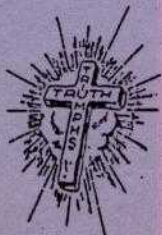
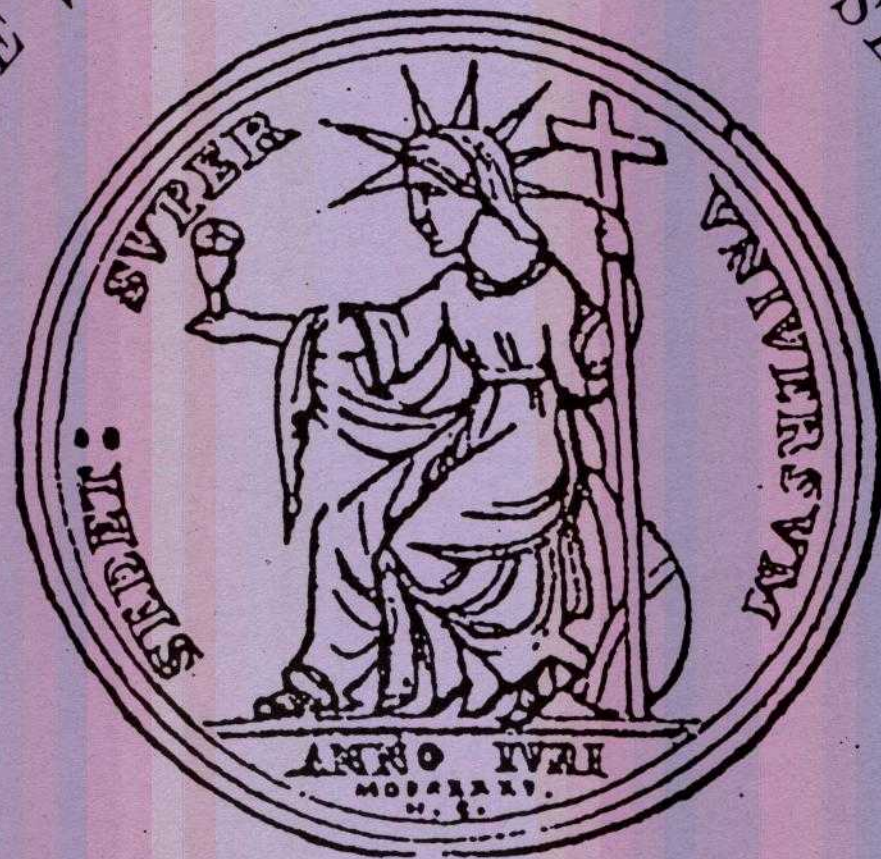


# APOLOGETICS 24

"THE WHOLE WORLD IS HER SEAT"



a-pol-o-get-ics  
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

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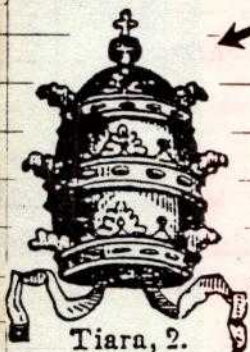
"The Whole World is Her Seat", The Two Babylons  
Hislop p.6 (p.17)

I have shown, in Apologetics 22, p.14, two reasons why the 7 "churches" of Rev. 2 and 3 are not local churches; but rather periods of "church" history.

① I have never seen anyone who could show their fulfillment by a local "church."

② The Thyatira "church" had not yet been founded.

As the years have passed, history has given us much more information on the "church." The Pope wears a tiara. Webster's New International Dictionary of the English Language, Reference History Edition, 1912, under "tiara."



2. The Pope's triple crown. It was at first a round, high, pointed cap, richly jeweled, but was afterward encompassed with a crown, later with a second, and finally with a third, symbolizing the threefold papal sovereignty (temporal, spiritual and purgatorial), and surmounted with globe and cross.

(See Tiara, Encyclopedia Britannica 15<sup>th</sup> ed. Vol. 11, p.752 [bee] Vol. 26, p.878)

The triple crown came into use about 1340 A.D. See Britannica 14<sup>th</sup> ed. Vol. 22, p.175.

The Pope claims: temporal, spiritual, and purgatorial sovereignty. (See Apologetics 6, Babylon, Gifts, Mysteries etc. by R.H. Mount)

While the 7 periods of "church" history have been explained in Rev. Trans. + Comm. Vol. 1, by R.H. Mount; I would like to give a simplified and more pictorial view of this area of prophecy. There is no question but that the Pope has played and still does play a very important place or part in "church" history.

When the NT "church" was first formed it was primarily an assembly of Jews called out of total Israel.

Matt. 10 KJ

1 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the <sup>1</sup>lost sheep of the house of Israel.

Luke 10 KJ

2 AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Jesus was not

concerned with the Gentiles during his earthly ministry. (1, 2, 3)

When the NT "church" was formed 10's of

thousands of Jews believed, not "thousands."

Matt. 15 KJ

3 24 But he answered and said, I am not sent but unto the <sup>1</sup>lost sheep of the house of Israel.

Acts 21 KJ

4 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many <sup>1</sup>thousands of Jews there are which believe; and <sup>2</sup>they are all zealous of the law:

Matt. 13 KJ

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

The Jews were divided into two groups. The ones who could not see or hear were in the majority. These would someday rebuild the nation of Israel as they are doing today.

The ones who could see and hear were to carry the message of salvation to Jews and Gentiles, as they did and still do through the New Testament.

I have explained these things in detail in other places. (See especially Apologetics #7)

Rev. 2 ASV

2 To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: 2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; 3 and thou hast patience and didst bear for my name's sake, and hast not grown weary. 4 But I have this against thee, that thou didst leave thy first love. 5 Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. 6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Ephesus

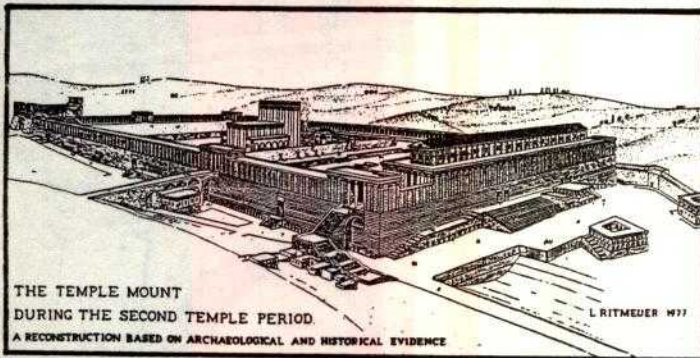
"Aimed At" "Desired"

- \*\*\*\*\*
- ↙ "bad men": Acts 5:5, Ananias, Sapphira; Acts 8:18 Simon; Acts 13:8 Elymas.
- ↙ false apostles - 2 Cor. 11:13
- ↙ Prohibited. - See Acts 4:17,18 Jesus' name.
- ↙ "the love of many shall wax cold" Matt. 24:12
- ↙ Obedience to God's word. (See Acts 6:2)
- ↙ see page 3.

