

The Whore and The Beast

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Last week we left off by saying;

Also in verse 38 we are told that he, the King of the North, shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.

This is, in my opinion the most amazing verse. In order to show you why we must stop now and back track some more for some more history. But remember this verse. We will be coming back to it a number of times.

We showed you last week that the King of the North was the Roman Empire. There are no other beasts after this one. We also showed you who the god of fortresses was. The Queen of Heaven, Semiramis. To that we now add the following about this queen of Heaven We shall also show you who is this woman that rides the beast in Revelation. As well we shall also learn much about this beast which in mythology was a bull.

The Two Babylons

Alexander Hislop

Chapter I

Distinctive Character of the Two Systems

In leading proof of the Babylonian character of the Papal Church the first point to which I solicit the reader's attention, is the character of MYSTERY which attaches alike to the modern Roman and the ancient Babylonian systems. The gigantic system of moral corruption and idolatry described in this passage under the emblem of a woman with a "GOLDEN CUP IN HER HAND" (Rev 17:4), "making all nations DRUNK with the wine of her fornication" (Rev 17:2; 18:3), is divinely called "MYSTERY, Babylon the Great" (Rev 17:5). That Paul's "MYSTERY of iniquity," as described in 2 Thessalonians 2:7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say, that if the apostolic description were inserted in the public "Hue and Cry" any constable in the realm would be warranted in seizing, wherever he found him, the bishop of Rome as the head of that "MYSTERY of iniquity." Now, as the system here described is equally characterised by the name of "MYSTERY," it may be presumed that both passages refer to the same system. But the language applied to the New Testament Babylon, as the reader cannot fail to see, naturally leads us back to the Babylon of

the ancient world. As the Apocalyptic woman has in her hand A CUP, wherewith she intoxicates the nations, so was it with the Babylon of old. Of that Babylon, while in all its glory, the Lord thus spake, in denouncing its doom by the prophet Jeremiah: "Babylon hath been a GOLDEN CUP in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad" (Jer 51:7). Why this exact similarity of language in regard to the two systems? The natural inference surely is, that the one stands to the other in the relation of type and antitype. Now, as the Babylon of the Apocalypse is characterised by the name of "MYSTERY," so the grand distinguishing feature of the ancient Babylonian system was the Chaldean "MYSTERIES," that formed so essential a part of that system. And to these mysteries, the very language of the Hebrew prophet, symbolical though of course it is, distinctly alludes, when he speaks of Babylon as a "golden CUP." To drink of "mysterious beverages," says Salverte, was indispensable on the part of all who sought initiation in these Mysteries. These "mysterious beverages" were composed of "wine, honey, water, and flour." From the ingredients avowedly used, and from the nature of others not avowed, but certainly used, there can be no doubt that they were of an intoxicating nature; and till the aspirants had come under their power, till their understandings had been dimmed, and their passions excited by the medicated draught, they were not duly prepared for what they were either to hear or to see. If it be inquired what was the object and design of these ancient "Mysteries," it will be found that there was a wonderful analogy between them and that "Mystery of iniquity" which is embodied in the Church of Rome. Their primary object was to introduce privately, by little and little, under the seal of secrecy and the sanction of an oath, what it would not have been safe all at once and openly to propound. The time at which they were instituted proved that this must have been the case. The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. *

* AMMIANUS MARCELLINUS compared with JUSTINUS, Historia and EUSEBIUS' Chronicle. Eusebius says that Ninus and Semiramis reigned in the time of Abraham.

That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshipped as Rhea, the great "MOTHER" of the gods, with such atrocious rites as identified her with Venus, the MOTHER of all impurity, and raised the very city where she had reigned to a bad eminence among the nations, as the grand seat at once of idolatry and consecrated prostitution. *

* A correspondent has pointed out a reference by Pliny to the cup of Semiramis, which fell into the hands of the victorious Cyrus. Its gigantic proportions must have made it famous among the Babylonians and the nations with whom they had intercourse. It weighed fifteen talents, or 1200 pounds. PLINII, Hist. Nat.

