Darrow, "Christianity and the Present War," ROSICRUCIAN MAGAZINE, (March, 1941), p. 101.

Here we see a sign in the heaven. You will recall Genesis 1:14, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days and years". This sign which John saw in heaven was, "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". (verse 1) This woman is connected by her apparel to the stars and appears as a sign IN HEAVEN; whereas the woman on the beast was IN THE WILDERNESS — quite a contrast! It is important that we be able to identify this woman. We note that this woman has an adversary.



3 And there was seen <sup>b</sup>another sign in heaven: and behold, a great red <sup>c</sup>dragon, having <sup>d</sup>seven heads and <sup>e</sup>ten horns, and upon his heads <sup>f</sup>seven diadems. 4 And his tail draweth the <sup>g</sup>third part of the stars of heaven, and did <sup>h</sup>cast them to the earth: and the <sup>c</sup>dragon standeth before the woman that is about to be delivered, that when she is delivered <sup>a</sup>he may devour her child.

And the great <sup>f</sup>dragon was cast down, the old <sup>h</sup>serpent, he that is called the Devil and <sup>i</sup>Satan, the <sup>k</sup>deceiver of the whole <sup>l</sup>world; he was <sup>m</sup>cast down to the earth, and his angels were cast down with him.

Rev. 12:3,4,9

We are not left in the slightest doubt in understanding the great red dragon. We are told that he is, "the old serpent, he that is called the Devil and Satan, the deceiver of the whole world". (verse 9) This dragon is called the OLD serpent. This word "old" is the Greek word "archaios" (*ἀρχαῖος*) and means, "from the beginning". This serpent is "old" from the standpoint that he appeared in the garden of Eden at the beginning.



The third person mentioned in this section of Scripture is a child. Can we identify the child or the woman? The Scripture says that the woman "was delivered of a son, a man child, who is to rule all the nations with a rod of iron". (verse 5) The expression "to rule all the nations with a rod of iron" occurs again in Revelation 19:15 where the reference is distinctly to Christ. Let us read verses 1-6 carefully and note again how much information is given.

**12** And a great <sup>v</sup>sign was seen <sup>a</sup>in heaven: "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. 3 And there was seen <sup>b</sup>another sign in heaven: and behold, a great red <sup>c</sup>dragon, having <sup>d</sup>seven heads and <sup>e</sup>ten horns, and upon his heads <sup>f</sup>seven diadems. 4 And his tail draweth the <sup>g</sup>third part of the stars of heaven, and did <sup>h</sup>cast them to the earth: and the <sup>i</sup>dragon standeth before the woman that is about to be delivered, that when she is delivered <sup>a</sup>he may devour her child. 5 And she was delivered of a son, a man child, who is to <sup>b</sup>rule all the <sup>i</sup>nations with a rod of iron: and her child was <sup>c</sup>caught up unto God, and unto his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her <sup>a</sup>a thousand two hundred and threescore days.

Rev. 12:1-6

15 And <sup>r</sup>out of his mouth proceedeth a sharp sword, that <sup>s</sup>with it he should smite the nations: and he shall rule them with a rod of iron: and <sup>t</sup>he treadeth the <sup>u</sup>winepress of the fierceness of the wrath of God, the Almighty.

Rev. 19:15

1. The woman is a sign
2. Arrayed with the sun
3. Moon under her feet
4. Crown of 12 stars
5. Woman is pregnant
6. The woman cries out
7. Suffers birth-pains
8. In extreme torment
9. The dragon is a sign
10. The dragon is red
11. Dragon has 7 heads
12. Dragon has 10 horns
13. Dragon has 7 crowns
14. Drags 1/3 of stars
15. Casts stars to earth
16. Stands before woman
17. Trys to devour child
18. Male child delivered
19. Child to rule nations
20. To rule with iron rod
21. Caught away to God
22. Woman to take flight
23. Flees to wilderness
24. To prepared place
25. Woman is fed there
26. Stays there 1260 days

Now we have already taken notice that the woman appears as a SIGN in heaven. Why, we might ask, does a pregnant woman, suffering the torment of childbearing, appear in heaven? She obviously represents an earthly personage because the pain of childbirth is a result of God's punishment. "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; . . ." (Gen. 3:16) This woman suffers the pains of childbirth. We have another statement which indicates that she is earthbound. "And the woman fled into the wilderness." (verse 6) Why, then, does this earthly personage appear in heaven?

There is one striking fact that now stands out: this woman is pregnant in heaven. How did she get pregnant in heaven? Her child is of heavenly origin. "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, BEFORE they came together she was FOUND WITH CHILD OF THE HOLY SPIRIT." (Matt. 1:18) It would seem, then, that this woman appears in heaven for several reasons. Perhaps first, to give us the origin of the child. This child Jesus was God's Son, "who is to rule all the nations with a rod of iron". (Rev. 12:5) Satan offered the Lord Jesus all of this world's kingdoms, but God's promise to His Son had already been written in prophecy.

7 I will tell of the decree :  
 Jehovah said unto me, Thou  
 art <sup>c</sup> my son ;  
 This day have I begotten thee.  
 8 Ask of me, and <sup>a</sup> I will give  
 thee <sup>e</sup> the nations for thine  
 inheritance,  
 And the <sup>j</sup> uttermost parts of  
 the earth for thy possession.  
 9 Thou shalt <sup>v</sup> break them with  
a rod of iron ;  
 Thou shalt <sup>h</sup> dash them in  
 pieces like a potter's vessel.

Ps. 2:7-9

This child, then, is Christ. Little doubt of this can remain when in the same Scripture we find the child is "caught up unto God, and unto his throne". (Rev. 12:5) Then just five verses further we read, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ". (Rev. 12:10)

In the second place, the woman may appear as a SIGN in the heaven to connect her to the constellation Virgo, the virgin. It was the true astronomy of the heavens that was corrupted by Satan to form part of the basis for his counterfeit system. While this woman in Revelation twelve may partly depict the virgin, she is NOT the virgin. "And the woman fled into the wilderness, where she hath a place prepared of God." (Rev. 12:6) This statement cannot possibly refer to Mary, the mother of Jesus, for Mary never fled into the wilderness. Then, we read that the dragon, "persecuted the woman". (Rev. 12:13) This is not true of Mary. We must look further for another identification of the woman.

Some have said that the woman represents the church. This is hardly worth a comment. Obviously she cannot represent the church for the church did not give birth to the Christ. Jesus said, "I will build my church". (Matt. 16:18) Who can this woman represent? Perhaps you will recall one of Joseph's dreams.

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Gen. 37:9, 10

Here, we have symbolism exactly the same as that in Revelation twelve—in this case the sun, moon, and eleven stars because Joseph himself was the twelfth. The woman in question represents the people of Israel. Mary was a Jewish virgin. While Jesus was born of the virgin Mary, He was also born of the Jewish nation. Israel, the woman, will flee into the wilderness where she will be nourished a thousand two hundred and threescore days. (Rev. 12:6) This has not yet occurred because Satan has not yet been cast down to earth; he is still, "the prince of the powers of the air". (Eph. 2:2) "And when the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man". (Rev. 12:13)

Here is a brief summary of the meaning of this twelfth chapter of Revelation.

1. The woman, Israel, brings forth God's Son.
2. The child, God's Son, is caught up to God.
3. The dragon, Satan, lay in wait to destroy the Son.
4. The dragon failed.
5. The dragon will be cast down to earth.
6. The dragon will persecute Israel.
7. The woman, Israel, will flee into the wilderness to escape this persecution.
8. God will protect Israel.
9. The dragon will be punished. (Rev. 20:1-3,10)

Almost an exact parallel of this Scripture occurs in Isaiah in reference to Israel.

16 Jehovah, <sup>k</sup> in trouble have they <sup>13</sup> visited thee; they poured out a <sup>14</sup> prayer *when* thy chastening was upon them. 17 <sup>i</sup> Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been <sup>15</sup> before thee, O Jehovah. 18 We have been with child, we have been in pain, we have as it were <sup>k</sup> brought

← WOMAN WITH CHILD

forth wind ; we have not wrought any deliverance in the earth ; <sup>16</sup>neither have the inhabitants of the world fallen. 19 Thy <sup>1</sup>dead shall live ; my dead bodies shall arise. <sup>m</sup>Awake and sing, ye that dwell in the dust ; for thy dew is *as* the dew of <sup>17</sup>herbs, and the earth shall cast forth <sup>18</sup>the dead.

20 Come, my people, <sup>n</sup>enter thou into thy chambers, and shut thy doors about thee : hide thyself for a <sup>o</sup>little moment, until the <sup>p</sup>indignation be overpast. 21 For, behold, Jehovah <sup>q</sup>cometh forth out of his place to <sup>r</sup>punish the inhabitants of the earth for their iniquity : the earth also shall <sup>s</sup>disclose her blood, and shall no more cover her slain.

**27** In that day Jehovah with his hard and great and strong <sup>t</sup>sword will punish <sup>u</sup>leviathan the <sup>v</sup>swift serpent, and leviathan the <sup>w</sup>crooked serpent ; and he will slay the <sup>x</sup>monster that is in the sea.

