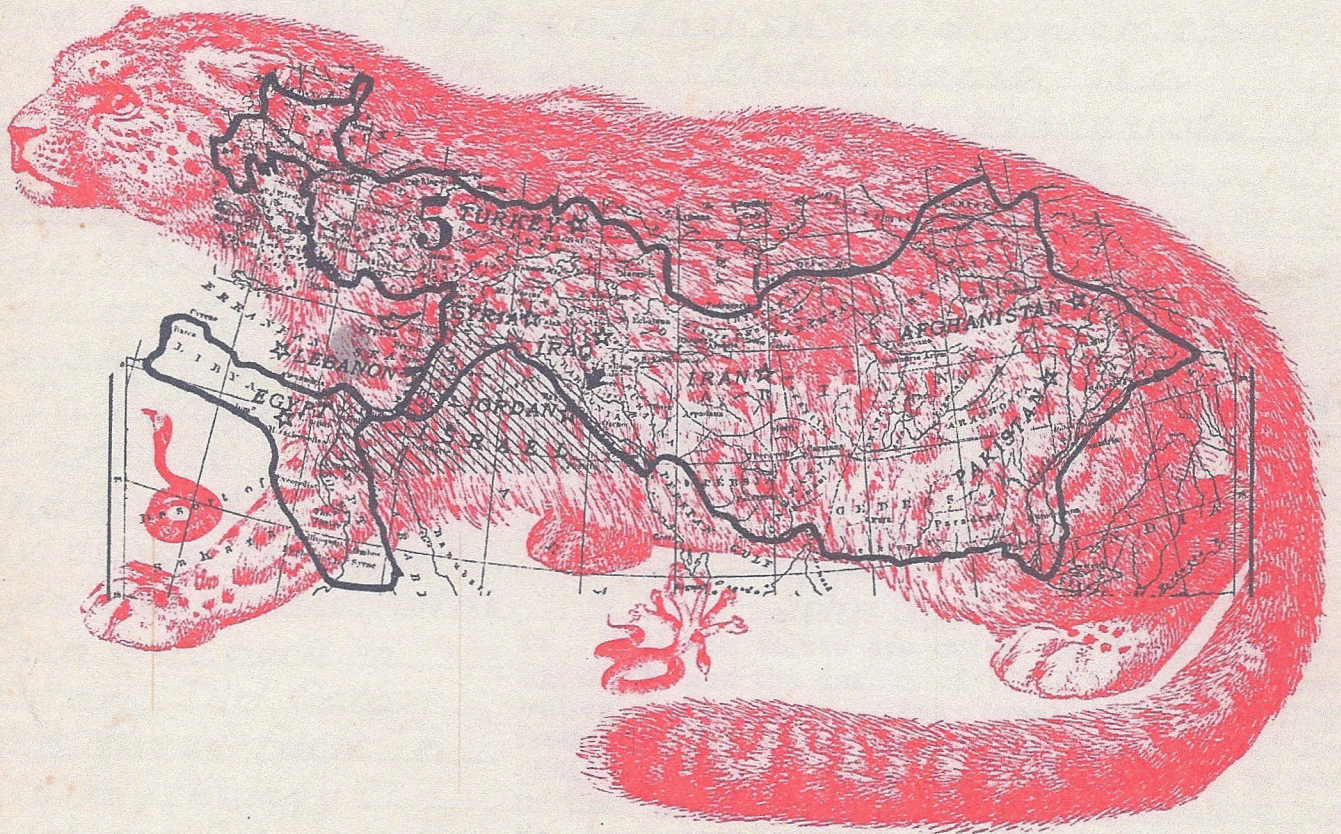
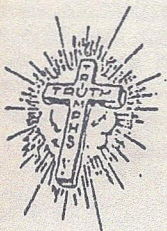


APOLOGETICS 31

The Serpent of the Garden of Eden



Becomes the Dragon of World Conquest



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



The Serpent of the Garden of Eden Becomes the Dragon of World Conquest



This Apologetics is really a continuation of Apologetics 30. Before showing many things concerning the progress of Satan's kingdom after the Flood, we need to make clear a number of things that will be referred to from time to time.

Satan's mythology is based on Bible truths twisted and falsified to lead astray the peoples of the world. We have an English word which explains the situation quite well. "Mythomania" is a compulsion to embroider the truth, exaggerate, or tell lies. (Webster) Satan could be said to be a "mythomaniac". Without the Bible facts concerning "fallen angels", (Gen. 6:1-4, see Fallen Angels Course, R.H. Mount) there is no way to explain mythology.

Rev. 12 CT

In Apologetics 30 I showed that there is strong Bible evidence that Cain and Abel were twins.

9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading-astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

John 8 CT

Cain was born to Satan. Did Satan use these facts in his mythology? Larousse Encyclopedia of Mythology. p.194

44 YOU yourselves-are out-of the father namely-the devil, and the desires of-YOUR father YOU-are-willing to-be-doing. That (one) was MAN-killer from (the) beginning, and he-has not stood-and-is-(not) standing in the truth, because truth is not in him. At-the-time-that he-might-be-speaking the lie, he-is-speaking out-of (his) own-(things); because he-is (a) liar and the father of-it.

Webster

The Birth of Hercules. His Childhood and First Exploits. - Hercules descended from Perseus, whose son Alcaeus (the Strong) was the father of Amphitryon, the supposed father of Hercules. On the other hand, Electryon (the Brilliant), another son of Perseus, was the father of Alcmena (woman of might). Hercules, then, was born under the sign of strength and light; and, into the bargain, his paternity was divine. Zeus, wishing to have a son who should be a powerful protector of both mortals and Immortals, descended one night to the city of Thebes where he assumed the appearance of Amphitryon and lay with Amphitryon's wife, Alcmena. Shortly afterwards Amphitryon himself returned from a victorious expedition and took his wife in his arms. From the two successive unions Alcmena conceived twins: Hercules and Iphicles.

Ju-pi-ter' (joo'pə-tər) Roman Mythology. The supreme god, patron of the Roman state, brother and husband of Juno, identified with the Greek god Zeus. Also called "Jove." [Middle English, from Latin Jūpiter, Jūppiter, Old Latin Jovis Pater, "Jove Father."]

Now Jupiter or Zeus was not the creator; for in mythology Zeus was born to Rhea. Was Zeus the angel of light in the garden?