Thus was this Chaldean queen a fit and remarkable prototype of the "Woman" in the

Apocalypse, with the golden cup in her hand, and the name on her forehead, "Mystery, Babylon the Great, the MOTHER of harlots and abominations of the earth." The Apocalyptic emblem of the Harlot woman with the cup in her hand was even embodied in the symbols of idolatry, derived from ancient Babylon, as they were exhibited in Greece; for thus was the Greek Venus originally represented, and it is singular that in our own day, and so far as appears for the first time, the Roman Church has actually taken this very symbol as her own chosen emblem. In 1825, on occasion of the jubilee, Pope Leo XII struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome symbolised as a "Woman," holding in her left hand a cross, and in her right a CUP, with the legend around her, "Sedet super universum," "The whole world is her seat." Now the period when Semiramis lived,—a period when the patriarchal faith was still fresh in the minds of men, when Shem was still alive, * to rouse the minds of the faithful to rally around the banner for the truth and cause of God, made it hazardous all at once and publicly to set up such a system as was inaugurated by the Babylonian queen.

* For the age of Shem see Genesis 11:10, 11. According to this, Shem lived 502 years after the flood, that is, according to the Hebrew chronology, till BC 1846. The age of Ninus, the husband of Semiramis, as stated in a former note, according to Eusebius, synchronised with that of Abraham, who was born BC 1996. It was only about nine years, however, before the end of the reign of Ninus, that the birth of Abraham is said to have taken place. (SYNCELLUS) Consequently, on this view, the reign of Ninus must have terminated, according to the usual chronology, about BC 1987. Clinton, who is of high authority in chronology, places the reign of Ninus somewhat earlier. In his *Fasti Hellenici* he makes his age to have been BC 2182. Layard (in his *Nineveh and its Remains*) subscribes to this opinion. Semiramis is said to have survived her husband forty-two years. (SYNCELL) Whatever view, therefore, be adopted in regard to the age of Ninus, whether that of Eusebius, or that at which Clinton and Layard have arrived, it is evident that Shem long survived both Ninus and his wife. Of course, this argument proceeds on the supposition of the correctness of the Hebrew chronology.

We know, from the statements in Job, that among patriarchal tribes that had nothing whatever to do with Mosaic institutions, but which adhered to the pure faith of the patriarchs, idolatry in any shape was held to be a crime, to be visited with signal and summary punishment on the heads of those who practised it. "If I beheld the sun," said Job, "when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, and * my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above" (Job 31:26-28).

* That which I have rendered "and" is in the authorised version "or," but there is no reason for such a rendering, for the word in the original is the very same as that which connects the previous clause, "and my heart," &c.

Now if this was the case in Job's day, much more must it have been the case at the earlier period when the Mysteries were instituted. It was a matter, therefore, of necessity, if idolatry were to be brought in, and especially such foul idolatry as the Babylonian system contained in its bosom, that it should be done stealthily and in secret. *

* It will be seen by-and-by what cogent reason there was, in point of fact, for the profoundest secrecy in the matter. See Chapter II

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Even though introduced by the hand of power, it might have produced a revulsion, and violent attempts might have been made by the uncorrupted portion of mankind to put it down; and at all events, if it had appeared at once in all its hideousness, it would have alarmed the consciences of men, and defeated the very object in view. That object was to bind all mankind in blind and absolute submission to a hierarchy entirely dependent on the sovereigns of Babylon. In the carrying out of this scheme, all knowledge, sacred and profane, came to be monopolised by the priesthood, who dealt it out to those who were initiated in the "Mysteries" exactly as they saw fit, according as the interests of the grand system of spiritual despotism they had to administer might seem to require. Thus the people, wherever the Babylonian system spread, were bound neck and heel to the priests. The priests were the only depositaries of religious knowledge; they only had the true tradition by which the writs and symbols of the public religion could be interpreted; and without blind and implicit submission to them, what was necessary for salvation could not be known. Now compare this with the early history of the Papacy, and with its spirit and modus operandi throughout, and how exact was the coincidence! Was it in a period of patriarchal light that the corrupt system of the Babylonian "Mysteries" began? It was in a period of still greater light that that unholy and unscriptural system commenced, that has found such rank development in the Church of Rome. It began in the very age of the apostles, when the primitive Church was in its flower, when the glorious fruits of Pentecost were everywhere to be seen, when martyrs were sealing their testimony for the truth with their blood. Even then, when the Gospel shone so brightly, the Spirit of God bore this clear and distinct testimony by Paul: "THE MYSTERY OF INIQUITY DOTH ALREADY WORK" (2 Thess 2:7). That system of iniquity which then began it was divinely foretold was to issue in a portentous apostacy, that in due time would be awfully "revealed," and would continue until it should be destroyed "by the breath of the Lord's mouth, and consumed by the brightness of His coming." But at its first introduction into the Church, it came in secretly and by stealth, with "all DECEIVABLENESS of unrighteousness." It wrought "mysteriously" under fair but false pretences, leading men away from the simplicity of the truth as it is in Jesus. And it did so secretly, for the very same reason that idolatry was secretly introduced in the ancient Mysteries of Babylon; it was not safe, it was not prudent to do otherwise. The zeal of the true Church, though destitute of civil power, would have aroused itself, to put the false system and all its abettors beyond the pale of Christianity, if it had appeared openly and all at once in all its grossness; and this would have arrested its progress. Therefore it was brought in secretly, and by little and little, one corruption being introduced after another, as apostacy proceeded, and the backsliding Church became prepared to tolerate it, till it has reached the gigantic height we now see, when in almost every particular the system of the Papacy is the very antipodes of the