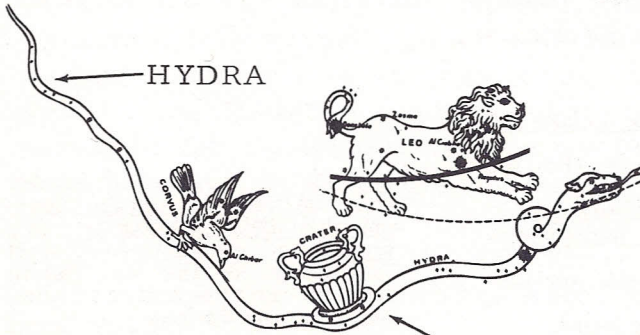
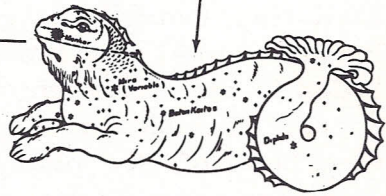
Isa. 26:16-27:1

ISRAEL TAKES REFUGE



DRACO

CETUS



HYDRA

THE FLEEING SERPENT

Here also we have the woman with child and this time with no question as to the identity of the woman. However, while the woman is said to be in pain, she does not bring forth the child, but wind. (Isa. 26:18)

The Septuagint translation reads quite differently at this point. "We conceived and suffered the pangs of childbirth, and brought forth the spirit of Thy salvation." (Isa. 26:18) Returning to our text we find Israel hiding. "Hide thyself for a little moment, until the indignation be overpast." (Isa. 26:20) Finally, God punishes the serpent. "In that day Jehovah with his hard and great and strong sword will punish leviathan the swift (or fleeing) serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea." (Isa. 27:1) Is it coincidental that we have in the heavens the constellation, Hydra, the fleeing, serpent, and the lion landing on his back? Is it coincidental that we have the constellation, Draco, the crooked serpent, and Hercules crushing his head, in the heavens? Is it coincidental that we have a constellation, Cetus, the sea monster, in the heavens? Is it coincidental that the brightest star in this constellation is, Menkar, which means the bound or chained enemy? I think not. The heavens furnish a great picture book of the plan of salvation for all to read. Compare some Scripture.

**19** The °heavens declare the glory of God;

- And the °firmament showeth his handiwork.
- 2 Day unto °day uttereth speech, And °night unto night showeth knowledge.
- 3 There is no speech nor language; Their voice is not heard.

Ps. 19:1-3

18 But I say, Did they not hear? Yea, verily, °Their sound went out into all the earth, And their words unto the ends of °the world.

Rom. 10:18

4 And °all the host of heaven shall °be dissolved, and the °heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree.

Isa. 34:4

14 And °the heaven was removed as a scroll when it is rolled up; and °every mountain and island were moved out of their places.

Rev. 6:14

It was from this great heavenly book that the idolatrous religions learned so much of the truth. They rejected the truth, but made images of these figures. Then they worshiped the images they had made.

20 For the invisible things of him \*since the creation of the world are clearly seen, \*being perceived through the things that are made, *even* his everlasting power and divinity; <sup>16</sup> that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became "vain in their reasonings, and their senseless heart was darkened. 22 \* Professing themselves to be wise, they became fools, 23 and \*changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Rom. 1:20-23

Israel was warned against this practice. While the Zodiac was very important to Israel, as we shall see; and Orion, Pleiades, and other constellations were named in the Scriptures, they were commanded NOT to make any image of these forms. "Thou shalt not make unto thee a graven image, nor ANY LIKENESS THAT IS IN HEAVEN ABOVE, or that is in the earth beneath, or that is in the water under the earth. (Ex. 20:14)

We see then in Revelation twelve, Satan's attempt to destroy the child, Jesus. Here, too, we see the dragon's pursuit of the woman, Israel, and the persecution of Israel. God's truth is revealed only through the people of Israel. Satan, while building up his own idolatrous system, plays a dual role of trying to defeat God's plan.

Let us summarize this chapter:

I. When Jesus was tempted by Satan, Satan made a bonified offer of world power.

II. Satan will be in control of the eighth empire, symbolized by the beasts in Revelation thirteen and seventeen.

III. Satan's corruption of astronomy to astrology is, in reality, a worship of himself.

IV. The coming eighth kingdom will destroy the harlot. The camouflage being removed, Satan will be worshiped openly.

V. A pregnant woman, clothed with the sun, the moon under her feet, and crowned with twelve stars, is seen in heaven.

VI. The dragon, the old serpent, Satan, the Devil, is seen ready to devour her child.

VII. The child is Christ.

VIII. The woman is Israel.

IX. Satan is yet to be cast down to the earth.

X. Israel will flee into the wilderness.

XII. The "book" of the heavens portrays the defeat of the serpent.

XIII. These imaginary figures have been made into gods by the heathen.

XIV. Israel, by direct command, was forbidden to make replicas of these imaginary figures.

XV. God entrusted His truth to Israel.



## THE LITTLE HORN OF DANIEL 8

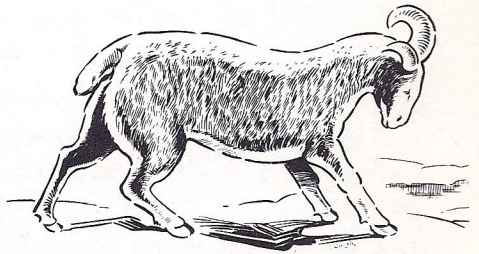
Very early in our study of the beasts of Daniel and Revelation, we called attention to the fact that the Medo-Persian Empire was represented by a ram and the Greek Empire by a he-goat. We are now ready to examine these animals a little further. The understanding of the ram in the vision is very simple because the Scripture gives us the interpretation. The ram represents Medo-Persia.

3 Then I<sup>e</sup> lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4 I saw the ram 'pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that 'could deliver out of his hand; but he did according to his will, and magnified himself.

Dan. 8:3,4

20 The <sup>a</sup>ram which thou sawest, that had the two horns, they are the kings of Media and Persia.

Dan. 8:20



MEDO-PERSIA

The study of the he-goat begins simply enough, but becomes involved when we seek to understand the meaning of the horns. We are told that on the first appearance of the he-goat, there was a single horn between his eyes. This horn represents the first king and that first great king of Greece was Alexander the Great.



GREECE

5 And as I was considering, behold, a <sup>u</sup>he-goat came from the west over the face of the whole earth, and <sup>v</sup>touched not the ground: and the goat had a <sup>v</sup>notable horn between his eyes. 6 And he came to the <sup>u</sup>ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. 7 And I saw him come close unto the ram, and he was <sup>v</sup>moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he <sup>a</sup>cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.

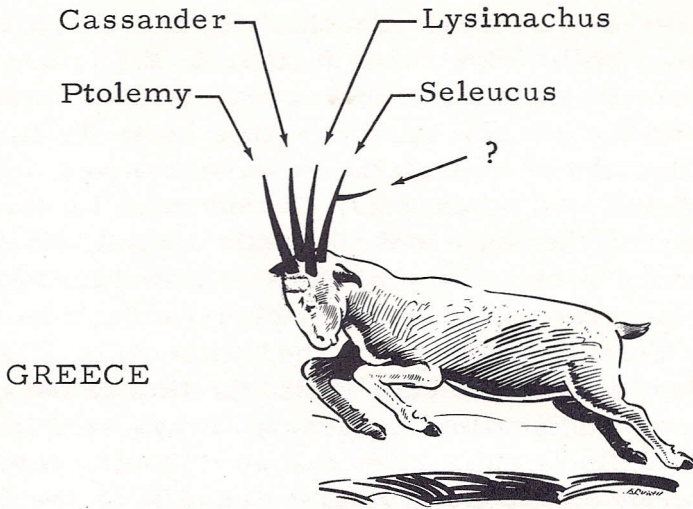
Dan. 8:5-7

21 And the rough <sup>b</sup>he-goat is the <sup>c</sup>king of <sup>d</sup>Greece: and the great horn that is between his eyes is the first king.

Dan. 8:21

Up to this point there is, I believe, a universal agreement on the meaning of this vision. A second period of the Greek Empire is presented next as we see the great horn broken, and in its place, rise four other horns. These four horns represent four kingdoms that rise out of Greece but lack the strength of Alexander's Empire. We have previously noted that shortly after the death of Alexander the Great, the Greek Empire was torn with strife. Alexander's generals warred among themselves until Seleucus, Lysimachus, Ptolemy, and Cassander emerged victorious and divided the kingdom into four parts. Up to this point, also, there seems to be almost universal agreement in the understanding of this vision.

Out of one of these horns there comes a "little horn". (Dan. 8:9) The question now is raised: to whom does this "little horn" refer? Seleucus gained control of Babylonia and Syria; represented by one of the



8 And the he-goat magnified himself exceedingly: and <sup>b</sup>when he was strong, the <sup>c</sup>great horn was broken; and instead of it there came up four notable horns toward the <sup>d</sup>four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the <sup>j</sup>glorious land.

Dan. 8:8,9

22 And as for <sup>d</sup>that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a <sup>e</sup>king of fierce countenance, and understanding dark sentences, shall stand up.

Dan. 8:22,23

four horns. The "little horn" has been understood by many to refer to a later ruler of Syria known as Antiochus Epiphanes. Antiochus Epiphanes greatly persecuted the Jews, plundered and profaned the Temple. Antiochus died in B.C. 164. If the "little horn" which comes out of one of the four horns is an historic personality, it would seem without question to refer to Antiochus. No such "little horn" has ever arisen out of the other three kingdoms into which the empire was divided. Does this "little horn" have reference to Antiochus or to some yet future ruler?