Here we have twins: one by a "fallen angel" Zeus, called Hercules; the other born to a human father, and named Iphicles. This is not the only case of this kind.

2 Larousse Encyclopedia of Mythology, p. 111

Although it was within his province to guard the sanctity of marriage, Zeus on occasion did not hesitate to pay court to married women. Thus he fell in love with Leda, the wife of Tyndareus. One evening when the young woman was bathing in a pool she saw floating majestically towards her a swan of dazzling whiteness. It was Zeus. The same night Leda also lay with her own husband; afterwards she bore Pollux and Helen, children of Zeus; and Castor and Clytemnestra, children of Tyndareus.

Isaiah 14

12 How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! 13 And thou saidst in thy heart, I will ascend into heaven, I will 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 brought down to Sheol, to the uttermost parts of the pit.

On page 1 note that Jupiter is also called Jove. Note Hislop's note on "by Jove."

The Two Babylons, pp. 73, 74

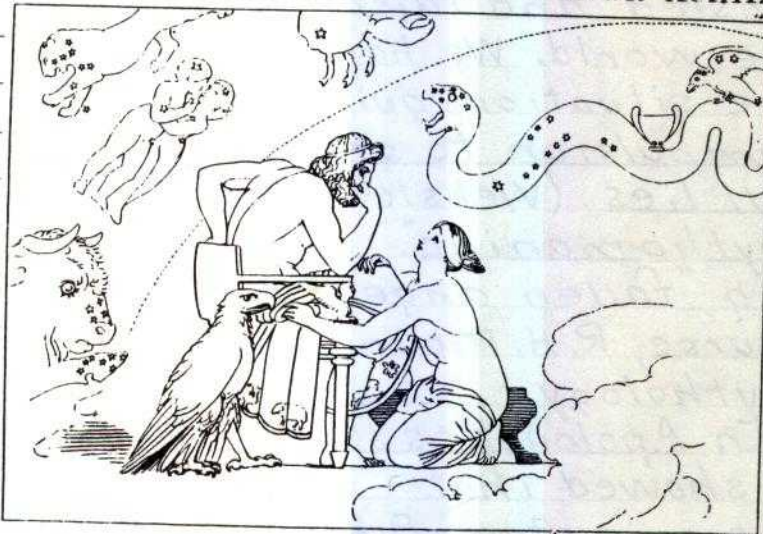
¶ To understand the true meaning of the above expression, reference must be had to a remarkable form of oath among the Romans. In Rome the most sacred form of an oath was (as we learn from AULUS GELLIUS, i. 21, p. 192), "Per Jovem LAPIDEM," "By Jupiter the STONE." This, as it stands, is nonsense. But translate lapidem back into the sacred tongue, or Chaldee, and the oath stands, "By Jove, the Son," or "By the son of Jove." Ben, which in Hebrew is Son, in Chaldee becomes Eben, which also signifies a stone, as may be seen in "Eben-ezer," "The stones of help." Now as the most learned inquirers into antiquity (Sir G. Wilkinson evidently being included among them, see Egyptians, vol. iv. p. 186), have admitted that the Roman Jovis, which was anciently the nominative, is just a form of the Hebrew Jehovah, it is evident that the oath had originally been, "by the son of Jehovah." This explains how the most solemn and binding oath had been taken in the form above referred to; and, it shows, also, what was really meant when Bacchus, "the son of Jovis," was called "The Eternal Boy." —OVID, Metam., iv. 17, 18.

Outraged by the theft, Zeus sent a fresh calamity to men. He ordered Hephaestus to fashion clay and water into a body, to give it vital force and human voice, and to make therefrom a virgin whose dazzling beauty would equal that of the immortal goddesses. All the divinities heaped their especial gifts on this new creature, who received the name of Pandora. Hermes, however, put perfidy into Pandora's heart and lies into her mouth. After which Zeus sent her as a gift to Epimetheus. Although his brother Prometheus had warned him against accepting any gift from the ruler of Olympus, the imprudent Epimetheus was enchanted by Pandora's beauty, welcomed her, and made a place for her among men. Unhappy imprudence! For Pandora brought in her arms a great vase — which is incorrectly called 'Pandora's Box'. She raised its lid, and the terrible afflictions with which the vase had been filled escaped and spread over the earth. Hope alone did not fly away. Thus, with the arrival of the first woman, misery made its appearance on earth.

In this case 4 children are born. Mythology does not make scripture into mythology, but rather confirms the truth of scripture.

Remember Satan's boast. (Isa. 14:13,14 Apologetics 30 also)
Flaxman's Illustrations to Homer (plate 5)

THETIS ENTREATING JUPITER TO HONOR ACHILLES.



Notice the fleeing serpent of the Zodiac. Ps. 95:5 LXX "Because all the gods of the Gentiles are little-demons."

Larousse Encyclopedia of Mythology p. 99 "Eve", "Flood"

The Deluge. — Deucalion and Pyrrha. — Zeus' rage, however, was not appeased. In his anger he resolved to annihilate the human race by burying it beneath the waves of a deluge. But once again Prometheus was on guard. He warned his son Deucalion who, with his wife Pyrrha, daughter of Epimetheus and Pandora, then reigned in Thessaly. On the advice of his father, Deucalion constructed an ark and with his wife went aboard. For nine days and nine nights they floated on the waters. On the tenth day the downpour ceased and the two survivors disembarked on the crest of Mount Othrys or Mount Parnassus. Deucalion offered up sacrifice to Zeus Phyxius (protector of fugitives) and the god, touched by his piety, promised to grant him his first wish. Deucalion asked Zeus to renew the human race.



HERCULES AND THE HESPERIDES. Bas-relief. Villa Albani, Rome. Alinari.

The Golden Apples of the Hesperides. - Eurystheus next commanded Hercules to bring to him the golden apples which the Hesperides, daughters of Atlas and Hesperus, guarded in their fabulous garden at the western extremities of the world.

1 Tim. 6 CT

10 For the love-of-silver is (the) root of-all the bad-things, of-which some relishing-for-themselves they-were-led- astray-off from the trust and they-transfixed themselves with-many pains.

2 Cor. 4 CT

4 In whom the God of-this age blinded the thoughts of-the unbelieving with-reference-to the enlightenment of-the good-news of-the glory of-the Messiah, who is the image of-the God, not to-dawn.