↙ At this point in "church" history it is the "works of the Nicolaitans"; a little later it becomes the "doctrine of the Nicolaitans." (Rev. 2:15) Since the entire passage is figurative there is no reason

why we should try to make this a literal person. No one thus far has produced any literal connection that will satisfy this passage. If we read the word with a small "n", nicolaitans (νικολαιτων), and then translate the word; we may have a solution. Young's Concordance says this: "The followers of one Nicolas, whose deeds are condemned without being mentioned." Then the concordance shows: "Nicolas, Νικόλαος, conqueror of the people." This explains quite well the deeds of the "rulers" of the Jews. Certainly Jesus condemned the works of these rulers. (See Josephus concerning the seige of Jerusalem.) The message to Ephesus can be better understood by a thorough study of the early "church" as recorded in the book of Acts.

This period of "church" history began about 30 A.D. and closed about 70 A.D. Should we try to place fixed dates for this period? Throughout this period the second temple was still standing, and the Day of Atonement sacrifices kept.



The goat for Azazel was marked by putting a piece of crimson wool on its horns. From the crucifixion to the destruction of the temple was 40 years. We find that Israel had an amazing piece of evidence for this period. Talmud, Yoma, p. 320

**MISHNAH.** THEY SAID TO THE HIGH PRIEST: THE HE-GOAT HAS REACHED THE WILDERNESS. AND WHENCE DID THEY KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS? THEY USED TO SET UP GUARDS AT STATIONS<sup>4</sup> AND FROM THESE TOWELS WOULD BE WAVED, THUS WOULD THEY KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS. R. JUDAH SAID: BUT DID THEY NOT HAVE A GREAT SIGN? FROM JERUSALEM TO BETH HIDODO<sup>5</sup> WAS THREE MILS. THEY COULD WALK A MIL, RETURN THE MIL, THEN TARRY THE TIME IT TAKES TO WALK A MIL, AND THUS KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS.—R. ISHMAEL SAID: BUT THEY HAD ANOTHER SIGN TOO: A THREAD OF CRIMSON WOOL WAS TIED TO THE DOOR OF THE TEMPLE, AND WHEN THE HE-GOAT REACHED THE WILDERNESS THE THREAD TURNED WHITE, AS IT IS WRITTEN: THOUGH YOUR SINS BE AS SCARLET THEY SHALL BE AS WHITE AS SNOW.<sup>1</sup>

p. 186

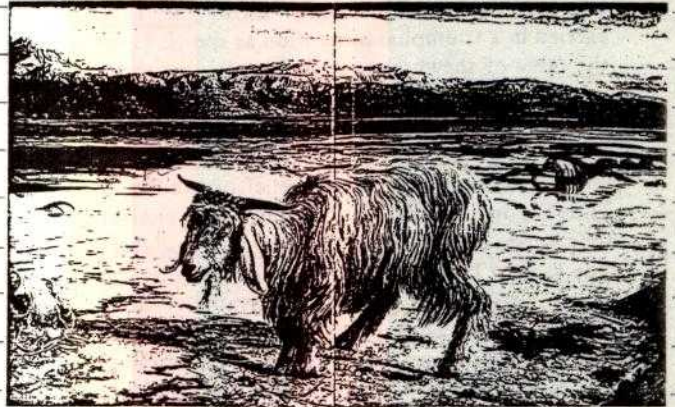


Our Rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-coloured strap become white;

This event was fixed firmly in history. The Roman general Titus destroyed Jerusalem and many temple articles were carried to Rome.

### Lev. 16 ASV

6 And 'Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for 'Azazel. 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement<sup>3</sup> for him, to send him away for Azazel into the wilderness.



Holman Hunt intended *The Scapegoat* (1854) to be a religious symbol, went to Dead Sea to paint it.

\* There was no further sacrifice for sins. (Heb. 10:26) The temple was destroyed and Rev. 2:5 became very literal, as the lampstand from the temple was carried to Rome. →



A.D. 70

The Arch of Titus was constructed, and those who go to visit Rome may see the very record of this event. Encyclopedia Judaica, Vol. 15, p. 1167, 1168

TITUS, ARCH OF. (1) A triumphal arch commemorating Titus' victory over the Jews and his conquest of Jerusalem, erected in 80 C.E. during his reign as emperor, apparently at the eastern end of the Circus Maximus in Rome. This arch, no longer extant, is known from its inscription, which was copied in the Middle Ages. Dedicated by the senate and the Roman people in honor of Titus, the inscription enumerates his virtues and refers to the submission of the Jews and the destruction of Jerusalem as a feat unparalleled among the achievements of former kings and commanders.

(2) At a later stage, during the reign of Titus' brother Domitian, another triumphal arch was either erected or completed to commemorate this victory. This arch, which is extant, was set up at the western end of the Via Sacra. While it may have been started before the time of Domitian, it was definitely completed after Titus' death, since the inscription refers to him as divine (Divo Tito). Regarded as an architectural masterpiece, it influenced the architecture of the following period. It has a dedicatory inscription and various bas-reliefs, the best known being the one on the inner wall of the arch which shows the Temple vessels carried in a triumphal procession as spoils. These consist of the table of shewbread, the trumpets, the censers, and the seven-branched candlestick, which is especially conspicuous, being carried aloft by the victors.

On the inner wall, opposite the bas-relief of the Temple vessels, Titus is portrayed as the victor riding in a chariot drawn by four horses and being garlanded by the goddess of victory. The arch of Titus, symbolizing and glorifying the victory of Rome, has been for the Jews the symbol of their defeat and tragedy consequent on the failure of the war against Rome and the destruction of Jerusalem and the Temple. During the Middle Ages no Jew was allowed to, or would, pass under the Arch, paying instead a fee to be allowed to go through a neighboring house.

The daily sacrifices in the Temple, which had continued without interruption, finally ceased on the 17th day of Tammuz.