There are several reasons why it would seem that this "little horn" was further in the future than Antiochus Epiphanes. Daniel was told to seal the book, "to the time of the end". (Dan. 12:4) We further learn that the vision of the he-goat belongs "to the time of the end". (Dan. 8:17) The question is: when is the time of the end? Gabriel tells Daniel, "Behold, I will make thee know what shall be in the latter time of the indignation, for it belongeth to the appointed time of the end". (Dan. 8:19) The "latter time of the indignation" is thus connected with "the time of the end". The word "indignation" is nearly always used in reference to God's indignation and so it would seem that the reference is to God's final indignation on the Jews. The meaning of the expression, "the latter time" may be better understood by reading from the record of Job. "So Jehovah blessed the LATTER END of Job more than his beginning." (Job 42:12) Israel has been under God's indignation for a long time. God's indignation upon Israel certainly did not end with the persecutions of Antiochus Epiphanes. Israel suffered severely under Rome; as recently as World War II, millions of Jews were put to death. Certainly facts of history indicate that the latter time of God's indignation upon Israel, has not yet arrived. We must look still future for the man represented by this "little horn".

17 So he came near where I stood; and when he came, I was affrighted, and "fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the "time of the end.

Dan. 8:17

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. 12:4

19 And he said, Behold, I will "make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end.

Dan. 8:19

The expression "latter time" occurs again in this chapter. This time we learn that this "little horn" is to come onto the stage of world history "in the latter time of their kingdom". (Dan. 8:23) This expression, as in the case of Job, indicates a former time if there is to be a "latter time". Were it not for this expression, we would expect the little horn to rise directly out of one of the four divisions of the great Greek Empire of Alexander. This expression, however, signifies a second period of their kingdom. It is not necessary to understand a break in the kingdoms between the former and latter time, but neither is such a break impossible.

Greece, after the death of Alexander, was divided into four kingdoms. Let us look at each kingdom. Ptolemy held Egypt, Palestine, Phoenicia, and Coele Syria. All of this territory was overrun by the Romans and then the Arabs. Later, Egypt came under the Turks, the French, and the British. It was not until February 28, 1922, that Egypt was again recognized as a sovereign state. Certainly, we could be said to be in the "latter time" of this kingdom now.

Cassander reigned in Macedon and Greece; another of the four horns on the he-goat. Greece fell to Rome, and then came under the rule of the Byzantine Empire. The Byzantine Empire fell to the Turkish Ottoman Empire in 1453. Greece won its war of independence from Turkey, 1821-1829. For a while Greece remained under the guarantee of Britain, France, and Russia. Finally, in 1925 a republic was established. Greece was later defeated and occupied by Germans, Italians, and Bulgarians. By 1944 the invaders withdrew and Greece could be said to have entered the "latter time" of its kingdom.

Lysimachus held Asia Minor and Thrace. This territory fell under the control of the Seljuk Turks. Turkey or the Ottoman Empire lost much of its terri-

tory after World War I. Turkey became a republic in 1923 and we could be said to be in the "latter time" of the kingdom in this area.

Seleucus held the Euphrates valley, Northern Syria, Cappadocia, and part of Phrygia. Seleucus gave his son, Antiochus, all of the territory east of the Euphrates thus establishing for himself the Syrian Empire. Antiochus IV, Epiphanes, came to the throne of this Syrian Empire. All of this territory fell to the Arabs and later the Turks. The present Syria was established in 1920 and we certainly could be said to be in the "latter times" of this kingdom.

Is it not more than coincidence that the four horns signifying the four kingdoms into which the Greek Empire was divided, are again on the stage of world history? Greece, 1925 or 1944; Turkey, 1923; Egypt, 1922; and Syria, 1920 are all independent nations after hundreds of years. Now, perhaps, is when we should look for the "little horn", in the "latter time" of their kingdom. (Dan. 8:23) Perhaps Antiochus Epiphanes was but a type of the "little horn" and perhaps true to type, we may expect the final "little horn" to rise out of Syria.

Gabriel gives Daniel several statements concerning this "little horn". As we have already noted, he was to come to power in "the latter time of their kingdom". (Dan. 8:23) Could Antiochus Epiphanes be said to have reigned in "the latter time" of the Syrian Empire? This empire began in 312 B.C. Antiochus Epiphanes came to power in 175 B.C. This was 137 years after the beginning of the empire. The Syrian Empire fell to Rome in 65 B.C. or 110 years later. Thus, we see that Antiochus came to power about fourteen years past the mid-point of the empire which could hardly be called "the latter time" of their kingdom. The Syrian Empire was ruled by twenty different emperors. Antiochus Epiphanes came to the

throne as the eighth ruler—hardly "the latter time" of their kingdom. Now, nearly 2,000 years later, we could certainly consider Syria in "the latter time" of their kingdom.

Gabriel further enlightens Daniel by telling him that it will be "when the transgressors are come to the full". (Dan. 8:23) Have the transgressors come to the full? If this refers to Gentiles, the answer must be emphatically—NO! Gentiles continue to transgress against God. If this refers to Jews—and it probably does—the answer must be the same. Never have Jews been less God-conscious. Many are professing atheists. The great majority of Jews today are just unconcerned about God. Only a very few have a love for the Scriptures.

It is necessary to inject a fact at this point which has led to utter confusion in the study of the Bible. Israel is the name given to Jacob by God. Jacob's descendents are called Israelites. The name Israel in the Scripture is never, never, never applied to Christians. The word "Israel" occurs sixty-eight times in the New Testament: once in reference to the Northern Kingdom of Israel; twice in reference to the land of Israel; four times as Jacob's name; eighteen times when it could mean either Jacob or the Nation of Israel; and thirteen times when it means the Nation of Israel. "Israel" occurs twenty-nine times with the article and should be translated "the Israeli". Once it refers to the spiritual remnant of Israel, but never to the Church or Christians. To be spiritual seed of Abraham is another thing altogether, for Abraham was not an Israelite but a Gentile.

God's promises to Israel are of an earthly nature while the inheritance of the Christian is in heaven. God works in Israel to prove the truth of the Scriptures to the world. Let us ask again; have the transgressors of Israel come to the full? No! Notice in

Daniel 9:24 a period of time is decreed upon Daniel's people, the Jews, "to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy," or as the margin has it, "a most holy place".

This period is decreed on Israel to finish TRANSGRESSION, end SINS, and make reconciliation for INIQUITY. These same three words: TRANSGRESSION, SINS, and INIQUITY, occur all together in another verse in Leviticus.

20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 21 and Aaron shall lay both his hands upon the head of the live goat, and "confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man <sup>1</sup>that is in readiness into the wilderness: 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

Lev. 16:20-22

Aaron, acting on behalf of the children of Israel, confessed their INIQUITIES, TRANSGRESSIONS, and SINS upon the "live" goat on the Day of Atonement. This goat was released and symbolically bore their sins away. The Lord Jesus was typified in this goat offering — BUT — Israel rejected the Lord Jesus and, therefore, has no sin-offering. In the book of Hebrews we are reminded that God will make a new covenant with the house of Israel and with the house of Judah. (Heb. 8:8) Now read carefully, "After those days,



saith the Lord; I will put my laws into their mind, And on their heart also will I write them". (Heb. 8:10) Without question this has not yet taken place among the Israelis. Only then does God say, "I will be merciful to their INIQUITIES, And their SINS will I remember no more". (Heb. 8:12) We must conclude, then, that Daniel's time period is not yet concluded, for certainly no one can believe that we are living in a period of everlasting righteousness. (Dan. 9:24)

For <sup>1</sup>if that first *covenant* had been faultless, then would no place have been sought for a second. <sup>8</sup> For <sup>2</sup>finding fault with them, he saith,

Behold, the days come, saith the Lord,

That I will <sup>3</sup>make <sup>9</sup>a new covenant with the house of Israel and with the house of Judah;

9 Not according to the covenant that I made with their fathers

In the day that I <sup>1</sup>took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my covenant,

And I regarded them not, saith the Lord.

10 For <sup>4</sup>this is the covenant that <sup>4</sup>I will make with the house of Israel

After those days, saith the Lord;

I will put my laws into their mind,

And <sup>5</sup>on their heart also will I write them:

And I will be to them a God, And they shall be to me a people:

11 And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord:

For <sup>6</sup>all shall know me, From the least to the greatest of them.

12 For I will be merciful to their iniquities,

"And their sins will I remember no more.

13 In that he saith, <sup>9</sup>A new *covenant*, he hath made the first old. <sup>10</sup>But that which is becoming old and waxeth aged is nigh unto vanishing away.

Heb. 8:7-13

Gabriel continues to inform Daniel that this "little horn" is a king of "fierce countenance" and that he understands "dark sentences". These characteristics could be attributed to many of the past world-rulers. Then, Gabriel gives another important clue: "And his power shall be mighty, BUT NOT BY HIS OWN POWER." (Dan. 8:24) Now Antiochus Epiphanes ruled by his own power, and pitiful, indeed, was his power. While

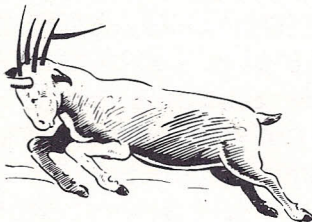
Antiochus persecuted the Jews, he was no match for the Romans and was always in a semi-subjection to Rome.