Luke 16 CT

13 Not-one house-servant is-being-able to-be-being-a-slave to-two lords, for either he-will-hate the one, and he-will-cherish the different-(one); or he-will-hold-up one, and he-will-despise of-the different-(one). YOU-are not being-able to-be-being-a-slave to-God and to mammon.

Where do you think people get the idea that the fruit of the tree of the Knowledge of good and evil was the apple?

Remember the fruit was "good for food", a "delight to the eyes", and "to be desired to make one wise."

These things can be summed up in "gold apples".

You can see the serpent in the tree.

Look at 2 Cor. 4:4 below. Who is the "God of this age"? The answer is usually given as Satan. I doubt this. Read 1 Tim. 6:10 and consider "love-of-silver."

In Luke 16:13 the other "lord" is "mammon"; "riches", "worldly gain." Phil. 3:19 "the god (is) the belly." As far as idol "gods" are concerned, there are many. (1 Cor. 8:5)

Phil. 3 CT

19 Of-whom the finish (is) destruction, of-whom the god (is) the belly and the glory in their shame, the (ones) having-an-opinion (of) the earthly (things).

1 Cor. 8:5 CT

5 For even if-altogether there-are (ones)-being-called gods whether in heaven or on earth, as-altogether there-are many gods and many lords,

I conclude that "the god of this age" can be summed up in what the tree of Knowledge offered.

4 Keep in mind one more fact as we proceed. It is important to understand the meanings in the terms "right" and "left." Under "left" the dictionary states: "--- of the political left; radical or liberal." Under "right" the dictionary states: "--- conformable to justice, law, morality--- in accordance with fact, reason, or truth etc." The further to the right one may go is further toward the one "authentic" God. (ἀληθινός, aleethinos) The further to the left is further away from the "authentic" God and nearer to Satan the "counterfeit" god. This is Bible doctrine; but it is also true in mythology. The following examples illustrate. There are many more references. (See Encyclopedia Judaica, Vol. 14, "right and left.") Myths + Legends of

Ecclesiastes 10

^{2 A}
wise man's heart is at his right hand; but a fool's heart at his left.

Deut. 33

33 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. ² And he said, Jehovah came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and he came from the ten thousands of holy ones: At his right hand was a fiery law for them.



Medusa
Encyclopedia of Illustration,
plate 435, 10

Ancient Greece + Rome, p144

The most celebrated of the three sisters was Medusa, who alone was mortal. She was originally a golden-haired and very beautiful maiden, who, as a priestess of Athene, was devoted to a life of celibacy; but, being wooed by Poseidon, whom she loved in return, she forgot her vows, and became united to him in marriage. For this offence she was punished by the goddess in a most terrible manner. Each wavy lock of the beautiful hair which had so charmed her husband, was changed into a venomous snake; her once gentle, love-inspiring eyes now became blood-shot, furious orbs, which excited fear and disgust in the mind of the beholder; whilst her former roseate hue and milk-white skin assumed a loathsome greenish tinge. Seeing herself thus transformed into so repulsive an object, Medusa fled from her home, never to return. Wandering about, abhorred, dreaded, and shunned by all the world, she now developed into a character worthy of her outward appearance. In her despair she fled to Africa, where, as she passed restlessly from place to place, infant snakes dropped from her hair, and thus, according to the belief of the ancients, that country became the hotbed of these venomous reptiles. With the curse of Athene upon her, she turned into stone whomsoever she gazed upon, till at last, after a life of nameless misery, deliverance came to her in the shape of death, at the hands of Perseus.

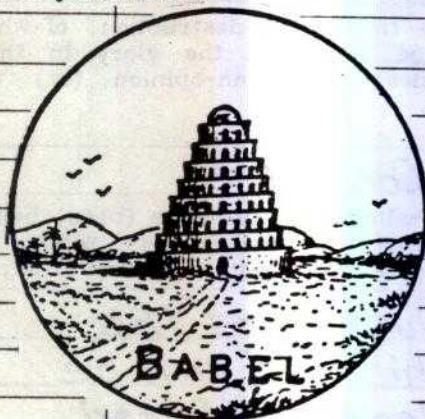
Acts 2 CT

32 The God stood-again this the Jesus, of-which we ourselves-are all witnesses;
33 Therefore having-been-raised-to-height to-the right-(hand) of-the God and-additionally having-taken the promise of-the Spirit, namely-the Holy, from the Father he-poured-out this which YOU yourselves-are even looking-at and hearing.
34 For David ascended not into the heavens, but he himself-is-saying: Jehovah said to-my Lord: You-be-sitting out-of my right[s] (hand).
35 Until I-might-put your enemies (a) footstool of-your feet.

Larousse Encyclopedia of Mythology, p.118

This theory gave rise to several legends; for instance, that the battle between Athene and the Gorgon was the result of a beauty contest; and that the goddess gathered up the blood of her victim and made a gift of it either to Asclepius or to Erichthonius - blood which had issued from the left vein brought death, blood from the right vein restored life.

God gave man 1656 years to the flood. Then God gave man a period of about 100 years and man built a new kingdom against God. Ham begat Cush, Mizraim, Put, and Canaan. Cush begat Nimrod who built Babel. (Gen.10:6-10)



Genesis 10

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).

Now the direct Bible record of Nimrod is very little. We learn from Gen. 11:1-9 that Babel was the center of Nimrod's Kingdom against God and that God confounded the language of mankind from that point on. I believe it is necessary to take time to show how Satan has been able to change the facts of Nimrod

from evil to good. The most complete record of what history has revealed about Nimrod can be found in The Two Babylons, by Alexander Hislop. But let me begin with the Jewish record as summarized in Encyclopedia Judaica, Vol. 12

***** In the Aggadah, Nimrod is the prototype of rebellion against the Almighty (Hag. 13a), his name being interpreted as "he who made all the people rebel against God" (Pes. 94b). As the first hunter, he was the first to eat meat and to make war on other peoples (Mid. Ag. to Gen. 10:8), and he eventually became a king (PdRE 24). His physical prowess came from his coats of skin, which God had made for Adam and Eve (Gen. 3:21) and which Noah had preserved in the Ark. When the animals saw Nimrod wearing these coats, they knelt before him. He became the first man to rule the whole world and he appointed Terah, Abraham's father, his minister (PdRE 24). Elated by his glory, he became an idolator (*Sefer ha-Yashar*, Noah 9a, 1870). He built the Tower of Babel (which is called by the rabbis, "the house of Nimrod") for idol worship (Av. Zar. 53b) and he had the whole world pay divine homage to him (Mid. Hag. to Gen. 11:28). When informed of Abraham's birth, Nimrod ordered all male children to be killed (*Ma'aseh Avraham*, in: A. Jellinek, *Beit ha-Midrash*, 2 (1938², 118f.) and he later had Abraham cast into a fiery furnace because he refused to worship fire (Gen. R. 38:13).