The Arch of Titus in Rome, erected in 81 C.E. to commemorate the victory of the Romans over Jerusalem in 70 C.E. The carved reliefs inside the arch depict the emperor in a triumphal chariot and the spoils from the Temple. Photo Exacta.

Encyclopedia Britannica, 14<sup>th</sup> ed.

Vol. 22 p. 258

TITUS, FLAVIUS SABINUS VESPASIANUS (A.D. 40 or 41-81), Roman Emperor 79-81, son of the emperor Vespasian, was born on Dec. 30, A.D. 40 (or 41).

He put an end to prosecutions for treason, banished the informers, and became pontifex maximus to avoid shedding blood.

\* Note the goddess Roma. We'll see more of her later.

Encyclopedia Britannica, 15<sup>th</sup> ed., Vol. 13, p. 969

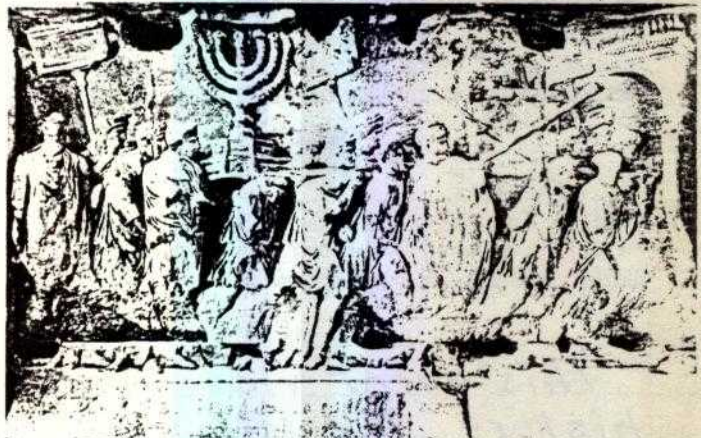
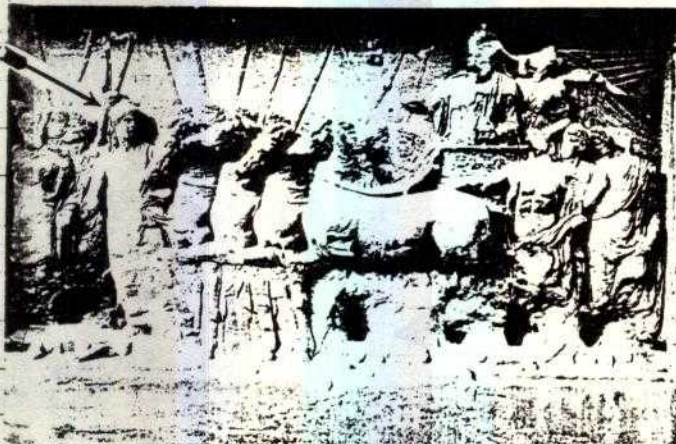


Figure 11: Details of reliefs from the Arch of Titus, Rome, AD 81. (Left) Titus standing in a quadriga (four-horsed chariot), led by Roma, while Victory crowns him. (Right) Triumphal parade in Rome of Jewish vessels (a seven-branched candlestick, table for the shewbread, and the sacred trumpets) removed after the sack of Jerusalem (AD 70).

"The Roman Republic ended, and the Roman Empire began, in the year B.C. 27." (Clare's history, Vol. 3, p. 1004) It is very

**F**ROM the battle of Actium, the Roman Empire may be said to have really dated, as Octavius then became sole master of the Roman world (B. C. 31); though it was a few years later (B. C. 27) when the Roman Senate conferred upon him all the powers of sovereignty with the titles of *Augustus* (the *Divine*) and *Imperator*, or *Emperor* (chief commander); and gave his name to the sixth (now eighth) month, as the name of Julius Cæsar had been given to the fifth (now seventh) month.

As *Pontifex Maximus* (religious superintendent), which office he assumed upon the death of Lepidus, in B. C. 12, he was supreme in all religious affairs. The agnomen of *Augustus* and the honorary title of *Pater Patriæ* were simple distinctions which conferred no rights or powers.

Formerly, any general invested with the title of *Imperator* was distinguished by a purple robe; but from this time the purple was an ensign of imperial dignity.

The honors paid to the memory of Augustus exceeded all bounds. Temples were erected to his name, and divine worship was offered to him. A Senator named Numerius Atticus contrived to turn the extravagant adulation of the people to his own benefit, by swearing that he saw Augustus ascend to heaven; and for this oath he received a large sum of money. After this proceeding no one uttered any doubt concerning the departed Emperor's divinity.

Upon the death of Augustus, in the year A. D. 14, his step-son, TIBERIUS, at once became Emperor

It was during the reign of Tiberius that Jesus Christ grew up to manhood, began his public ministry at the age of thirty (A. D. 27), and was finally crucified on Mount Calvary, under the Prætorship of Pontius Pilate, the Roman governor of Judæa (A. D. 31).

In the year of the death of Tiberius, Saul of Tarsus, while on his way to Damascus to persecute the followers of Jesus Christ, was suddenly converted to the new religion, of which he, under the name of Paul, was the great apostle and missionary during the remainder of his life.

important that I include a little history. Note especially the items indicated by \*, they will later be applied to the Popes.



COLOSSAL STATUE OF AUGUSTUS.

This period of history was prophesied by the body of the image of the 4<sup>th</sup> beast of Daniel 7. (See Apologetics 22)

Rev. 2 ASV

8 And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived again: 9 I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan. 10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. 11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

I believe the period of the 10 horns represents the Smyrna "church" period. (See Apologetics 22 and 23)

vs. 9 "the tribulation" had begun. (See Apologetics 8)

From this point

on I wish to change some things I have taught before. New details of history have been brought to my attention.

I place the Smyrna period of "church" history from A.D. 70 till A.D. 325, the council of Nicaea.

Rev. 2:9b. CT "--- and the blasphemy out-of the (ones) saying themselves to be Jews, and they are not, BUT synagogue of-the Satan."

This verse is important because it exposes one of Satan's "methods" of deception that has been used in the "church" for all these years. A bulletin called End-Times News Digest, of August 1982, Issue 047, has an article by Jim McKeever. These

You might just pause for a moment and ask yourself which one you really believe is a Jew. I think you will conclude, as I have, that according to the Bible, anyone who has received Christ as his Savior is a Jew and anyone who does not know Christ as his Savior is not a Jew. This means that all Christians (according to these verses in Romans) are Jews, regardless of racial background and that even if someone is living in Jerusalem today, if he does not know Christ as his Savior, he is not a Jew.