There is a future ruler of a great kingdom that will not rule by HIS OWN POWER. "And they worshipped the dragon, because he gave HIS AUTHORITY unto the beast."(Rev. 13:4) "And the dragon gave him HIS POWER, and HIS THRONE, and great authority."(Rev. 13:2)

Earlier in our study, we showed that the great four-headed leopard represented the Greek Empire. Now notice the body of this end-time world kingdom. "And the beast which I saw was like unto a LEOPARD." (Rev. 13:2) Here, then, lies our connection. The little horn in Daniel 8 and the first beast in Revelation 13 are one and the same. This is the only ruler to be directly "powered" by Satan. We shall see more of this parallel later.

24 And his power shall be mighty, but not <sup>7</sup>by his own power; and he shall <sup>8</sup>destroy wonderfully, and shall prosper and do *his pleasure*; and he shall <sup>8j</sup>destroy the mighty ones and <sup>9</sup>the holy people.

Dan. 8:24



2 And the beast which I saw was <sup>o</sup>like unto a leopard, and his feet were as *the feet* of <sup>p</sup>a bear, and his mouth as the mouth of <sup>q</sup>a lion: and the <sup>r</sup>dragon gave him his power, and his <sup>s</sup>throne, and great authority.



4 and they <sup>7</sup>worshipped the <sup>r</sup>dragon, because he <sup>r</sup>gave his authority unto the beast; and they <sup>7</sup>worshipped the beast, saying, <sup>v</sup>Who is like unto the beast? and who is able to war with him?

Rev. 13:2,4

This ruler "shall destroy the mighty ones and the holy people".(Dan. 8:24) Compare this with the actions of the beast in Revelation 13.

7 <sup>9</sup> And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over <sup>b</sup> every tribe and people and tongue and nation.

Rev. 13:7

While in the next verse, Daniel 8:25, we are given some more general statements that might fit many rulers; we have another specific clue. "He shall also stand up against the prince of princes; but he shall be broken without hand."(Dan. 8:25) Who is this prince of princes? We have another reference to this prince in Daniel 8:11 where he is called, "the prince of the host". This prince is connected with the host of Israel and with temple services and a specific time of 2300 days is given as the limit of time from the casting down until the cleansing of the sanctuary.(Dan. 8:14) This 2300 days does not fit with the actions of Antiochus Epiphanes in any way. Furthermore, this 2300 days cannot be some general symbolic figure, as some would have it, for this makes Scripture wholly unreliable. Why not 2400 days or 2200 days, etc? This period, never having been fulfilled in history, must then refer to some future specific 2300 day period. In the last nine chapters of Ezekiel, we are given the description of a temple that has not yet existed and this temple is to be cleansed. "Thus saith the Lord Jehovah: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt CLEANSE THE SANCTUARY". (Ez. 45:18) This is still future.

Returning to the original vision of this "little horn", we find that he becomes great toward the south, and east, and towards the "glorious land". (Dan. 8:29) This could be written more truly of a ruler in Syria than any other of the four horns of the he-goat. To the east of Syria lies the region of the Tigris and Euphrates rivers, all of which at one time was part of the great Syrian Empire. The south usually refers to Egypt, although it would not have to be limited to this meaning. By the "glorious land" it would seem that Palestine is intended. This little horn waxes great; not only in his earthly conquests, but appears to be supernatural as he waxes great against "the host of heaven". (Dan. 8:10) This expression, "the host of heaven", may refer to the stars, as it does so often. (Deut. 4:19, Jer. 8:2, Isa. 34:4) The same expression is also used to refer to the angels. (2 Chron. 18:18) We read in Joshua, "And the prince of Jehovah's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so". (Josh. 5:15)

The word "host" is also used to refer to Israel. (Ex. 12:41) The word "star" is used to represent angels. "The seven stars are the angels of the seven churches." (Rev. 1:20) It would seem that this "little horn" is so powerful that he can challenge even angels. He not only casts down some of the host of Israel but also magnifies himself against the "prince of the host". (Dan. 8:11) Certainly he seems to manifest supernatural power. The "prince of the host" may, in this case, refer to a person rather than to God. In Ezekiel we are told, "David, my servant shall be their prince for ever". There is a prince referred to in connection with the sanctuary in the last chapters of Ezekiel. It is certain that this prince is not Jesus Christ for we read, "And upon that day shall the prince prepare for HIMSELF and for all the people of

the land a bullock for a SIN-offering". (Ezk.45:22) The Lord Jesus does not require a sin-offering nor is it conceivable that He would offer a sin-offering even as a memorial. There are many questions to be raised at this point, which for the present, at least, we are not able to answer. Let it suffice for the moment that this "little horn" manifests a power far beyond that of Antiochus Epiphanes. I would equate him with the first beast of Revelation 13, having been given his power, his throne, and his authority by Satan. Whence come his superhuman abilities? We shall see later.

Let us review this chapter:

I. The ram represents Medo-Persia.

II. The he-goat represents Greece.

III. The four horns represent the four kingdoms into which Greece was divided.

IV. A "little horn" comes out of one of the four horns.

V. Antiochus Epiphanes does not qualify as fulfilling the description given of this "little horn".

VI. This "little horn" appears at the "time of the end".

VII. This "little horn" appears at the "latter time" of these four kingdoms.

VIII. Greece (1925 or 1944), Turkey (1923), Egypt (1922), and Syria (1920), are all independent nations after hundreds of years.

IX. We have not yet reached the time of "everlasting righteousness" nor have the other conditions of Daniel 9:24 yet been met. This period is still future.

X. The special characteristics of the "little horn" would seem to equate him with the first beast of Revelation 13.

XI. This "little horn" seems to exhibit supernatural powers.

## THE SERPENT'S SEED---A REVIEW

We have been studying the subject of prophecy which, in spite of all efforts to simplify, remains a very difficult subject. The difficulty arises from three major factors: (1) the complex physical and spiritual nature of man himself, (2) the close interlocking between prophecies concerning Israel, Gentile nations, and the Church of God, (3) the strong tendency to use prophetic truth to foretell the future in detail.

It might be well as we start a review of what we have learned, to bear in mind that prophecy is not given with the intent that we should be able to predict the future step by step. Prophecy, that is the foretelling of the future, is given by God as a proof of the Scriptures. Prophecy, upon being fulfilled, gives God the glory. Prophecy is given as a light to the Believer as he waits anxiously for His Lord's return.

20 But the prophet, that shall speak a word <sup>b</sup>presumptuously in my name, which I have not commanded him to speak, or <sup>c</sup>that shall speak in the name of other gods, that same prophet shall die. 21 And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? 22 when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it <sup>d</sup>presumptuously, thou shalt not be afraid of him.

Deut. 18:20-22

19 And we have <sup>e</sup>the word of prophecy *made* more <sup>f</sup>sure; whereunto ye do well that ye take heed, as unto <sup>g</sup>a lamp shining in a <sup>h</sup>dark place, until the <sup>i</sup>day dawn, and the <sup>j</sup>day-star arise <sup>k</sup>in your hearts: 20 <sup>l</sup>knowing this first, that <sup>m</sup>no prophecy of scripture is of <sup>n</sup>private interpretation. 21 For <sup>o</sup>no prophecy ever <sup>p</sup>came by the will of man: but men spake from God, being <sup>q</sup>moved by the Holy Spirit.

2 Pet. 1:19-21

We have been dealing primarily with certain dream-visions of Daniel and Revelation that have to

do with Gentile world power. At no time in the past have these particular dream-visions been completely fulfilled and at no time has history and prophecy been so closely in agreement as at this hour. Let us raise a number of questions and answer them in all fairness and see if we do not arrive at one conclusion: namely, that we are living in the last stages of world history as we know it.

First, take the image of Daniel 2. This image consisted of four metals and clay. Except for the feet and toes which were a mixture of iron and clay, all of the metals were separate and distinct. The head was of gold; its breast and arms of silver, its belly and its thighs of brass, and its legs of iron. Four empires were represented: (1) Babylon, (2) Medo-Persia, (3) Greece, (4) Rome. When Medo-Persia conquered Babylon, was there any longer a head of gold? The gold was swallowed up in the silver. When Greece conquered Medo-Persia, were there any longer shoulders of silver? The silver empire was completely within the brass empire. When Rome conquered Greece, was there any longer a brass empire? So, we must conclude that such an arrangement of empires has never stood on the stage of world history at one time.

Now notice that a stone smote the image upon its feet and broke them in pieces and we read, "THEN was the iron, the clay, the brass, the silver, and the gold, broken in pieces together". (Dan. 2:35) The stone is doing the breaking. There is also a time when the fourth or iron kingdom does the breaking. "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all THESE, shall IT break in pieces and crush." (Dan. 2:40) So the gold head, for example, is to one time be crushed by the iron kingdom and at another time by the stone.