system of the primitive Church. Of the gradual introduction of all that is now most characteristic of Rome, through the working of the “Mystery of iniquity,” we have very striking evidence, preserved even by Rome itself, in the inscriptions copied from the Roman catacombs. These catacombs are extensive excavations underground in the neighbourhood of Rome, in which the Christians, in times of persecution during the first three centuries, celebrated their worship, and also buried their dead. On some of the tombstones there are inscriptions still to be found, which are directly in the teeth of the now well-known principles and practices of Rome. Take only one example: What, for instance, at this day is a more distinguishing mark of the Papacy than the enforced celibacy of the clergy? Yet from these inscriptions we have most decisive evidence, that even in Rome, there was a time when no such system of clerical celibacy was known. Witness the following, found on different tombs:

1. “To Basilius, the presbyter, and Felicitas, his wife. They made this for themselves.”
2. “Petronia, a priest’s wife, the type of modesty. In this place I lay my bones. Spare your tears, dear husband and daughter, and believe that it is forbidden to weep for one who lives in God.” (DR. MAITLAND’S Church in the Catacombs) A prayer here and there for the dead: “May God refresh thy spirit,” proves that even then the Mystery of iniquity had begun to work; but inscriptions such as the above equally show that it had been slowly and cautiously working,— that up to the period to which they refer, the Roman Church had not proceeded the length it has done now, of absolutely “forbidding its priests to ‘marry.’” Craftily and gradually did Rome lay the foundation of its system of priestcraft, on which it was afterwards to rear so vast a superstructure. At its commencement, “Mystery” was stamped upon its system

We have now shown you what Semiramis did in keeping the Mysterious Babylonian Religion a secret. That Semiramis is the god of fortresses, whom the fourth Beast of Daniel shall honor although the King of the North does not regard any god, but himself.

With the following we shall also show you that Europa is also this same Semiramis.

<http://www.giveshare.org/BibleStudy/198.europabeast.html>
Europa Rides the Beast Study No. 198

All over the ancient Middle East we find reference to the bull which is used as a symbol of strength and fertility, as well as to bull gods. El, the supreme deity of the decadent Canaanite pantheon, was often called “the Bull El” (he was a fertility god). Baal, the god of fertility, storms, rain, and vegetation, is also called the Bull. Similarly among the Hittites, Aramaeans, and Babylonians, the bull gods were a dominant feature of their religions, not to mention the many bull and calf-cults linked closely to the Egyptian god Horus. Cattle cults among the Cushite peoples of Ethiopia and India may be found to this day! In Mithraism, bull worship was an important aspect of their beliefs.

In Babylonia, figures of bull gods guarded the entrance into temples, houses, and gardens (in contrast the lion of Judah was utilized extensively in the British Empire). During the Assyrian period a human face was added: at Khorsabad colossal human-headed winged bulls were

found at the palace of Sargon II. To the Babylonians, these bulls were actually spirits which brought both good and evil upon mankind (demons sometimes bring good upon someone to deceive and to lead astray), and which filled the air, and produced storms and thunderbolts.

Demons may indeed bring good to deceive, followed by evil. Their practices and ministers may appear to be of the light, but in reality they represent the darkness, II Corinthians 11:13-15. Note also that these bull gods, or extremely powerful demons, filled the air, which is one of the thoughts Paul may have had in mind when he condemned the “prince of the power of the air” and “spiritual wickedness in high places” (Greek, the heavenlies) in the letter to the Ephesians (Ephesians 2:2, 6:12). There may also be another connection to the heavenlies: the bull was in reality the constellation of Taurus of the star Gud-ana” the bull of heaven.