Let me first repeat the fact that I love the Hebrews and I love their nation. I am all for them. I love to visit "our promised land" that they are temporarily occupying. Unfortunately, all that they are building will be wiped out during the great Tribulation and you and I will have the task of rebuilding it during the millennium, but that is a later chapter. Incidentally, there are many Hebrews living in Palestine (the nation Israel), but very few Jews. The only Jews living there are those people, of all races, who have received Jesus Christ as Savior and Lord.

Where does this originate?  
Among many early "Christians"  
Dialogue with Trypho, by  
Justin Martyr, about 165 A.D.,  
Ante-Nicene Fathers, Vol. 1, p. 200.

↗ For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham (who in uncircumcision was approved of and blessed by God on account of his faith, and called the father of many nations), are we who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.

Moreover, that the word of God speaks to those who believe in Him as being one soul, and one synagogue, and one church, as to a daughter;

↖ Justin traces "spiritual Israel" to Judah; hence "Jews". This was the p. 229) usual anti-Semitic doctrine of the early "church". (see Apologetics 23)  
From Rev. 2:9b above; they called themselves Jews - God says they are not. "BUT"; note the strong BUT, a synagogue of Satan. It is this basic Satanic doctrine that promotes so much misuse and misquoting of Scripture in our day. We will see more of this further along in the "church" letters.

↖ quotations are just small parts of a long article. Underlines are mine. He has just quoted Rom. 2:26-29. You will find "Jew" used over 75 times in Acts for "unsaved" and "saved" individuals all of which are truly Jews.

↖ Notice what he teaches about present day Israel. Consider where he got "confirmation" for this heresy. ↗

I was beginning to wonder if I were the only one in the world who believed that the church is Israel, when last month at a conference in St. Louis, we got to know Sophie Rizkalla, an officer with Women's Aqala in Cairo, Egypt. In response to a question from someone at our table one day, Sophie let us all know clearly that she strongly felt that the church was Israel and stated that most of the Christians that she associated with in the Mideast and Europe felt the same way. I looked at that as a beautiful confirmation from a wonderful woman of God that indeed I was hearing from the Lord. Sophie further said that she did not understand where American Christians got some of their beliefs concerning Israel, but she certainly didn't think it was from the Bible.

Rev. 2:10 CT "YOU-will-have tribulation of ten days."

(Literally: "of-days, ten") In view of what tribulations the first Christians suffered, this expression can hardly refer to 10 literal days. Further, I find no historic record of a 10 day tribulation; which would in effect, be no tribulation at all. Since history does so often refer to ten persecutions at this period, from Domitian to Diocletian, I accept this explanation. Nero's persecution should not be included, as it sometimes is, because the "Revelation" was not written till after that persecution. Thus we have: Domitian (95 A.D.), Trajan (A.D. 98-117), Hadrian (117-138 A.D.), Antonius Pius (138-161 A.D.), Marcus Aurelius (161-180 A.D.), Septimius Severus (193-211 A.D.), Maximin (235-238 A.D.), Decius (249-251 A.D.), Valerian (253-260 A.D.), Diocletian (284-305 A.D.)

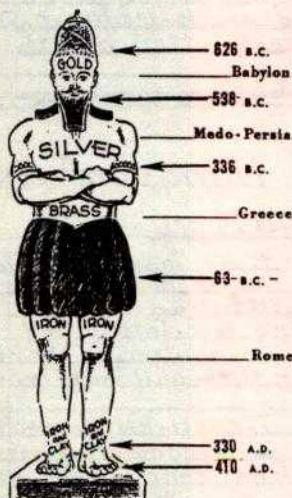
With the "little-horn" of Daniel 7:8 we enter the third phase of the Roman Empire and the Pergamos "church" period. Review Apologetics 23, pp. 1-4 especially.

Rev. 2 ASV

12 And to the angel of the church in 'Pergamum write:

"These things saith he that hath the sharp two-edged sword: 13 I know where thou dwellest, even where "Satan's throne is; and thou holdest fast my name, and didst not deny " my faith, even in the days " of Antipas my " witness, my " faithful one, who was killed among you, " where Satan dwelleth.

Satan's throne was in Rome; where all the world worshiped his pagan system. Antipas presents a problem for which no encyclopedias or dictionaries offer a solution. I believe we have been making the mistake of viewing Pergamos and Thyatira as too closely connected, and too condensed as to time.



← The fall of the Roman Empire might rather be placed at 476 A.D., than the 410 A.D. (See Gibbons etc.) Complicated as all these things are, we must introduce yet another complication. The Pope does not gain temporal power till well after the fall of the Roman Empire. It is then that the Roman Catholic Church becomes the 7<sup>th</sup> world power. Therefore, in Rev. 2:13 above, Satan's throne is not to be thought of as in the city of Rome, but rather in the Roman Empire. He "walketh about, seeking whom he may devour" 1 Pet. 5:8 KJ. (see Apologetics 13)

Perhaps now we can understand "Antipas" in Rev. 2:13. Rev. Edmont Hains in his book, The Seven Churches of Revelation



gives the only explanation of which I have knowledge.

Constantine summoned the bishops of the Roman Empire to the first church council in 325 A.D. This council was held in Nicaea in Bithynia. Some 300 bishops were in attendance. Athanasius a young deacon from Alexandria was present. Athanasius was a strong contender for the divinity of Christ. In the course of his life he was exiled 5 different times. He is called the "Father of Orthodoxy."

The Seven Churches of Revelation

Edmont Hains, p. 56

The Christian view was championed by Athanasius. Athanasius was so outnumbered that for a time he seemed to stand alone. Even the Emperor Theodosius told him "All the world is against you." But the doughty old champion, Athanasius, replied, "Then I am AGAINST ALL THE WORLD." The cry rang all over Europe for a hundred years, "Athanasius AGAINST ALL." It was the cry of the Council of Nicea in 325 and at the Council at Constantinople in 381. Torch light processions went through the streets shouting "Athanasius AGAINST ALL."

'ANTIPAS means "AGAINST ALL." Is it more than a coincidence that the Lord mentions ANTI-PAS in this third letter? "Antipas" is used by the Holy Spirit in verse 13 of Revelation 2. There is no other way to account for the use here than that God had in mind the Arian controversy of the fourth century. Nothing whatever in the Bible or history is known of any other "Antipas."