Nimrod (identified with *Amraphel) became a vassal of his rebellious general Chedorlaomer, and was later defeated by Abraham (see Gen. 14; *Sefer ha-Yashar*, loc. cit.). He was slain by Esau who was jealous of his success as a hunter and who coveted his magic garments (PdRE 24). In messianic times Nimrod will testify before the whole world that Abraham never worshiped idols (Av. Zar. 3a). [Ed.]

Vers. 8-12. Besides the tribes already named, there sprang from Cush Nimrod, the founder of the first imperial kingdom, the origin of which is introduced as a memorable event into the genealogy of the tribes, just as on other occasions memorable events are interwoven with the genealogical tables (cf. 1 Chron. ii. 7, 23, iv. 22, 23, 39-41).¹ Nimrod "began to be a mighty one in the earth." נִבְרַר is used here, as in chap. vi. 4, to denote a man who makes himself renowned for bold and daring deeds. Nimrod was mighty in hunting, and that in opposition to Jehovah (*ἐναντίου κυρίου*, LXX.); not before Jehovah in the sense of, according to the purpose and will of Jehovah, still less, like אֲנִי־לֵאלֹהִים in Jonah iii. 3, or τῶ θεῶ in Acts vii. 20, in a simply superlative sense.

➔ Mackey's Revised Encyclopedia of Freemasonry, Vol. 2

***** NIMROD. The Legend of the Craft in the *Old Constitutions* refers to Nimrod as one of the founders of Freemasonry. Thus in the *York Manuscript, No. 1*, we read: "At ye making of ye Toure of Babel there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons." And the *Cooke Manuscript* thus repeats the story: "And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

↪ New edition 1929
 Consider this side #2
 good explanation by Keil-Delitzsch in their, Commentary on the Old Testament, Vol. 1, p. 165

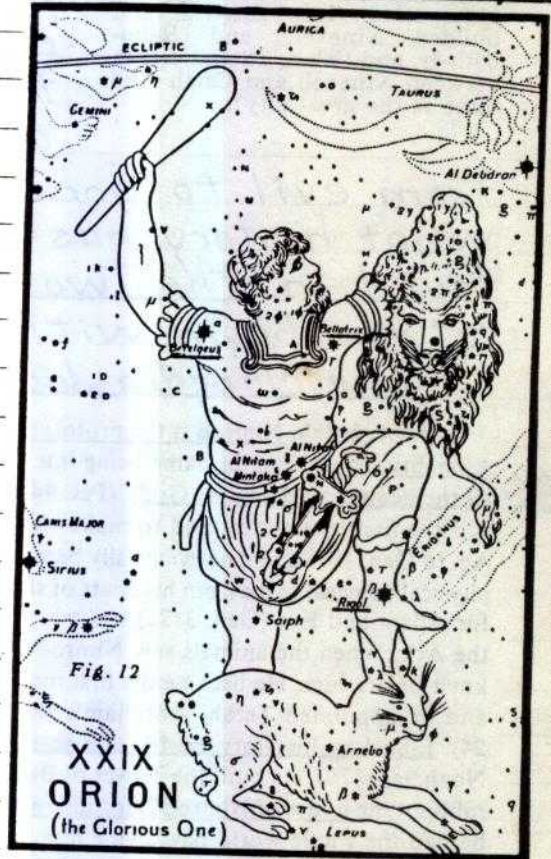
ἐναντίου κυρίου LXX
 (enantion kuriou)
 In the vocabulary of the C.T. - "contrary of-Jehovah."
***** Continued on page 6.

6 Continued from p. 5

The last explanation is not allowed by the usage of the language, the second is irreconcilable with the context. The name itself, *Nimrod* from נִמְרוֹד, "we will revolt," points to some violent resistance to God. It is so characteristic that it can only have been given by his contemporaries, and thus have become a proper name.² In addition to this, *Nimrod* as a mighty hunter founded a powerful kingdom; and the founding of this kingdom is shown by the verb נִמְרוֹד with a consec. to have been the consequence or result of his strength in hunting, so that the hunting was most intimately connected with the establishment of the kingdom. Hence, if the expression "a mighty hunter" relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a "hunter of men" ("a trapper of men by stratagem and force," Herder); *Nimrod* the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, "like *Nimrod*, a mighty hunter against the Lord," which immortalized not his skill in hunting beasts, but the success of his hunting of men in the establishment of an imperial kingdom by tyranny and power. But if this be the meaning of the proverb, נִמְרוֹד לִפְנֵי יְהוָה "in the face of Jehovah" can only mean in defiance of Jehovah, as *Josephus* and the *Targums* understand it. And the proverb must have arisen when other daring and rebellious men followed in *Nimrod's* footsteps, and must have originated with those who saw in such conduct an act of rebellion against the God of salvation, in other words, with the possessors of the divine promises of grace.¹

¹ This view of *Nimrod* and his deeds is favoured by the Eastern legend, which not only makes him the builder of the tower of Babel, which was to reach to heaven, but has also placed him among the constellations of heaven as a heaven-storming giant, who was chained by God in consequence. Vid. *Herzog's Real-Encycl.* Art. *Nimrod*.

Especially notice • : *Nimrod's* name, "kingdom," "against," "defiance," "rebellion," and the footnote which makes *Nimrod* = *Orion*. (Also see p. 13 in *Two Babylons*)



The Witness of The Stars, by Ethelbert Bullinger, p. 126

How can this represent *Nimrod*? Star names (Ps. 147:4) were given by God: *Betelgeuz* - "the coming of the branch" (Mal. 3:2), *Rigel* - "the foot that crusheth" (Gen. 3:15), *Bellatrix* - "quickly coming", and see many others. Remember (p. 2) Satan said: "I will exalt my throne above the stars of God."

The Living Bible

What Is The Book?