The iron kingdom is Rome. Did Rome ever crush Babylon, Medo-Persia, and Greece? In a sense, yes. The iron is part of the image. The iron kingdom did not DESTROY the image. The iron kingdom crushed the other metals in the sense that it brought them under subjection to itself. The stone on the other hand destroys the image completely. This is two completely different kinds of breaking. We find that the iron kingdom breaks in pieces and CRUSHES, perhaps in the sense of afflicting or bringing under subjection. (Dan. 2:40) The stone, on the other hand, breaks in pieces and CONSUMES all these kingdoms in the sense of bringing them to an end. (Dan. 2:44)

①

40 And the <sup>2</sup>fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

Dan. 2:40

②

44 And in the days of those kings shall the <sup>m</sup>God of heaven <sup>n</sup>set up a <sup>o</sup>kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall <sup>p</sup>break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan. 2:44

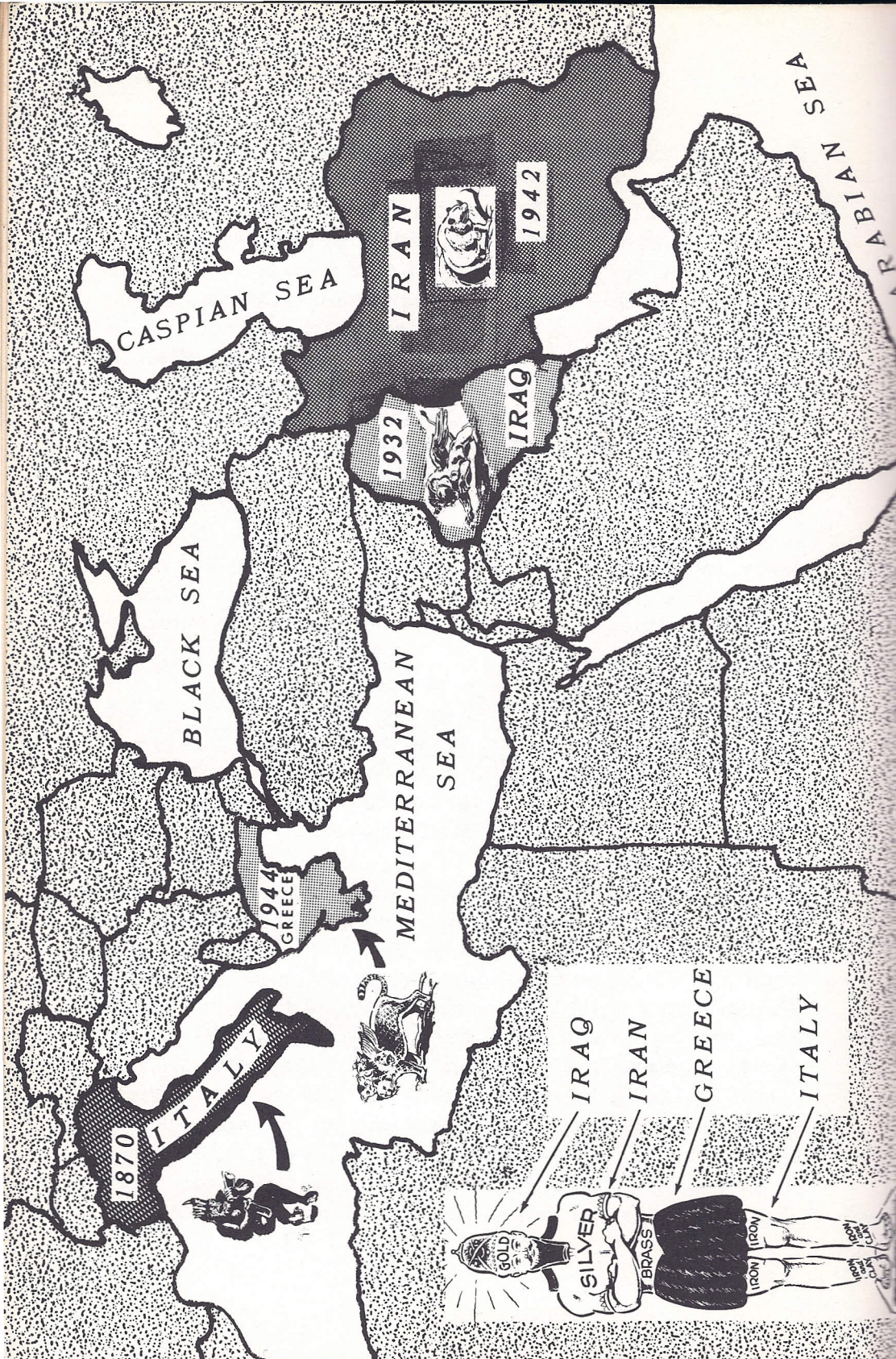
Could the stone represent Christ at His first coming? Did He come the first time when the Roman Empire was divided as represented by the feet and toes, for we notice the stone strikes the feet? From what kingdom or mountain was Christ cut without hands? Did Christ become a kingdom? Did Christ's kingdom consume Rome, Greece, Medo-Persia, and Babylon? Were Rome, Greece, Medo-Persia and Babylon all standing in the days of the first coming of Jesus Christ? An honest answer to these questions will show how impossible it is to maintain the idea that the stone represents Jesus Christ at His first coming.



Could the stone represent Christ at His second coming? In what way will Christ be cut out of a kingdom without hands? How could Jesus Christ become a kingdom that would fill the whole earth? "Jesus answered, My kingdom is NOT of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom NOT from hence." (John 18:36) Notice Jesus has a kingdom; He is not the kingdom. His kingdom here was not a military kingdom for His servants did not fight. The stone on the other hand becomes a kingdom which fills the earth as a result of conquest. (Dan. 2:44) Here again we see that to make the stone a person, leads to utter confusion. The answer must be as we have already studied; the stone is the new State of Israel. As we have pointed out, the great image stands in history as it was seen by Daniel.

The stone strikes the image in its feet, for the stone strikes only after these four kingdoms have gone through the period of intermingling and appear again as the image in the last days of world history. (Dan. 2:43) Such a day has come. "The days of those kings"—Rome, Greece, Medo-Persia, and Babylon—have begun. (Dan. 2:44)

Turning now to Daniel 7, we notice that the emphasis is on the fourth beast and particularly on the "little horn". We have seen that the "little horn" is the Papal Empire which has continued from the fall of Pagan Rome until the present time. As in the case of the image, the fourth or iron kingdom was struck first; so here the fourth beast is destroyed first. (Dan. 7:11) While the other three beasts loose their dominion, their lives are prolonged for some time. (Dan. 7:12) It is not without significance that the three beasts whose lives are prolonged are the same three that make up the beast in Revelation 13. The "little



CASPIAN SEA

IRAN

1942



IRAQ

1932



BLACK SEA

MEDITERRANEAN SEA

1944

GREECE



1870

ITALY

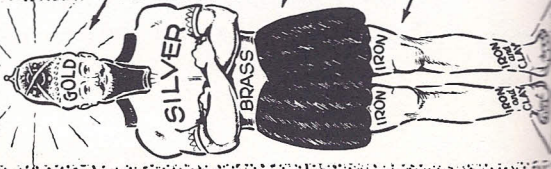


IRAQ

IRAN

GREECE

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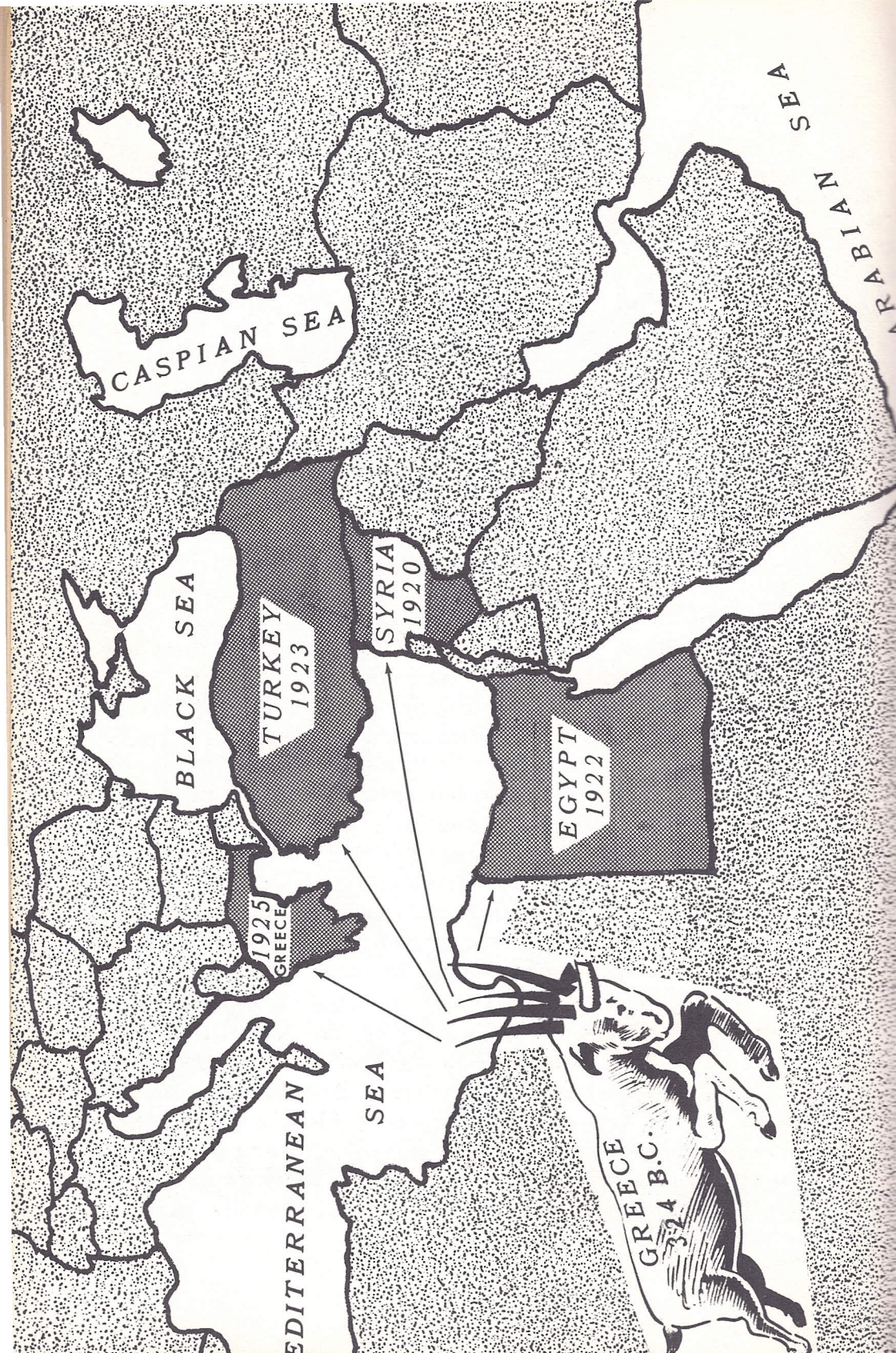