Next consider Rev. 2:14, to the Pergamos "church." When Constantine professed to be a "Christian" he made Christianity the state religion. (See Apologetics 23 p. 2) He also forbade the Jews to study their religion. Pagans were brought into the "church"; still pagans. Pagans did not consider prostitution and idolatry sin; nor did Constantine. Therefore the instructions in Acts.\*

Rev. 2 CT Pergamos

vs 14 BUT I-am-holding down-upon you (a) few things, that you-are-having there (ones) retaining the doctrine of-Balaam, who was teaching to-the Balak to-cast (an) entrapment in-sight of-the sons of-Israel, to-eat idolatrous-sacrifices and to-commit-prostitution.

Rev. 2 CT Thyatira

vs 20 BUT I-am-holding down-upon you that you-are-letting-be the woman Jezebel, namely-the (one) saying herself (a) prophetess, and she-is-teaching and she-is-leading- astray my slaves to-commit-prostitution and to-eat idolatrous-sacrifices.

\* Acts 15 ASV

19 Wherefore \*my judgment is, that we trouble not them that from among the Gentiles turn to God; 20 but that we \*write unto them, that they abstain from the \*pollutions of idols, and from fornication, and from \*what is strangled, and from blood.

In the Thyatira "church" things of this nature got worse

Rev. 2 CT Thyatira

vs 21 And I-gave to-her time in-order that she-might-repent, and she-is-not willing to-repent out-of her prostitution.

vs 22 Behold I-am-casting her into a bed and the (ones) committing-adultery with her into great tribulation, if they-will not repent out.-of her works;

vs 23 And her children I-shall-kill in death; and all the assemblies will-come-to-know that I myself-am the (one) searching kidneys and hearts, and I-shall-give to-you to-each (one) according-to YOUR works

vs 24 But to-you I-am-saying, (namely) to-the others, namely-to-the (ones) in Thyatira, as-many-as are not holding this doctrine, they-who came not to-know the deep (things) of-the Satag, as they-are-saying: I-am-not casting on YOU another weight;

Rev. 2 CT Pergamos

vs 15 Thus you yourself are-having also (ones) retaining the doctrine of-the Nicolaitans likewise

vs 16 You-repent therefore; but if not, I-am-coming, to-you speedily and I-shall-war with them in the sword of my mouth.

Nicolaitans, see p. 2

## Summary:

It is important that certain things are summarized at this point. If you do not understand all of these things you should review before going too much further.

(A) The meanings of the "church" names. (Rev. Trans. Com. Vol. I)

☛ Ephesus - "Aimed At" "Desired." (p.2)

Primarily a Jewish "Christian" church as in Acts.

\*Time: Approximately 30 A.D. to 70 A.D. This period of "church" history is finished and it no longer exists.

☛ Smyrna - "Myrrh" (a burial spice)

A suffering "church" represented by the 10 horns on the 4<sup>th</sup> beast in Daniel 7. The persecuting stage of the Roman Empire. Gentile "Christians" led astray by Satan, claim to replace Israel. (p.6 and Apologetics 23)

\*Time: Approximately 70 A.D. to 325 A.D. This period of "church" history is finished and no longer exists.

☛ Pergamos - "Thoroughly-married"

The "church" under severe Satanic pressure. Satan's "method" of misusing scripture introduces many false teachers with various heresies. This "church" represented by the "little-horn" of the 4<sup>th</sup> beast of Daniel 7. The church overrun with pagan members. (p.8)

\*Time: Approximately 325 A.D. to 750 A.D. This period is finished, but cannot be completely forgotten as it is connected to the next period.

☛ Thyatira - The meaning is much disputed.

"Castle of a woman mad for love" (Rev Comm. Vol. I)

"Dominating female" (Hains p.67) "White castle" (Newton)

"The castle of Thya" (ISBE) (Thyas - a name of the female followers of Dionysus)

This "church" period contains the operation of the "little horn", but now changed from a Roman Empire control, to the temporal power of the Popes; Papal States, 7<sup>th</sup> world power.

\*Time: Approximately 750 A.D. to the 2<sup>nd</sup> advent.

(B) Great confusion exists because of overlapping of civil (world rulers) and "church" "rulers."

(C) Further confusion exists because of the introduction of pagan doctrine into the "church"; replacing Bible doctrine. Let us consider the "goddess" theology.

The book Babylon, with cassettes available, covers a great many details which I cannot include in a short Apologetic. However you will find some changes here.



We are seeing an idol representing the false worship of the world.

These "goddesses", no matter what their name, are really one and the same, being interlocked in the world's mythology. (See The Two Babylons, Hislop)

Larousse Encyclopedia of Mythology, Paul Hamlyn

\* These will mark phrases of importance to our study.

Gaea. — The only divinity with well-defined features is Gaea, the earth. According to Hesiod it seems likely that Gaea, from whom all things issued, had been the great deity of the primitive Greeks. Like the Aegeans and like the peoples of Asia, the Greeks must doubtless have originally worshipped the Earth in whom they beheld the mother-goddess. This is again confirmed by the Homeric hymn in which the poet says: 'I shall sing of Gaea, universal mother, firmly founded, the oldest of divinities.'

Gaea, 'the deep-breasted', whose soil nourishes all that exists, and by whose benevolence men are blessed with fair children and all the pleasant fruits of earth, was thus at one time the supreme goddess whose majesty was acknowledged not only by men but by the gods themselves. Later, when the victorious dynasty of the Olympians was established, Gaea's prestige was not lessened. It was still she whom the gods invoked when they made oaths: 'I swear by Gaea and the vast sky above her,' Hera proclaims when, in the *Iliad*, she answers Zeus' accusations.

Gaea the omnipotent not only created the universe and bore the first race of the gods, but also gave birth to the human race. Thus in the myth of Erichthonius she draws him forth from her own bosom and offers him to Athene: he was the first inhabitant of Attica.

The power of Gaea was also manifest in her gift of foretelling the future. The Oracle of Delphi, before it passed into Apollo's hands, had originally belonged to Gaea.

Later, as other divinities rose in the estimation of men, the role of Gaea gradually became less important. Her cult, however, always continued in Greece.



MINERVA. Roman statue in the Louvre. Giraudon.

### Rev. 17 CT

vs. 1 And one out-of the seven angels namely-the (ones) having the seven pans came, and he-spoke with me saying: come-hither, I-will-point-to-you the sentence of-the prostitute namely-the great (one), namely-the (one) sitting on many waters.

vs. 2 With whom the kings of-the earth committed-prostitution, and the (ones) residing (on) the earth were-made-drunk out-of the wine of-her prostitution.

vs. 15 And he-is-saying-to-me: the waters which you-saw, the-place-where the prostitute is-sitting are peoples and crowds and nations and languages.