This particular edition of the Bible is one of the easiest to understand, since it is a thought-for-thought translation. Instead of translating the original Hebrew and Greek texts word for word, the ideas are expressed here as ordinary people in the late twentieth century would say them, with our idioms, word-pictures, and expressions.

Gen. 10:8 Living Bible

²One of the descendants of Cush was *Nimrod*, who became the first of the kings. ⁹He was a mighty hunter, blessed of God, and his name became proverbial. People would speak of someone as being "like *Nimrod*—a mighty hunter, blessed of God." ¹⁰The heart of his empire included Babel, Erech, Accad, and Calneh in the land of Shinar. ^{11,12}From there he extended his reign to Assyria. He built Nineveh, Rehoboth-Ir, Calah, and Resen (which is located between Nineveh and Calah), the main city of the empire.

The author's thoughts do not make it into God's word.

Compare these * on this page and page 5. Through Masonry, the stars, and Bible translations, Satan continues to build his world power.

In this Apologetics, I am trying to show you Satan's path through history. I have written many pages on details of these things in available courses which I cannot repeat here. (See Genesis I, II, III, IV, Mysteries, Origin, and various Apologetics.)

God made a short work of Nimrod's kingdom. Another son of Ham, Mizraim (p.4) now comes into prominence. Again I suggest you read "The Two Babylons", by Alexander Hislop, especially pages 292-294.

When we turn to what is recorded of the doings of Menes, who, by Herodotus, Manetho, and Diodorus alike, is made the first historical king of Egypt, and compare what is said of him, with this simple explanation of the meaning of the name of Mizraim, how does the one cast light on the other? Thus does Wilkinson describe the great work which entailed fame on Menes, "who," says he, "is allowed by universal consent to have been the first sovereign of the country." "Having diverted the course of the Nile, which formerly washed the foot of the sandy mountains of the Lybian chain, he obliged it to run in the centre of the valley, nearly at an equal distance between the two parallel ridges of mountains which border it on the east and west; and built the city of Memphis in the bed of the ancient channel. This change was effected by constructing a dyke about a hundred stadia above the site of the projected city, whose lofty mounds and strong EMBANKMENTS turned the water to the eastward, and effectually CONFINED the river to its new bed. The dyke was carefully kept in repair by succeeding kings; and, even as late as the Persian invasion, a guard was always maintained there, to overlook the necessary repairs, and to watch over the state of the embankments."—(Egyptians, vol. i. p. 89.)

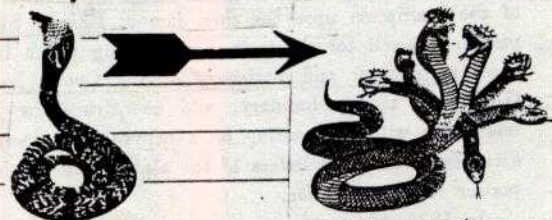
When we see that Menes, the first of the acknowledged historical kings of Egypt, accomplished that very achievement which is implied in the name of Mizraim, who can resist the conclusion that Menes and Mizraim are only two different names for the same person? And if so, what becomes of Bunsen's vision of powerful dynasties of sovereigns "during a period of from two to four thousand years" before the reign of Menes, by which all Scriptural chronology respecting Noah and his sons was to be upset, when it turns out that Menes must have been Mizraim, the grandson of Noah himself? Thus does Scripture contain, within its own bosom, the means of vindicating itself; and thus do its minutest statements, even in regard to matters of fact, when thoroughly understood, shed surprising light on the dark parts of the history of the world.

→ This is a small part from "The Two Babylons." Compare the "making of the new river bed" to Ezk. 29

2 Son of man, "set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt; 3 speak, and say, Thus saith the Lord Jehovah: Behold, I am "against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made it for myself.

9 And the land of Egypt shall be a desolation and a waste; and they shall know that I am Jehovah. Because he hath said, The river is mine, and I have made it; 10 therefore, behold, I am "against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, "from the tower of Sevehneh even unto the border of Ethiopia.

Ezekiel states that God Jehovah is against Pharaoh, the great "monster": (Ezk. 29:3) KJ has "dragon" which is more correct, The LXX uses ὄφις (ophis), "serpent" for the serpent in Gen. 3:1, and δράκων (drakōn), "dragon" in Ezk. 29:3. Here in Egypt, Satan has moved from the "subtle" serpent of the garden to the dragon in Egypt, beginning his challenge for world ruler. Satan has not changed; but we will continue to see his subtlety particularly in the spiritual things, while his dragon side will be more evident in world conquest. One thing we now have learned from scripture: God calls Pharaoh "the great dragon".



8 For some reason, known only to God, Satan's activity in Egypt was to remain almost totally unknown for over 3000 years. I cannot go further without showing you how all this information became known after 1830 A.D. The following is from "Graven in the Rock", Samuel Kinns, 1895, p.28

Before I go a step further I must tell my readers how all this and much more was discovered. During many centuries the hieroglyphic inscriptions that cover the Egyptian tombs, temples, and obelisks were regarded as unmeaning characters. Thousands of travellers traversed the land of Egypt and never took the trouble to copy with accuracy a single line of an inscription.

Napoleon when he invaded Egypt took with him some Oriental scholars and scientific men. One day, whilst the soldiers were digging near Fort St. Julien, close by Rosetta (Fig. 5), on the western mouth of the Nile, they exhumed a slab of black granite 3 feet long by 2½ feet wide

One writing was Greek.

It opens with an ascription to Ptolemy, calling him the Lord of the Diadems, very glorious, like the Sun, great King of the Upper and Lower Regions, born of the gods Philopatores, living image of Zeus, Son of the Sun, always living, beloved of Ptah.

The beginning of the knowledge of the Egyptian.