Such bull-worshipping practices were condemned and outlawed in the Bible: Exodus 32; Joshua 24:2; I Kings 12:28; Hosea 8:5, 13:2. The sexual perversions, false doctrines, and weird practices were such a stench to God that Israel was to wipe out these religions from their land. Unfortunately, this was never successfully accomplished.

In pagan Rome, a bull was killed for the baptism of blood at the Roman Taurobolium in honour of the deities such as Mithra. In a trench, the blood of the bull dripped over (or “baptised”) the initiate and drenched his body. He even drank the warm blood. Afterwards he came from this literally bloody baptism, believing that he was purified from sins and “born again for eternity.” In contrast, a Christian is covered in water at his or her baptism, washed clean metaphorically by the blood of Christ, the Lamb of God, and must then absorb Christ’s flesh and blood by symbolically eating and drinking of it (John 6:53-56), undertaking a process of spiritual growth until finally being born again at the resurrection.

In any event, the mythology surrounding one bull is fascinating. The supreme deity of Greek mythology was Zeus (Jupiter). He had various other names such as Ombrios (rain god), Keraunos (lightning), Pater (father), and Soter (Saviour). In the myths he fell in love with Europa, a beautiful daughter of Agenor, king of Phoenicia. Entranced by her, he assumed the shape of an animal or beast – a white bull, and mingled with the herds of Agenor while Europa was gathering flowers. When she came upon him she gently caressed him and had the courage to sit upon his back. Taking advantage of this situation, they went to the shores of the Mediterranean Sea where he whisked her over the sea off to Crete at which point he took on his normal form and she bore him three sons.

This Hellenic tradition, was, however, derived from pre-Hellenic ideas of the moon-priestess triumphantly riding on the sun-bull. “Europa” means “full moon.” She was the Great Mother Goddess of the entire continent of Europe.

Figurines of this lady riding the bull beast may be found throughout the eastern Mediterranean region.

Europa, according to one tradition, was the Great Goddess, mother of the continent of Europe. This is where prophecy fits in. Turn to the book of Revelation, chapter 17, verse 2. Here we are told about a great whore who sat upon many waters and in verse 3, she also sat upon a

scarlet-coloured beast. It may well be that what is meant is that she sat on the beast on the shores of the Mediterranean Sea in similitude to Europa. God inspired these words and it seems likely that John borrowed the basic imagery or broad concept, at least in part, from this Hellenistic legend. Why? Because in so doing He is indicating how thoroughly pagan the roots of the whore and the beast are. Further, as they spring from Phoenicia (land of the Canaanites), it shows us a little more of the origin and mind of the religion symbolized by the whore. The Canaanites were the original Babylonians, and as such, the carriers of their religion. And the name of Europa shows us that the continent of Europe is deceived and seduced by her.

There is a great false church, which has dominated Europe for centuries. She is the mother of many other whores, which have sprung from her in protest. It may be no coincidence that this imagery is now being utilized by the great European Union, a revival of and the continuum of the Roman Empire's successor power, the Holy Roman Empire. The Roman beast system was ridden by an ancient church, whose roots are clearly Babylonian/Canaanitish. On the cover of Europe magazine (May 1984) a stamp to celebrate European Community landmarks, portrays the beautiful Europa riding the bull, over the sea, assisted by a cherub. Seven years later, in the 9 December 1991 Time magazine (page 13) a woman riding the bull while she is holding aloft the European flag is used to picture the European movement.

In The Australian 16 September 1996 an article appeared on the approaching European currency ("Europe's Currency of Hope"). The currency unit symbol of the Bank of Europe is portrayed as a winged bull surrounded by the European stars from the European flag. Winged bull? This was an Assyrian symbol, and for those that understand history and prophecy, it may be no coincidence that the Bank of Europe will be based in Germany, wherein dwell the militaristic descendants of ancient Assur, Genesis 10:22. And finally, the new European Currency Unit shows a woman riding a bull beast.

It may also be more than passing interest to observe that the goddess Inana, more ancient than Europa, was often portrayed as riding on the back of a lion, signifying her co-operation with this terrible beast "this is an indication of how far back the legend may originate.