horn" continues to the present day and will continue until a judgment is set. (Dan. 7:26)

We have already seen that the "little horn" of Daniel 8 is to come on the scene in the latter time of the four kingdoms out of the Greek Empire. Certainly, a look at the map will show how remarkably four major nations are holding most of what was once the great Greek Empire. It would seem that this vision, too, is rapidly approaching the final arrangement when the "little horn" will appear.

In Revelation 17 we studied world nations as they were shown in the vision of the seven-headed beast. We learned that the ancient Babylonian Empire of Nimrod was represented by the beast. The heads represented the Egyptian, Assyrian, Babylonian, Medo-Persian, Greek, and Roman Empires in succession. Finally, the seventh head represented the Papal Empire which is now in power. We see, then, that the beast is currently in its last stage of prophetic history. The beast is to reappear as the eighth strong power; and when it does, it has a leopard's body, bear's legs, and a lion's mouth as described in Revelation 13. This seems to indicate that the final eighth kingdom will include essentially the same territory that was once held by Alexander the Great. While we can anticipate the territorial expanse of this eighth power with some certainty, is it possible to learn anything concerning the personality who will head this great power in the end days? We shall see.

Now you will recall that the city of Babylon was represented by a woman sitting on the beast in Revelation 17. This woman represented the religious element of Babylon. The priests of Babylon had developed an idolatrous system. This idolatrous system was propagated by the civil rulers who were in reality in actual control. The beast carried the woman. This idolatrous system, known as the Mysteries, centers in



CASPIAN SEA

BLACK SEA

TURKEY  
1923

SYRIA  
1920

EGYPT  
1922

1925  
GREECE

MEDITERRANEAN  
SEA

ARABIAN  
SEA

GREECE  
324 B.C.

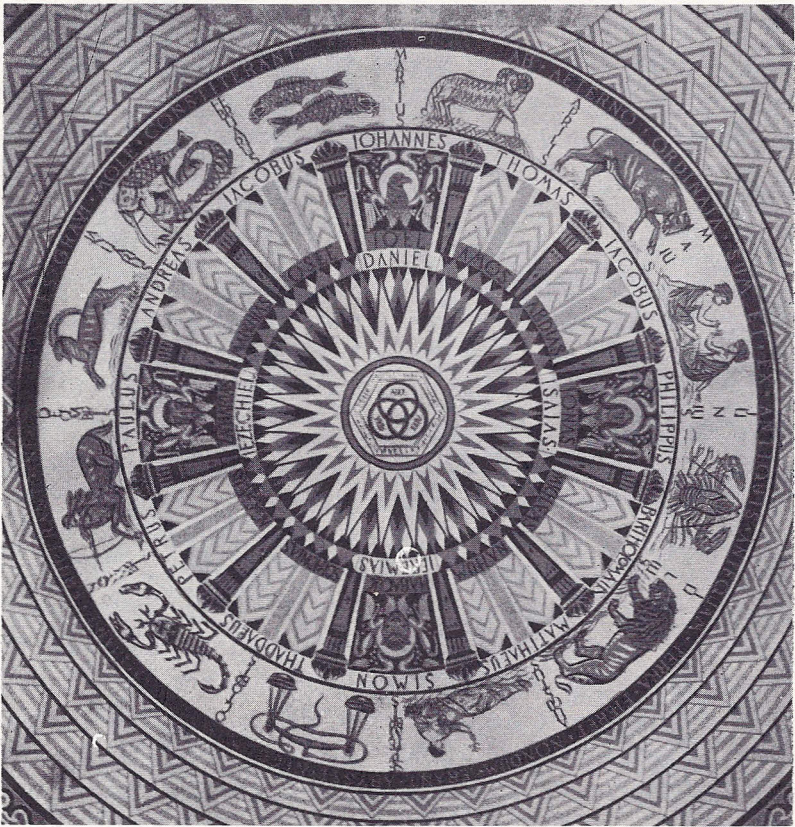
the worship of a virgin goddess. The religions of the world have always had a virgin goddess as the center of their worship and this is symbolized by the great harlot sitting on many waters. (Rev. 17:1)

From Genesis 3:15 it was generally understood that the victorious seed of the woman would be born of a virgin. There is no record anywhere of women angels. Therefore, to be born of a virgin, it logically followed that the virgin would be from the daughters of men. For the seed of the woman to be able to be victorious over the serpent, he would have to be more than virgin-born; he would have to have a divine father. The heathen worshiped the angels as gods; notice Paul's warning. "Let no man rob you of your prize by voluntary humility and worshipping of the angels." (Col. 2:18) A large number of angels left their own principality to cohabit with the daughters of men; so stories grew up around the exploits of their offspring. These stories are the basis of mythology.

The original names of the stars in the heaven were given by God. Since this heavenly pattern of constellations gave the gospel, and the imaginery figures could be understood by the star names; the heathen simply applied the names of their heroes to these figures in the heavens. Hercules, for example, became the name of the constellation whose brightest star signified, the head of him who bruises. The original corruption of the Zodiac, into what is known as astrology, spread from Nimrod's Empire to the entire world with the confusion of the language at the tower of Babel. "But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, And their words unto the ends of the world." (Rom. 10:18) Paul writes by the Holy Spirit confirming what David wrote by the same Holy Spirit. "The heavens declare the glory of God; And the firmament showeth his handiwork. Day unto day uttereth speech, And night unto

night showeth knowledge. There is no speech nor language; Their voice is not heard. Their line is gone out through all the earth, And their words to the end of the world."(Ps. 19:1-4a)

The gospel message of the Zodiac was soon corrupted by Satan. Dormitian Abbey, a Roman Catholic church, stands on Mt. Zion in Jerusalem to mark the spot from which Mary supposedly ascended to heaven. There is a large mosaic of the Zodiac on the floor of this church. A picture of the Zodiac circle is shown.



Mosaic Zodiac on the Floor of Dormition Abbey

Pagan idolatry was not the only religious system that worshiped the constellations. The children of Israel fell into the same worship of the host of heaven. The worship of this host of heaven is a crime punishable by death.

2 <sup>a</sup>If there be found in the midst of thee, within any of thy gates which Jehovah thy God giveth thee, man or woman, that doeth that which is evil in the sight of Jehovah thy God, in transgressing his covenant, 3 and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; 4 and it be told thee, and thou hast heard of it, then shalt thou inquire diligently; and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel, 5 then shalt thou bring forth that man or that woman, who hath done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them to death with stones.

Deut. 17:2-5

There is a mosaic floor in the ancient synagogue of Bet Alfa in the Yizrael Valley in Israel. This floor mosaic shows an allegorical illustration of the sun, surrounded by the twelve signs of the Zodiac. A picture of this floor is shown as it appears on an Israeli postage stamp issued in 1957. It was this disobedience to God's second commandment on the part of Israel that was largely responsible for God's punishment of Israel in the form of a world-wide dispersion.

Satan, the god of this world, has very successfully blinded the minds of the unbelieving. (2 Cor. 4:4) With the success of his plan of deception, Satan is ready to move into his last phase of deception. Let us again review Genesis 3:15 and make a diagram of its content.

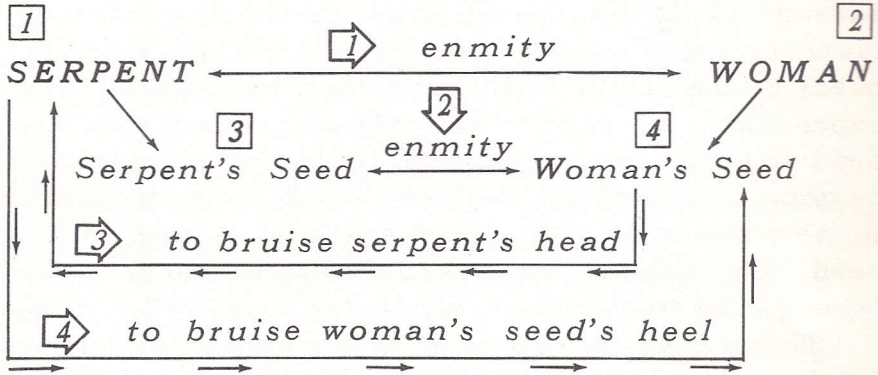


Postage Stamp of Israel  
Depicting the Zodiac Mosaic at Bet Alfa



15 and I will put enmity  
 between thee and the woman, and  
 between thy seed and her seed:  
 'he shall <sup>11</sup>bruise thy head, and  
 thou shalt <sup>11</sup>bruise his heel.