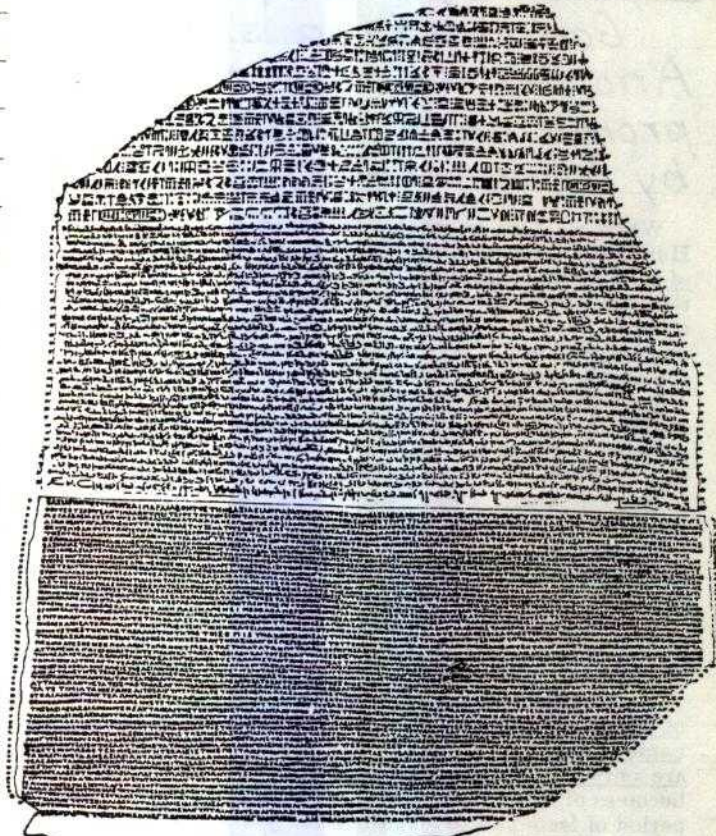
Jean Francois Champollion was born at Figeac (Lot) on 26th December, 1790, and died at Paris on 4th March, 1832. He commenced the study of classics while very young, and so intense was his application that he contracted a permanent defect of the left eye in consequence of his prolonged readings by candle-light.

Besides his ardour in learning he had the valuable endowment of a taste for drawing, which enabled him to write or copy Oriental characters with facility and elegance. From the classics he passed to the study of the Semitic languages and Biblical literature. Then from these languages the transition to Egyptian antiquities and Coptic literature was easy, and he entered upon the career which conducted him to eminence.

When only a boy of sixteen he read a paper before the Academy of Grenoble, in which he maintained that Coptic was the ancient language of Egypt. In this case, also, the boy was the father of the man, and so precocious a lad could not fail to become famous.

While residing in Paris, M. Champollion obtained a copy of the inscription upon the then famous Rosetta Stone, to prepare himself for the task of translating which he composed a grammar and dictionary of the Coptic language. Guided by this preliminary, and comparing the Rosetta inscription with the writing on a papyrus, he succeeded in detecting twenty-five letters of the alphabet in the demotic portion of the inscription.

In 1809, when only nineteen years of age, he was appointed Professor of History in the Lyceum at Grenoble; in which retirement he was enabled to publish his geographical description of Egypt.



↳ - Inscription on the Rosetta Stone.

B. X. 24.



JEAN FRANÇOIS CHAMPOLLION.

In thus giving my readers a few outlines of the life of this great man, together with an account of the remarkable Rosetta Stone, I trust I have convinced them that the language and writing of the ancient Egyptians is now perfectly understood, and therefore that all the translations that may hereafter be given in confirmation of the Sacred Scriptures can be depended upon.

It is quite evident, as I before said, that God raised up these men for this special purpose, for it is peculiarly noticeable that they showed, even in their boyhood, remarkable signs of their future distinguished careers.

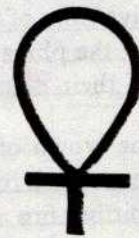
It is also a very striking fact that these inscriptions and sculptures should have been preserved intact for thousands of years to throw a flood of light upon the Bible in the nineteenth century, when, alas! scepticism is so prevalent.

The serpent or dragon while in Egypt, is hidden in a vast array of gods and goddesses. But the uraeus (cobra) (see Webster) is everywhere present on the headdress of the rulers.



-Queen Tai-ti.

Two coloured portraits of her are given by Mr. Villiers Stuart in his "Nile Gleanings," copied from the Tombs of the Queens near Luxor. In describing the head-dress of one of them, he says: "Tai-ti wore a rich but very peculiar head-dress. Her coronet was of gold, surmounted by a vulture wearing the crown of Upper Egypt; the bird's wings were outstretched, as if protecting the head of his beautiful mistress. In front of him were two asps, erect, symbolising the sovereignty of the Upper and Lower country. Over her brow she wore the royal asp, and beneath her coronet the usual head-dress, emblematic of maternity. This complicated and cumbrous tiara would have looked top-heavy had it not been for the lovely face that peeped out from beneath it; but beauty will carry off almost anything, and lend attractions to the most ungraceful costume."



ankh cross
"Life"

Udjat - ^{good eye}
the "sound-eye"
of Horus →



The uraeus

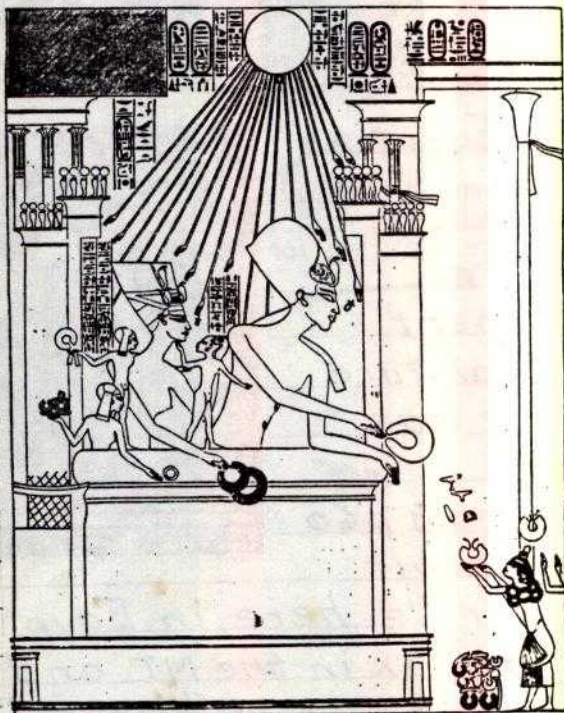
on the crown. The sun's hands are reaching down ankh crosses.



Giving Royal Gifts

James 1:17 CT

17 Every good giving and every perfect benevolence is from-above, descending from the Father of the lights, beside whom not one variation or of-turning shadow-cast.



-Khuenaten Distributing Royal Gifts.



You can see Satan's Counterfeit system at work.