Eventually, ten horns of the beast (these may be bull horns) turn upon the whore and devour her, Revelation 17:16. Note the following old poem:

"There once was a lady from Niger,
Who smiled as she rode on a tiger;
They returned from the ride
With the lady inside,
And a smile on the face of the tiger."

Later the beast will be destroyed by Jesus Christ Himself. Thus ends the whore and the beast "Europa and the bull imagery finding its final end.

Europa Rides Again

The Greek Euro coin, has the Greek word “Europa” (and EURO) with a woman riding a bull.

Europa is an earth goddess of Babylonian origin having blue eyes and golden hair. The bull is the form and disguise taken by Jupiter, who carried her away.

Anciently, the bull represented commerce. This could be where we get the Wall Street term, “a bull market.”

Although Europa will ride again, in the long run, this last revival of the Roman Empire will be only so much “bull.” â€” written by Craig White W

For more information, request the book, *A Woman Rides the Beast: the Roman Catholic Church and the Last Days*, by Dave Hunt, 580 pp., B214, \$11.00, or the corresponding VHS NTSC 58-minute video, V214, for \$20.00, from: Giving & Sharing, PO Box 100, Neck City, MO 64849.

The Two Babylons

Alexander Hislop

Chapter II

Section III

The Mother of the Child

The names of blasphemy bestowed by the Papacy on Mary have not one shadow of foundation in the Bible, but are all to be found in the Babylonian idolatry. Yea, the very features and complexions of the Roman and Babylonian Madonnas are the same. Till recent times, when Raphael somewhat departed from the beaten track, there was nothing either Jewish or even Italian in the Romish Madonnas. Had these pictures or images of the Virgin Mother been intended to represent the mother of our Lord, naturally they would have been cast either in the one mould or the other.

<>But it was not so. In a land of dark-eyed beauties, with raven locks, the Madonna was always represented with blue eyes and golden hair, a complexion entirely different from the Jewish complexion, which naturally would have been supposed to belong to the mother of our Lord, but which precisely agrees with that which all antiquity attributes to the goddess queen of Babylon.

In almost all lands the great goddess has been described with golden or yellow hair, showing that there must have been one grand prototype, to which they were all made to correspond. The “yellow-haired Ceres,” might not have been accounted of any weight in this argument if she had stood alone, for it might have been supposed in that case that the epithet “yellowhaired” was borrowed from the corn that was supposed to be under her guardian care. But many other goddesses have the very same epithet applied to them. Europa, whom Jupiter carried away in the form of a bull, is called “The yellow-haired Europa.” (OVID, *Fasti*) Minerva is called by Homer “the blue-eyed Minerva,” and by Ovid “the yellow-haired”; the huntress

Diana, who is commonly identified with the moon, is addressed by Anacreon as “the yellowhaired daughter of Jupiter,” a title which the pale face of the silver moon could surely never have suggested. Dione, the mother of Venus, is described by Theocritus as “yellow-haired.”

Venus herself is frequently called “Aurea Venus,” the “golden Venus.” (HOMER’S Iliad) The Indian goddess Lakshmi, the “Mother of the Universe,” is described as of “a golden complexion.” (Asiatic Researches) Ariadne, the wife of Bacchus, was called “the yellow-haired Ariadne.” (HESIOD, Theogonia) Thus does Dryden refer to her golden or yellow hair:

“Where the rude waves in Dian’s harbour play,
The fair forsaken Ariadne lay;
There, sick with grief and frantic with despair,
Her dress she rent, and tore her golden hair.”

The Gorgon Medusa before her transformation, while celebrated for her beauty, was equally celebrated for her golden hair:

“Medusa once had charms: to gain her love
A rival crowd of anxious lovers strove.
They who have seen her, own they ne’er did trace
More moving features in a sweeter face;
But above all, her length of hair they own
In golden ringlets waves, and graceful shone.”

The mermaid that figured so much in the romantic tales of the north, which was evidently borrowed from the story of Atergatis, the fish goddess of Syria, who was called the mother of Semiramis, and was sometimes identified with Semiramis herself, was described with hair of the same kind. “The Ellewoman,” such is the Scandinavian name for the mermaid, “is fair,” says the introduction to the “Danish Tales” of Hans Andersen, <>“and gold-haired, and plays most sweetly on a stringed instrument.”

She is frequently seen sitting on the surface of the waters, and combing her long golden hair with a golden comb.”