Gen. 3:15



You will notice that there are four avenues of contest: (1) the enmity between the woman and the serpent, (2) the enmity between the serpent's seed and the woman's seed, (3) the seed of the woman to bruise the serpent's head, (4) the serpent to bruise the heel of the seed of the woman. We have four persons involved in this verse: (1) the serpent, (2) the woman, (3) the seed of the serpent, (4) the seed of the woman.

The identity of the serpent is reserved until Revelation 12:9. Here we learn that the serpent is the one called, the Devil and Satan.

The pain involved to bring forth children was part of the punishment inflicted upon Eve as the result of her sin. Now we know from fact that this pain was not limited to Eve, but has been upon all women. God's punishment decreed in the garden, went far beyond the immediate period of time. The woman, then, is not Eve alone. We have no record of any particular enmity between the serpent and Eve. The curse put

upon the serpent was more far-reaching than simply an enmity between the serpent and Eve. Would we not do well to look for the identity of the woman in the same passage where we have the identity of the serpent, namely in Revelation 12? This woman in this passage is the nation of Israel as we have already learned. This identification does not exclude the prophecy of the virgin birth but rather includes it. The expression, the seed of the woman, rather than the seed of a man would imply virgin birth for in Jewish custom, the seed was reckoned as of the man. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16)

There does not seem to be any record of enmity between the serpent and Mary. We thus are limited to the understanding of the woman in Genesis 3:15 as referring for the most part to Israel. Here, we find a continuing enmity. The devil has been a constant adversary of the people of Israel. He is called "the accuser of our brethren". (Rev. 12:10)

The identity of the seed of the woman may be determined from the same passage. We have already identified the seed of the woman, or the child in Revelation 12, as the Christ. Christ is the only one capable of delivering a crushing blow to the head of the serpent. This seems to be in a symbolic sense. There is no record of such a crushing of the serpent's head in a physical sense. In fact, the serpent is symbolic as we see from the entire passage in Revelation 12. The crushing defeat of Satan was accomplished on Calvary's Cross when Jesus cried, "It is finished". (John 19:30) We would expect, then, that the fact that the serpent would bruise the "heel" of the seed of the woman, would likewise be symbolic. It is true that the heel of the Lord Jesus would be physically bruised on the cross but is this the correct understanding? It is

interesting to note that the ASV gives another rendering in the margin for the word "bruise".

15 and I will put enmity  
between thee and the woman, and  
between thy seed and her seed:  
'he shall "bruise thy head, and  
thou shalt "bruise his heel.

" Or, lie in  
wait for

Gen. 3:15

Notice in the margin we have, "lie in wait for". Is it possible that the seed of the woman would "bruise" the serpent's head while the serpent on the other hand would "lie in wait for" the heel of the seed of the woman? Such would be good symbolism. At the normal birth of a child, the head comes first and the heel last. In Revelation 12 we find the dragon standing before the woman patiently waiting for the delivery of the child. Could we not see here a reference to a symbolic "lying in wait for His heel"?

We understand this passage quite symbolically, and rightly so, except for one thing — the seed of the woman. The seed of the woman is Christ, not symbolically, but actually. Now wait, we have completely ignored one other point which has not yet been considered in our discussion. Notice there is enmity between the serpent's seed and the woman's seed. The serpent is Satan. The woman is Israel. Israel's seed is Christ. Who is Satan's seed? Satan's seed must be physical to oppose a physical seed of the woman. Some would call Satan's seed those that opposed Jesus. Jesus referred to some of those when He said, "Ye are of your father the devil". (John 8:44) But remember, those to whom Jesus spoke are already included in the woman, Israel, for they are Israelites. Furthermore, anyone who practices sin is of the devil in this sense. (1 John 3:8) Notice carefully the following Scripture.

7 For <sup>v</sup>the mystery of lawlessness doth already work: <sup>9</sup>only *there is* <sup>x</sup>one that restraineth now, until he be taken out of the way. 8 And then <sup>r</sup>shall be revealed the lawless one, whom the Lord <sup>10</sup>Jesus shall <sup>11</sup>slay <sup>z</sup>with the breath of his mouth, and bring to nought by the <sup>a</sup>manifestation of his <sup>5</sup>coming; <sup>9</sup> *even he, whose <sup>5</sup>coming is according to the working of <sup>b</sup>Satan with all <sup>1</sup>power and <sup>a</sup>signs and lying wonders, <sup>10</sup>and with all deceit of unrighteousness for <sup>b</sup>them that <sup>2</sup>perish; because they received not the love of <sup>o</sup>the truth, that they might be saved. 11 And for this cause <sup>a</sup>God sendeth them a working of <sup>e</sup>error, that they should believe a lie: <sup>12</sup>that they all might be judged who <sup>f</sup>believed not the truth, but <sup>g</sup>had pleasure in unrighteousness.*

2 Thess. 2:7-12

Notice in verse 7 that Paul says the mystery of lawlessness was already working. A mystery is a secret to everyone except those who are initiated into the mystery. "MYSTERY, Babylon the Great", was part of the name on the forehead of the woman sitting on the beast. (Rev. 17:5) The mystery of lawlessness which was working in Paul's day had been working a long time. All religions have a virgin and child at their center, these are Satan's counterfeit systems. At last, in due time, the lawless one shall be revealed. (2 Thess. 2:8) The "lawless one", the product of the mystery of lawlessness, will take his place. He will take over as the head of the eighth power of Revelation 17. He will occupy the throne of the kingdom described by the beast of Revelation 13 for we have seen that they are one and the same. How does he get this authority? "And the dragon gave him his power, and his throne, and great authority." (Rev. 13:2) Where

does this "lawless one" come from? His presence is by the activity of Satan. "Whose coming is according to the working of Satan." (2 Thess. 2:9) The product of this false religious system of the world, must be a virgin-born son. But Satan cannot create life and a virgin birth requires the operation of Almighty God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL things were made through HIM; and without HIM was not anything made that hath been made. In HIM was life." (John 1:1-4a) Satan can deceive as the angels deceived men at the time of the flood. Satan can cohabit with a woman and thus produce a counterfeit for the virgin birth. It would, indeed, be an unusual birth; and true to regular usage of the word, this child would be Satan's seed.

37 <sup>m</sup> And as *were* the days of Noah, so shall be the <sup>5b</sup> coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, <sup>m</sup> marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the <sup>5b</sup> coming of the Son of man.

Matt. 24:37-39

While this Scripture would indicate a disinterest in spiritual things and a care for things of this world in the days before the flood, it might also indicate more than that. The emphasis on the "marrying, and giving in marriage" may be quite significant in view of the fact that the "sons of God" had married with "the daughters of men". (Gen. 6:4) A cohabiting of Satan's angels and women, might again occur. Certainly all this is significant when we remember that the presence, or coming of the "lawless one", is by the activity of Satan. (2 Thess. 2:9) The enmity is be-

tween Jesus Christ, the seed of the woman, Israel, and Satan's seed. (Gen. 3:15) Certainly there is enmity between Christ and this "lawless one". "And then shall be revealed the lawless one, whom the Lord Jesus shall SLAY with the breath of his mouth, and bring to nought by the manifestation of his coming."

We saw that the beast of Revelation 13 was given a lion's mouth. Both Assyria and Babylon were represented as lions. As the ruler of the kingdom represented by the beast of Revelation 13, the "lawless one" would be the ruler of Assyria and as such could be called an Assyrian. While the destruction of the "lawless one" is by the breath of the mouth of the Lord Jesus, we have a similar passage referring to a yet future destruction of the Assyrian.

31 For<sup>a</sup> through the voice of Jehovah shall<sup>b</sup> the Assyrian be dismayed; with his <sup>c</sup>rod will he smite *him*. 32 And every <sup>1</sup>stroke of the <sup>2</sup>appointed <sup>d</sup>staff, which Jehovah shall lay upon him, shall be with *the sound of<sup>e</sup> tabrets and harps*; and in battles with the <sup>f</sup>brandishing of *his arm* will he fight with them. 33 For a <sup>g</sup>Topheth is prepared of old; yea, for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; <sup>h</sup>the breath of Jehovah, like a stream of<sup>i</sup> brimstone, doth kindle it.

Isa. 30:31-33

The presence of the "lawless one" is the result of Satan's activity. The authority of the beast, that is the one on the throne, is by the authority of Satan. In Daniel 8, the "little horn" has mighty power, "but not by his own power". (Dan. 8:24) Here again it would seem Satan is the power behind the scenes. In this case also this "little horn" is "broken without hand", that is, without human power. (Dan. 8:25) Certainly,

it would seem that the destruction of this "little horn" is also by the power of the Lord Jesus.

Certainly the Word of God gives warning of the coming of the "lawless one", the beast of Revelation 13, and the "little horn" of Daniel 8. It seems that these are representations of one and the same person—the serpent's seed.