Egyptian Mythology →
Tudor Publishing Co. 1965



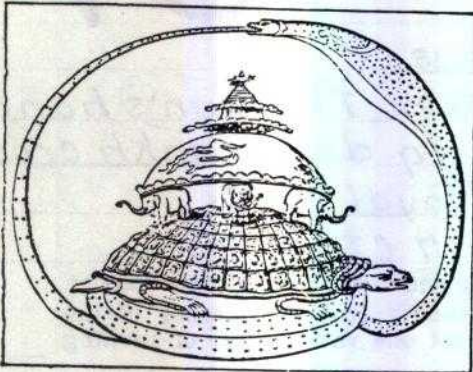
10 Thoth, however, mollified the original Eye and Ra pacified it by placing it, in the shape of the uraeus serpent, on his forehead 'where it could rule the whole world'.

In both cases the significance of the legend is clear: the Eye, or uraeus serpent, was to become the effective ruler of the world, and as such was to be worn by the pharaohs as a symbol of their majesty and of their descent from the sun-god.

As on the crown of the pharaohs, the uraeus serpent is seen at the front of the crown rearing its head and spitting fire at all enemies. *

Right: The serpent, Apep, Ra's eternal foe, was a malevolent figure and an enemy of the dead. Here the deceased, with the help of his three sons (shown in the lower panel), endeavours to placate him. British Museum.

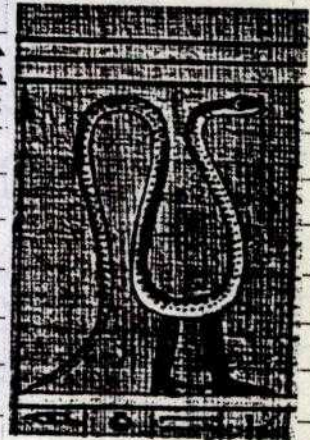
The serpent is both "god" and "enemy," Satan. ???
Story of The World's Worship, Frank Dobbins, 1901.



HINDU NOTION OF THE UNIVERSE

Compare this Hindu picture with Egyptian.

"Transformation into the serpent Sito". Sito is the primeval serpent god who encircles the world; he is sometimes shown, as here, with legs for greater ease when walking!



Isn't this serpent "Sito" the same way "Christians picture Satan in the garden of Eden? He has convinced men that he is "god,"

The Book of the Dead, British Museum, p60

I believe God prophesied the result of Satan's challenge for world rule here in Egypt. The word δράκων (drakōn) occurs 13x in the NT and is always correctly translated in the KJ by "dragon." The "dragon" is defined in Rev. 12:3.

The word ὄφις (ophis) occurs 14x in the NT and is always correctly translated in the KJ by "serpent." In II Cor. 11:3 we are told that the "serpent beguiled Eve." (KJ) Let us consider how the LXX (Septuagint) used these words in regards to Moses' rod.

Egyptian Mythology, p. 46

See page 1 Rev. 12:9

* See Apologetics 30 page 17.

The asp can kill a man in 1/2 hour. The African cobra spits venom aimed at the eyes.

p. 63



Exodus 4

4 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, 'Jehovah hath not appeared unto thee. 2 And Jehovah said unto him, What is that in thy hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand:) 5 that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

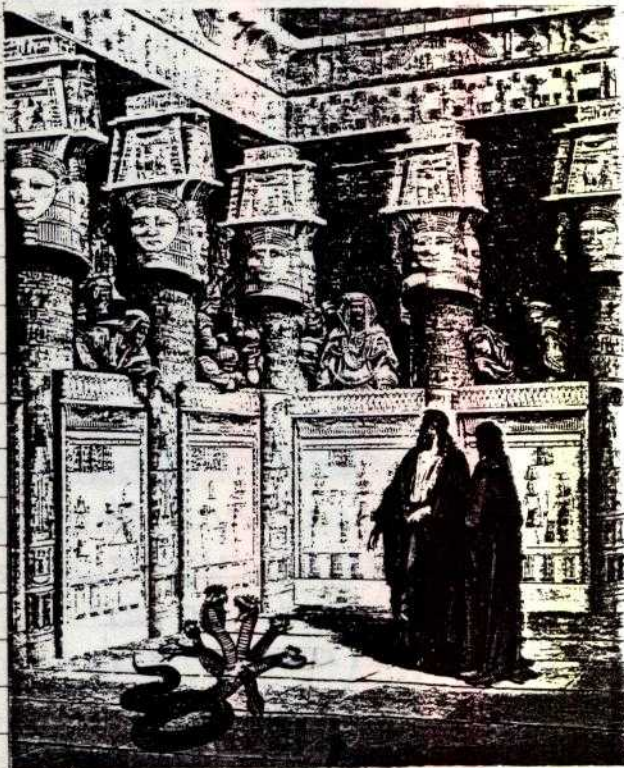
Moses' rod turns differently, sometimes ὄφεις and sometimes δράκων.



In Exodus 4 the "serpent" attacks Israel ὄφεις from a "spiritual"

approach or may be "Biblical test."

The "dragon" wars. See Rev. 12.



δράκων



δράκων



δράκων

Exodus 7

7 1 And Jehovah said unto Moses, 'See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them. 6 And Moses and Aaron did so; as Jehovah commanded them, so did they. 7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And Jehovah spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. 11 Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. 13 And Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken.

14 And Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand.

What is the purpose in this demonstration?

Ex. 7:1 Moses is as God to Pharaoh, while Aaron is the prophet. A prophecy is being acted out. First: In the prophet Aaron's hand the rod becomes a δράκων. (Rev. 12)



ὄφεις

This refers to Ex. 4:3 above not Ex. 7: 9, 10, 12

God named Pharaoh a "great dragon". (Ezk. 29:3, p 7) Next: Pharaoh's magicians duplicated Aaron's "dragon". How? I believe by God's miracle. The prophecy; God would "swallow-up" every attempt of Satan to rule the world.

12 In verse 12 in Exodus 7, Aaron's "rod swallowed up their rods." Not Aaron's "dragon," (LXX $\rho\acute{\alpha}\beta\delta\omicron\varsigma$, hrabdos) swallowed up their rods. (See Rashi)

To Hebrews 1 CT

8 But toward the Son: Your throne, the God, with-reference-to the age of-the age, and the rod of-directness (is) the rod of your kingdom;

Rev. 12:5 CT

5 And she-brought-forth (a) son, (a) male, who is-about to-be-shepherding all the Gentiles with (an) iron rod; and her child was-seized to the God and to his throne.