Even when Athor (Hathor) the Venus of Egypt, was represented as a cow, doubtless to indicate the complexion of the goddess that cow represented, the cow’s head and neck were gilded. (HERODOTUS and WILKINSON) When, therefore, it is known that the most famed pictures of the Virgin Mother in Italy represented her as of a fair complexion and with golden hair, and when over all Ireland the Virgin is almost invariably represented at this day in the very same manner, who can resist the conclusion that she must have been thus represented, only because she had been copied from the same prototype as the Pagan divinities?

The second woman, represented as a faithless harlot, is another great city. “And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH ... [She is] drunk with the blood of the saints and with the blood of the martyrs of Jesus” (Revelation 17:5-6).

What does she symbolize? “And the woman whom you saw is that great city which reigns over the kings of the earth” (verse 18). She will be the pride of this world. But she will also have been the relentless persecutor of true Christians. God accuses her of being “drunk with the blood of the saints and with the blood of the martyrs of Jesus” (verse 6).

Her influential relationships reach into the highest political and social circles, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury” (Revelation 18:3). “. . . Her sins have reached to heaven, and God has remembered her iniquities” (verse 5).

Symbolically, God calls this harlot city with her intimate but corrupt entanglements in international affairs, Babylon the Great. Her cultural and religious roots go back to ancient Babylon, the city where mankind rebelled against God soon after the great Flood in the time of Noah (Genesis 11:4, 9). It was in ancient Babylon that Satan reestablished his control over mankind for “this present evil age” (Galatians 1:4), the age that followed the days of Noah. The Encyclopaedia Britannica describes ancient Babylonia as a “cultural region occupying southeastern Mesopotamia between the Tigris and Euphrates rivers (modern southern Iraq from around Baghdad to the Persian Gulf). Because the city of Babylon was the capital of this area for so many centuries, the term Babylonia has come to refer to the entire culture that developed in the area from the time it was first settled, about 4000 BC” (1999 Multimedia Edition, “Babylonia,” emphasis added).

A modern city labeled Babylon the Great will, like ancient Babylon, set the cultural and religious standards for the end-time political-religious empire of the beast of Revelation. The Interpreter’s Dictionary of the Bible explains the biblical implications of this Babylonian heritage: “As the realm of the devil ... Babylon is ... understood as the arche-typical head of all entrenched worldly resistance to God. Babylon is an age long reality including idolatrous kingdoms as diverse as Sodom, Gomorrah, Egypt, Tyre, Nineveh, and Rome ... Babylon, the mother of all harlots, is the great source and reservoir of enmity to God, as well as the objectified product of the ‘one mind’ [Revelation 17:13, 17] which gives power and authority to false gods. As such, she is the antithesis of the virgin bride of Christ, the holy city, the new Jerusalem, the kingdom of God” (p. 338; “Babylon (NT),” emphasis added).

The primary affairs of ancient Babylon were managed principally by a hierarchy of priests who cleverly blended illicit sexual practices into their idolatrous religious system. Traces of their traditions still exist in today’s religious cultures. At the time of the end many ancient idolatrous concepts will again be elevated to international acclaim through the efforts of a modern city that has ardently preserved many elements of ancient Babylon’s idolatry.

How much influence will this great apostate city, this second woman, exert in our modern era? “Then one of the seven angels who had the seven bowls came and talked with me, saying to me, ‘Come, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication’” (Revelation 17:1-2). An angel explains to John that “the waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues” (verse 15).

Citizens of many lands, speaking many languages, will cheerfully embrace her satanic approach toward personal and spiritual relationships -her spiritual harlotry. They will welcome, with approving fascination, her influence and power over them. She will boast, “I sit as queen, and am no widow, and will not see sorrow” (Revelation 18:7). God, however, labels her the mother of harlots, a city full of abominations. He condemns her practices and will destroy her along with every corrupt tradition she has preserved.

But what is the Bull or the Lion that is represented as being ridden on by this whore, Europa? It is the government of the land as headed up by the leadership. As Hislop has already explained the beginning of the bull previously and once again below, it is symbolic of Nimrod and his government.

So the woman being a religious entity is symbolic of a religious organization that has been intertwined with this government since the beginning starting back with Nimrod and the Assyrian and Babylonian governments. The Golden Head of the image of Daniel.