### Rev. 19 CT

vs. 2 Because authentic and just (are) his judgments; because he-judged the prostitute, namely-the great (one), one-who-was-corrupting the earth with her prostitution and he-avenged the blood of-his slaves out-of her hand.

Larousse - Mythology p.171

Greek representations of Cybele retained an Asiatic character. The goddess with her turreted crown — the normal attribute of Asian mother-goddesses — is seated on a throne flanked by two lions, or else is placed in a chariot drawn by the same animals. Sometimes she holds a whip decorated with knuckle-bones. This attribute, emblem of power, was the instrument with which the Galli, priests of Cybele, flagellated themselves.

The Galli were an odd fraternity who celebrated the cult of their goddess with convulsive dances to the sound of flutes, drums and cymbals, while clashing their shields with their swords. In their orgiastic fury they would sometimes voluntarily mutilate themselves. They were known in Greece under the name of the Corybantes and were the issue, it was said, of a certain Corybas, son of Cybele. Later they were identified with the Cretan Curetes.

With the great Phrygian goddess a god of lesser rank was associated: Attis, whose role in respect to Cybele was analogous to that of Tammuz to the Babylonian Ishtar, or Adonis to the Phoenician Astarte. Like them he was a vegetation god; the Phrygians honoured him under the name Papas, the father.



CYBELE ENTHRONED. Roman. National Museum, Naples. Alinari.

Larousse - Mythology, p. 23

\* Hathor (Athyra) is the name of the great Egyptian deity whom the Greeks identified with Aphrodite. \*

Hathor was the protectress of women and was supposed to preside at their toilet. She enjoyed immense popularity as the goddess of joy and love. She was proclaimed mistress of merriment and sovereign of the dance, mistress of music and sovereign of song, of leaping and jumping and the weaving of garlands. Her temple was the 'home of intoxication and a place of enjoyment'.

Britannica, 14<sup>th</sup> ed., Vol. 9

**FLAGELLANTS**, in religion, the name given to those who scourge themselves, or are scourged, by way of discipline or penance (Lat. *flagellare*, to whip). Voluntary flagellation, as a form of exalted devotion, occurs in almost all religions. According to Herodotus, it was the custom of the ancient Egyptians to beat themselves during the annual festival in honour of Isis. In Sparta children were flogged before the altar of Artemis Orthia till the blood flowed. At Alea, in the Peloponnese, women were flogged in the temple of Dionysus.

The early Franciscans flagellated themselves with characteristic rigour, and it is no matter of surprise to find the Franciscan, St. Anthony of Padua, preaching the praises of this means of penance. But the flagellant fraternities were the result of spontaneous popular movements, the real sources of which are not easily analysed. About 1259 these fraternities were distributed over the greater part of northern Italy. The contagion spread very rapidly, extending as far as the Rhine provinces, and, across Germany, into Bohemia. Day and night, long processions of all classes and ages, headed by priests carrying crosses and banners, perambulated the streets in double file, reciting prayers and drawing the blood from their bodies with leathern thongs.

In 1820 a band of flagellants appeared during a procession at Lisbon; and in the Latin countries, at the season of great festivals, one may still see brotherhoods of penitents flagellating themselves before the assembled faithful.

Larousse - Mythology, p.87

\* **The Great Goddess.** — The chief deity of the Aegeans was — like that of many Asiatic cults — feminine. She was the Great Goddess, the Universal Mother, in whom were united all the attributes and functions of divinity.



HATHOR SEATED BETWEEN KING MYKERINOS, whom she holds closely to her, and the province of the Hare, represented as a woman whose features and even breasts are those of the queen. Fourth Dynasty, 2900 to 2750. Boston.



ISIS GIVING THE BREAST TO THE INFANT HORUS, her cherished son Harsiesis, whom she holds on her knees.

Isis (a Greek rendering of Aset, Eset) was identified by the Greeks with Demeter, Hera, Selene and even - because of a late confusion between Isis and Hathor - with Aphrodite. In later days the popularity of Isis became such that she finally absorbed the qualities of all the other goddesses;

Her cult continued to grow in importance until it ultimately absorbed that of nearly all other goddesses. It even crossed the frontiers of Egypt; seamen and merchants in the Graeco-Roman era carried her worship as far as the banks of the Rhine - Isis, star of the sea, and patron divinity of travellers.

In the Nile valley she kept her worshippers until well into Christian times. It was not until the middle of the sixth century, in the reign of Justinian, that the temple of Philae - her chief sanctuary in the extreme south of the country - was closed to her cult and turned into a church.

Great festivals were celebrated in spring and autumn in honour of Isis. The splendours of the processions which then took place have been described to us by Apuleius, who was an initiate in the mysteries of Isis. Thanks to him we can raise a corner of the veil which conceals the secret ceremonies of initiation.

Isis is normally represented as a woman who bears on her head a throne, the ideogram of her name. Occasionally, but later, her head-dress is a disk, set between cow's horns, occasionally flanked with two feathers. Finally we sometimes find her represented with a cow's head set on a human body. These horns and the cow's head merely prove that Isis was by then identified with Hathor;

The list of "universal-mothers," "mother-goddesses," etc. seated on a throne as queen, fills many books on mythology.

They were all regarded as a "mediator" to whom the people prayed.

The people of Israel made cakes to the queen of heaven.



Jer. 7:18 ASV

16 Therefore <sup>k</sup>pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will <sup>l</sup>not hear thee. 17 Seest thou not what <sup>m</sup>they do in the cities of Judah and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the <sup>n</sup>women knead the dough, to make cakes to the queen of heaven, and to <sup>o</sup>pour out drink-offerings unto other gods, that they may <sup>p</sup>provoke me to anger.

1 Tim. 2 ASV

5 For there is <sup>s</sup>one God, <sup>q</sup>one mediator also between God and men, *himself* <sup>r</sup>man, Christ Jesus,

one mediator

The making of cakes (hot-cross-buns?) with a mark on top, to the queen of heaven, provokes God to anger.

Consider what this Roman

Catholic booklet teaches about Mary. Catholics often use "hot-cross-buns" during lent. Tender Mother and Powerful Queen

p.5

The cross was raised. The Blessed Mother, firm, and motionless, remained at the feet of her crucified Son and assisted Him during His long agony without a sign of weakness or discouragement.

p.7

Therefore, our dear and sweet Mother, after guiding, with real motherly solicitude, the Infant Church, was carried into heaven, exalted above the Choirs of Angels and crowned by Jesus Himself as Queen of heaven and earth. But if to us she appears so great in her glory, she remains, however, the same humble Virgin, the merciful Mother of her exiled children.