Let us summarize this review:

I. At no time in the past have these dream-visions of Daniel and Revelation been fulfilled.

II. Today the image in Daniel 2 stands for the first time in history.

III. Four newly independent nations represent the image: Iraq—Babylon, Iran—Persia, Greece, and Italy—Rome.

IV. The four horns of the goat in Daniel 8 are in the latter time of their kingdom.

V. Four newly independent nations represent the four divisions of the Greek Empire: Greece, Syria, Turkey—Asia Minor, and Egypt.

VI. There is to be enmity between the serpent's seed and the woman's seed.

VII. The woman's seed is Christ.

VIII. Satan's seed will probably be the product of a fake virgin-birth. Satan will probably cohabit with a virgin. His child will be supernatural.

IX. This child will be the "lawless one", the head of the kingdom represented by the eighth beast in Revelation 17 and the first beast in Revelation 13.

## ISRAEL: A SURE SIGN OF THE END

When the dragon, the old serpent, called the Devil, or Satan is cast down to the earth, he is to persecute the woman. We have learned that the woman is Israel. Notice that the woman takes flight into the wilderness. (Rev. 12:14) For centuries Israel has been scattered among the nations but Israel did not FLEE into dispersion.

The Israelites were taken into bondage by their conquerors; yet now, after all these centuries, the State of Israel, once again exists. For the first time since John the Apostle wrote the Revelation, the nation of Israel stands again among the nations of the world. At last, the woman, Israel, is in position to flee into the wilderness. Israel must yet undergo much persecution before they will acknowledge the Lord Jesus as their Messiah.

The Bible is filled with prophecies concerning Israel's future and the Jew is walking proof of the Divine authority of the Scriptures. Paul wrote to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth". (2 Tim. 2:15) It is impossible to properly handle the Word of God without an understanding of Israel. Again Paul writes, "What advantage then hath the Jew? or what is the profit of circumcision? . . . Much every way: first of all, that they were intrusted with the oracles of God". (Rom. 3:1,2) God saw fit to make ALL of His written revelation known to man by the hands of the Jews.

It is possible to twist Scripture and to distort prophecy through ignorance, through misunderstanding,



through carelessness, and through effort toward deliberate deception. God uses the nation of Israel as the central theme of prophecy. For some reason, many Bible students seem to be blinded to Israel's future and yet the prophecies in this regard seem to be the most easily understood. Read the prophecies which follow and see if you do not find them easy to understand if they are but accepted on their simple, straight forward, face value.

4 For the children of Israel shall abide many days <sup>q</sup>without king, and without prince, and <sup>r</sup>without sacrifice, and without <sup>20</sup>pillar, and without <sup>e</sup>ephod or <sup>t</sup>teraphim: 5 afterward shall the children of Israel <sup>r</sup>return, and seek Jehovah their God, and <sup>d</sup>David their king, and shall <sup>v</sup>come with fear unto Jehovah and to his goodness in the latter days.

Hosea 3:4,5

21 And say unto them, Thus saith the Lord Jehovah: Behold, I will <sup>r</sup>take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: 22 and I will make them <sup>o</sup>one nation in the land, upon the mountains of Israel; and <sup>r</sup>one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23 neither shall they <sup>q</sup>defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them <sup>q</sup>out of all their <sup>r</sup>dwelling-places, wherein they have sinned, and will <sup>e</sup>cleanse them: so shall they be <sup>e</sup>my people, and I will be their God.

Ezk. 37:21-23

33 As I live, saith the Lord Jehovah, surely with a mighty <sup>e</sup>hand, and with an outstretched arm, and with wrath poured out, will I be <sup>e</sup>king over you: 34 and I will <sup>e</sup>bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with <sup>r</sup>wrath poured out; 35 and I will bring you into the <sup>q</sup>wilderness of the peoples, and there will I enter into judgment with you face to face.

Ezk. 20:33-35

13 Behold, the days come, saith Jehovah, that the <sup>m</sup>plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the <sup>r</sup>mountains shall drop sweet <sup>o</sup>wine, and all the hills shall melt. 14 And I will <sup>3p</sup>bring back the captivity of my people Israel, and they shall <sup>e</sup>build the waste cities, and inhabit them; and they shall <sup>r</sup>plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And I will <sup>e</sup>plant them upon their land, and they shall <sup>e</sup>no more be plucked up out of their land which I have given them, saith Jehovah thy God.

Amos 9:13-15

**3** For, behold, in those days, and in that time, when I shall <sup>2</sup>bring back the captivity of Judah and Jerusalem, <sup>2</sup> I will <sup>4</sup>gather all nations, and will bring them down into the <sup>4</sup>valley of Jehoshaphat; and I will <sup>2</sup>execute judgment upon them there for my people and for my heritage Israel, whom they have <sup>2</sup>scattered among the nations: and they have <sup>2</sup>parted my land,

Joel 3:1,2

<sup>4</sup> And they shall <sup>4</sup>build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. <sup>5</sup> And <sup>4</sup>strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vine-dressers. <sup>6</sup> But ye shall be named the <sup>4</sup>priests of Jehovah; men shall call you the <sup>7</sup>ministers of our God: ye shall eat the <sup>4</sup>wealth of the nations, and <sup>6</sup>in their glory shall ye boast yourselves.

Isa. 61:4-6

<sup>24</sup> For I will <sup>2</sup>take you from among the nations, and gather you out of all the countries, and will bring you into your own land. <sup>25</sup> And I will <sup>2</sup>sprinkle clean water upon you, and ye shall be clean: from all your <sup>2</sup>filthiness, and from all your <sup>4</sup>idols, will I cleanse you. <sup>26</sup> A <sup>4</sup>new heart also will I give you, and a new spirit will I put within you; and I will take away the <sup>4</sup>stony heart out of your flesh, and I will give you a heart of flesh. <sup>27</sup> And I will <sup>4</sup>put my Spirit within you, and cause you to <sup>4</sup>walk in my statutes, and ye shall keep mine ordinances, and do them. <sup>28</sup> And ye shall dwell in the land that I gave to your fathers; and ye shall be <sup>7</sup>my people, and I will be your God.

Ezk. 36:24-28

We have learned how the pagan, idolatrous systems corrupted astronomy into astrology, from which was developed much of what we know as mythology. Strangely enough we find that God promises that a day will come in which the heavens shall be rolled up like a scroll.

<sup>4</sup> And <sup>4</sup>all the host of heaven shall <sup>3</sup>be dissolved, and the <sup>4</sup>heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree.

Isa. 34:4

God does not operate without a reason and for some reason God likens the heavens to a scroll. Indeed, the heavens have been a great book from which the constellations gave forth their spiritual light. Paul could say with David, "Their sound went out into all the earth, And their words unto the ends of the world". (Rom.10:18) The wise men could say, "We saw his star in the east and are come to worship him". (Matt.2:2) We are told there will come a time when the constellations will not give their light. A constellation is a group of fixed stars with which there is associated an imaginary figure. These imaginary figures do not give physical light but spiritual light.

10 For the °stars of heaven and the constellations thereof shall not give their light; the °sun shall be darkened in its going forth, and the moon shall not cause its light to shine.

Isa.13:10

The Jews regard the Zodiac as belonging to them in a sort of special way. God promised that as long as the ORDINANCES or laws exist which operate to keep the moon and the stars in position to give their spiritual light, Israel would continue as a nation. Ever since God gave this guarantee to Israel through Jeremiah, the nation of Israel has continued to exist.

35 °Thus saith Jehovah, who °giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who °stirreth up the sea, so that the waves thereof roar; °Jehovah of hosts is his name: 36 °If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall °cease from being a nation before me for ever.

Jer. 31:35,36

Even though the Jews have been constantly persecuted, yet they have existed as a nation. But it was not until 1948 that they again possessed their land. When Israel came into possession of their land and the State of Israel was formed, they began to issue postage stamps. One of these stamps in particular quoted God as saying, "I have created the twelve constellations of the firmament".



Israel, unlike any other country in the world, has put Scripture on seventy postage stamps. When Israel issues postage stamps, they are careful to avoid a cross. This certainly is understandable, for they have been persecuted for centuries by those claiming to be Christians. Israel does not make a "plus" sign on a postage stamp but indicates addition thus,       . There are no "Red Cross" ambulances in Israel. Instead of a "Red Cross", the ambulances are marked with a "Red Star of David". Recently, Israel planned another printing of a postage stamp bearing a picture of the Zodiac constellation, Libra. Libra is a representation of a pair of balances. In the heavens the constellation Libra is marked by two bright stars, one in each balance pan. One is, Zuben al Genubi, which means the price which is deficient. The other is, Zuben al Shemali, which means the price which covers. When the sheets of this postage stamp were put on sale, a large cross was prominent. Indeed, it depicts the only price which can cover sin—THE BLOOD OF THE LORD JESUS shed on Calvary's cross.

The day will soon come when the serpent's seed and the seed of the woman will meet in deadly combat.

7 Behold, he <sup>o</sup>cometh with the clouds; and <sup>v</sup>every eye shall see him, and they that pierced him; and all the tribes of the earth shall <sup>z</sup>mourn over him. Even so, Amen.

Rev. 1:7

ISRAELI POSTAGE STAMP



SHEET OF ISRAELI  
POSTAGE STAMPS



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