The woman that rides the beast of Revelation and the myth of Europa riding the bull in Greek mythology are all speaking of the same thing. Europe will be strong and dominant but will be morally subject to a religious organization that is as old as the story of Nimrod and Semiramis and just as corrupt and far from the truth as can be.

In Revelations 18:4 we are told ; And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.

Whenever we are referred to, “her” as in the instance above, it is to a religious organization. Not a country. Israel is referred to as the virgin. The pure religion. So to come out of her, is to come out of that religion.

There is one more thing to ponder at this point. Yahshua is our prince, our King, our Bull as has been explained above. During the feast of Tabernacles 70 Bulls were sacrificed. I believe they represent the 70 nations as told to us in Genesis.

But Yahshua is represented as the Red Heifer. A heifer is a female bovine. A cow is one that has had a calve. A heifer is a virgin. Yet this heifer represents Yahshua. Until this point in this study I had never considered this heifer to be the government of Yahshua. His religion, His ways and His government all in one. This is just my thought as we move along in this series.

The Two Babylons

Alexander Hislop

Chapter II
Section II
Sub-Section I
The Child in Assyria

The king of the Cyclops, “the inventors of tower-building,” occupied a position exactly correspondent to that of Rhea, who “first erected (towers) in cities.” If, therefore, Rhea, the wife of Kronos, was the goddess of fortifications, Kronos or Saturn, the husband of Rhea, that is, Ninus or Nimrod, the first king of Babylon, must have been Ala mahozin, “the god of fortifications.”

The name Kronos itself goes not a little to confirm the argument. Kronos signifies “The Horned one.” As a horn is a well-known Oriental emblem for power or might, Kronos, “The Horned one,” was, according to the mystic system, just a synonym for the Scriptural epithet applied to Nimrod—viz., Gheber, “The mighty one” (Gen 10:8), “He began to be mighty on the earth.” The name Kronos, as the classical reader is well aware, is applied to Saturn as the “Father of the gods.” We have already had another “father of the gods” brought under our notice, even Cush in his character of Bel the Confounder, or Hephaistos, “The Scatterer abroad”; and it is easy to understand how, when the deification of mortals began, and the “mighty” Son of Cush was deified, the father, especially considering the part which he seems to have had in concocting the whole idolatrous system, would have to be deified too, and of course, in his character as the Father of the “Mighty one,” and of all the “immortals” that succeeded him. But, in point of fact, we shall find, in the course of our inquiry, that Nimrod was the actual Father of the gods, as being the first of deified mortals; and that, therefore, it is in exact accordance with historical fact that Kronos, the Horned, or Mighty one, is, in the classic Pantheon, known by that title.

The meaning of this name Kronos, “The Horned one,” as applied to Nimrod, fully explains the origin of the remarkable symbol, so frequently occurring among the Nineveh sculptures, the gigantic HORNED man-bull, as representing the great divinities in Assyria. The same word that signified a bull, signified also a ruler or prince. *

* The name for a bull or ruler, is in Hebrew without points, Shur, which in Chaldee becomes Tur. From Tur, in the sense of a bull, comes the Latin Taurus; and from the same word, in the sense of a ruler, Turannus, which originally had no evil meaning. Thus, in these well-known classical words, we have evidence of the operation of the very principle which caused the deified Assyrian kings to be represented under the form of the man-bull.

Hence the “Horned bull” signified “The Mighty Prince,” thereby pointing back to the first of those “Mighty ones,” who, under the name of Guebres, Gabrs, or Cabiri, occupied so conspicuous a place in the ancient world, and to whom the deified Assyrian monarchs covertly traced back the origin of their greatness and might. This explains the reason why the Bacchus of the Greeks was represented as wearing horns, and why he was frequently addressed by the epithet “Bull-horned,” as one of the high titles of his dignity.

Verse 8 of Daniel 7 elaborates on the 10 horns: "I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots." Later in the chapter we see that this little horn exalts himself to the position of an internationally powerful religious leader (verses 24-25), even commanding a false religious system that persecutes the true followers of God.

From the last three News Letters we should now know the Beasts of Daniel are the same as those in Revelations. They are explained by an angel and not by men as being four successive governments down to the Roman Empire. The woman that rides the Beast is a religious organization that does not follow the teachings of the bible. We have learned who the King of the South is in today's names of Countries. We have also shown you how many of the mythological stories of the past explain things in great detail.

Next week we shall examine the Fourth Beast in History up to present times.

Shalom,

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