*Nihil obstat quominus imprimi possit.*

RAPHAEL J. CASALIOCI, S.S.P., S.T.L.  
Censor dep. Piae Societatis a Sancto Paulo Apostolo.

August 20, 1950.

Nihil Obstat

August 28, 1950.

IMPRIMATUR

August 30, 1950.

B. J. STERAKOWSKI  
Censor Librorum

FR. J. F. O'HARA, C.S.C.  
Episcopus Suffraganeus

In obedience to the decree of Urban VIII, we wish to declare that the terms miracle and such like, when made use of here, have only a purely historic value, and that we submit without reserve to the judgment of the Church the facts we narrate.

# MARY

## Our Sweet Mother

REV. ANSELM J. VIANO, S.S.P.

I am including just a few passages to show that the Roman Catholic Mary is the same as all the mother-goddesses and queens. (Underlines are mine)

p.17

"At the command of Mary all obey, even God." St. Bernardine does not hesitate to utter this sentence—meaning, of course, that God grants the prayers of Mary as if they were commands. Hence St. Anselm addressing Mary says: "Our Lord, O most holy Virgin, has exalted thee to such a degree that by His favor all things that are possible to Him should be possible to thee." "For thy protection is omnipotent, O Mary," says Cosmas of Jerusalem. "Yes, Mary is omnipotent," repeats Richard of St. Lawrence, "for by every law the queen enjoys the same privileges as the king. And as the power of the son and that of the mother is the same, the Mother is made omnipotent by her omnipotent Son."

p.22

It was she who was seen by St. John in the Apocalypse, clothed with the sun: "And a great sign appeared in heaven; a woman clothed with the sun." She is said to be clothed with the sun because, as there is no one on earth who can be hidden from the heat of the sun, so there is no one living who can be deprived of the love of Mary.

And St. Bernardine of Siena states: "As the devil prowls about seeking whom he may devour, Mary goes about seeking whom she may save." \*

p.28

Mary saved that young man from hell, because he loved Her during his life. Mary will do the same thing for us if we are devoted to Her. Because it is certainly true what St. Anselm said, that in hell there are many people of various classes. There is one class of people, however, that has not a single representative in hell. It is made up of the loyal and unswerving votaries of Mary. There is no one of them among the damned.

p.29

The child's instinct was correct. Had Judas, in his remorse over the betrayal of Jesus, but gone to Mary and asked her to intercede for him with her Son, instead of becoming a desperate suicide, he would have become a great saint in heaven. There is where he made his great mistake after he sinned: he did not have recourse to Mary. May none of us be guilty of the same fatal error.

Once the Blessed Virgin declared to St. Bridget that She regards not the iniquities of the sinner who has recourse to her, but the disposition with which he invokes her aid. If he comes to her with a firm purpose of amendment, she receives him, and by her intercession heals his wounds, thus bringing him to salvation. "However great a man's sins may be, if he shall return to me, I am ready instantly to receive him. Nor do I regard the number or the enormity of his sins, but the will with which he comes to me; for I do not disdain to anoint and heal his wounds, because I am called, and truly am, the Mother of sinners."

p.35

Jesus turned towards Satan, and said: "My Mother has a right to command here, because she is a Queen and a Sovereign in My Kingdom, and can do in these things whatever she wills."

p.62



Roman Catholic Bible footnote on this verse.

Chap. 12, Ver. 1. A woman: this woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. The beams of the divine glory clothe her; the moon is beneath her feet; she is crowned with a crown of twelve stars, and she must bring forth Christ to the world. By accommodation the Church applies this verse to the Blessed Virgin.

\* They add to scripture. (See 1 Pet. 5: 8)

Hell brought in from paganism. (Apologetics 3)

Judas was told by Jesus that he would rule one of the tribes of Israel, Matt. 19:28 (Apologetics 2)

The bodily assumption of Mary into heaven was not made a dogma till 1950 by Pope Pius XII.

See p.5 and note that Augustus ascended into heaven; if you believe mythology.

Beginning on page 10 we have looked at the "prostitute"; "the great prostitute" that has turned the peoples of the world against the one true God. In order to show "the sentence of-the prostitute" (p.10) John is taken in spirit into a desolate (place). Here John is shown a "woman". We need to understand

### Rev. 17 CT

vs.3 And he-brought me off into (a) desolate (place) in spirit. And I-saw (a) woman sitting on (a) scarlet beast, being-loaded (with) names of blasphemy, having seven heads and ten horns.

vs.4 And the woman was having-been-and-still-cast-around (with) purple and scarlet, and having-been-and-still-gilded with-gold-objects and with-precious stone and with-pearls, having (a) cup made-with-gold in her hand, being-loaded of abominations and the unclean-things of her prostitution.

vs.5 And on her forehead (a) name having-been-and-still-written, mystery, Babylon the great, the mother of the prostitutes and of-the abominations of-the earth.

vs.6 And I-saw the woman being-drunk out-of the blood of the holy-ones and out-of the blood of-the witnesses of-Jesus. And having-seen her I-marveled (with) great marvel.

vs.7 And the angel said to-me: because-of what did-you marvel? I myself-will-say to-you the mystery of-the woman and of-the beast namely-the (one) bearing her namely-the (one) having the seven heads and the ten horns.

vs.8 The beast which you-saw was and it-is not, and it-is about to-be-ascending out-of the abyss and it-is-withdrawing into destruction; and the (ones) residing on the earth will-marvel, of-whom the name has not been-nor-is-written on the little-book of-the life from casting-down of-(a)-world, looking-to the beast that it-was, and it-is not, and it-will-be-alongside.

vs.18 And the woman whom you-saw is the city namely-the great (one) namely-the (one) having (a) Kingdom over the Kings of-the earth.

In this apologetic our concern is with the woman primarily.

vs.6 John saw, "the woman being-drunk out-of the blood of-the holy-ones [Jews?] and out-of the blood of-the witnesses of-Jesus." [NT believers]

vs.18 The woman is a great city.

the difference between the "prostitute" and the "woman".

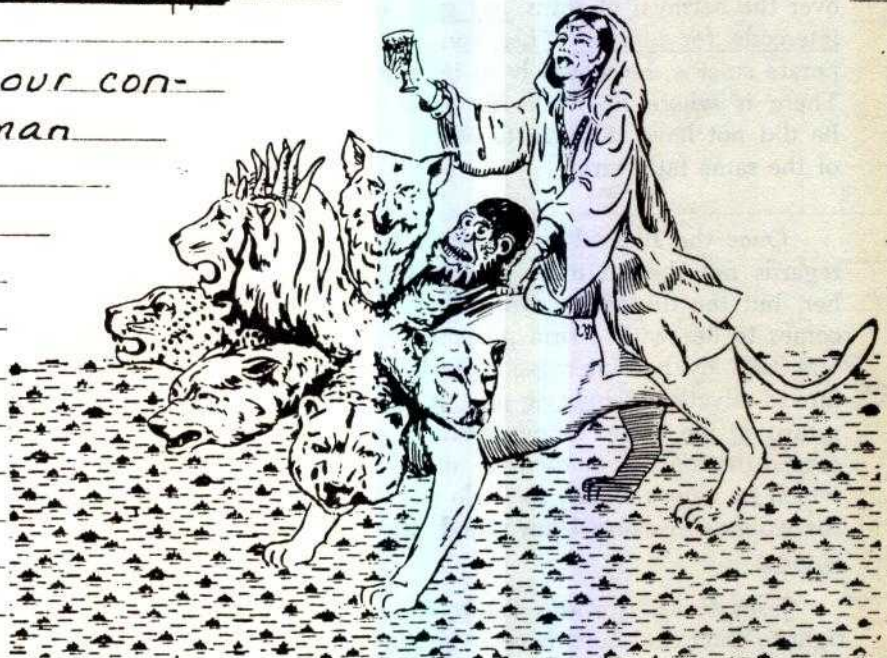
Note the name on her forehead: "Mystery, Babylon the great, the mother of-the prostitutes--"

The prostitutes are idols, which have no life of themselves. The "mother" of the idols is the priestly or religious persons that promote their worship.

The beast represents the civil or temporal power.

These definitions will be enlarged and somewhat changed as we proceed.

We are in the most difficult of all scriptural prophecy.



The heads have a relationship to the beast as seven kings or Kingdoms. The relationship of the heads to the woman is expressed as "mountains where-in-which the

### Rev. 17 CT

vs. 9 Here (is) the mind namely-the (one) having wisdom. The seven heads are seven mountains where-in-which the woman is sitting over them, and they are seven kings;



vs. 10 The five fell, the one is, the other (one) not-yet came, and at-the-time that he-might-come it-is-essential (for) him to remain a-little-bit.

Larousse Mythology p. 220

MINERVA, portrayed as the goddess Roma. Roman Coin. Bibliothèque Nationale, Paris. Larousse.



L+S Πόλις - "Π a whole country, as dependent on and called after its city." Which however seldom occurs. In the European and Middle East, Rome and Babylon are prominent. Cities are spoken of as "she", because of their

Gal. 4 ASV 25  
'Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children.  
26 But the Jerusalem that is above is free, which is our mother.

religious connection. Now when the religious connection is with idols, prostitutes from the true faith in the God, and the "Pontifex Maximus" is the civil authority, it makes our study difficult.

When a city poses as "Christian", and at the same time as a "church"; and the religious leader is both the spiritual and civil leader, and is called "Pontifex Maximus" things become even more confused. Study the chart on the next page.

woman is-sitting over them."

Mountains in scripture are symbolic of Kingdoms.

From Rev. 17:10 we learn that one mountain was present in John's day, namely the Roman Empire.

In John's day the religious authority was in the hands of the civil power. See p. 5 where Augustus was Pontifex Maximus. See also p. 4, the goddess Roma leading the chariot of Titus. Roma

appears on coins also.

Rome, refers to either the capital city or the Empire.

Babylon likewise, refers to the capital city Babylon, or to the Empire of Babylon.

It is interesting as well as important to know that the Greek word πόλις (polis), "city" has another meaning.



"AS MANY AS I LOVE"  
*Laodicea*

*Sardis* PROTESTANT

*Thyatira*

DANIEL 7

21 I beheld, \*and the same horn made war with the saints, and prevailed against them;

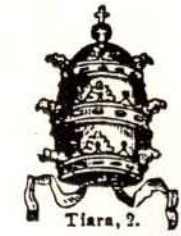
22 Until the Ancient of days came, \*and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

*Pergamos*

POPE DOMINATES ECUMENICAL MOVEMENT

DANIEL 7

25 \*And \*he shall speak great words against the most High, and shall 'wear' out the saints of the most High, and 'think to change times and laws; and 'they shall be given into his hand \*until a time and times and the dividing of time.



POPE THE HEAD OF 7TH WORLD POWER  
CHURCH ORGANIZATION CENTERS IN VATICAN EMPIRE  
8 CRUSADES (1096--1291) INQUISITION (1231--1849)  
150,000,000 SLAUGHTERED

CONSTANTINE 324 A.D.  
"PONTIFEX MAXIMUS"

PAGANS ADDED TO THE CHURCH

*Pergamos*



*Philadelphia*

*Thyatira*

*Laodicea*

Encyclopedia  
Judaica, V.3, p.91



← This woman, representing the "church," is from about the 13<sup>th</sup> century. What do you understand by Roman Catholic Church? Roman Universal Assembly, or using a synonym from Webster's Thesaurus, Roman (Ecumenical, Global, World wide) Assembly.

### The Two Babylons, Hislop, p.6

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 the 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."



Woman with cup from Rome, on reverse of medal. —(ELLIOTT'S HORNS.)

### Church triumphant

The Roman Universal Assembly is then, "the Mother of the Prostitues" (p.14) turning people away from the Bible and the one true God.

Compare: Gaea the Omnipotent (p.10) to Mary the Omnipotent (p.13); "The Great Goddess" "Universal Mother" (p.11) with the "Roman Universal Assembly" (above), etc. The "woman" of Rev. 17:9 is now sitting on the last of the seven mountains.

The great city of Rev. 17:18 (p.14) is not the Babylon of old; not Rome or the Roman Empire (p.15); but "Mystery Babylon." "Mystery Babylon" was not yet formed in John's day, for the woman was not yet sitting on the 7<sup>th</sup> and last mountain. The great city is not Rome or Vatican City, but the Roman Universal Assembly; with its officers, priests, and citizens scattered "world wide." This great political system is operated by Satan; hidden in the "church." (see p.16) How long? Until a season and seasons and half a season. (Dan. 7:25) (See Apologetics 25.)