Rev. 19:15 CT

15 And out-of his mouth (a) sharp sword is-proceeding-out, in-order-that with it he-might-smite the Gentiles; and he himself will-shepherd them with (a) rod of-iron; and he himself is-treading the wine-press of-the wine, namely-of-the anger, and of-the wrath of-the God namely-the Almighty.

The prophecy is very far-reaching: Moses as a mediator and Aaron, the soon to be high priest, foreshadow the time when Israel as God's chosen nation will be the ruling nation in the world.

This dramatized prophecy was the beginning of God's deliverance of Israel from the power of Egypt. (Ex. 7:4, p11)

The serpent or dragon became a sign of Satan's idolatry around the world. Israel was given God's word, the Bible, and the battle was begun, both spiritually and politically. The Old Testament and later the New Testament give us details of the war, which seems to be entering its final stages today.

It always appears that Israel is losing the battle. In various lands Satan makes it appear that the idol god is the victor. In these instances the serpent becomes the enemy; then suddenly the serpent is god. No wonder people everywhere become totally confused. Sometimes "serpent," sometimes "dragon."

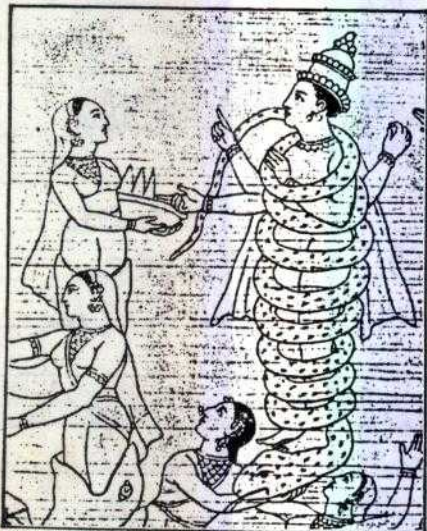


Fig. 21.—Krishna Crushing Serpent's Head.

Graven in the Rock,

S. Kinns

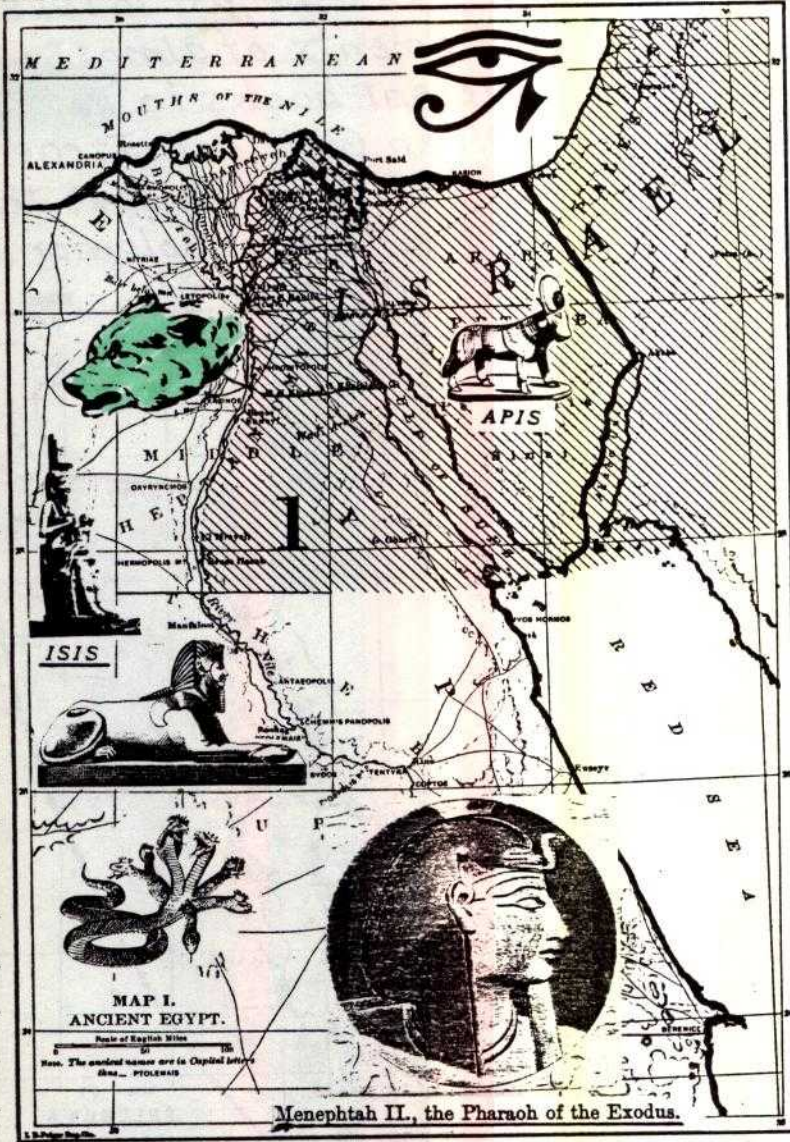
p. 77



p. 105

Indian Mythology,
Veronica Ions,
London 1967, p57





By composite maps I will try to summarize the advancing of Satan's system through political history. See the courses Mysteries, Babylon, Millennium, etc. Israel became God's son, a nation of God's choice.

Hosea 11

11 When Israel was a child, then I loved him, and called my son 'out of Egypt. The more the prophets called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images.

The shaded area indicates part of God's land grant to Israel. (Considered later) The "wolf head" is used to mark the 1st power of the beast of Rev. 13.



Note: the eye of Horus, Isis and Horus the beginning of the "mother-child" theology, Apis the sacred bull which the children of Israel worshiped in Sinai, the sphinx, the "dragon" representing Pharaoh's political power, and Menephtah II thought by many to be the Pharaoh of the Exodus.

Israel as a nation which God built on the trust of Abraham, Isaac, Jacob (the first Israeli), and then the 12 sons of Jacob, now called Israel.

All "truth" that we know about God comes in the Bible, given to us by God's chosen people the Jews, and nowhere else. Jesus said concerning the Jews: "And YOU-will-be being-hated by all the Gentiles because-of my name." (Matt. 24:9 CT) The Jews exist today scattered over the world, hated by all, and above all by Satan as living proof of God's word.

14 The Essene Writings from Qumran

A. Dupont-Sommer, 1961

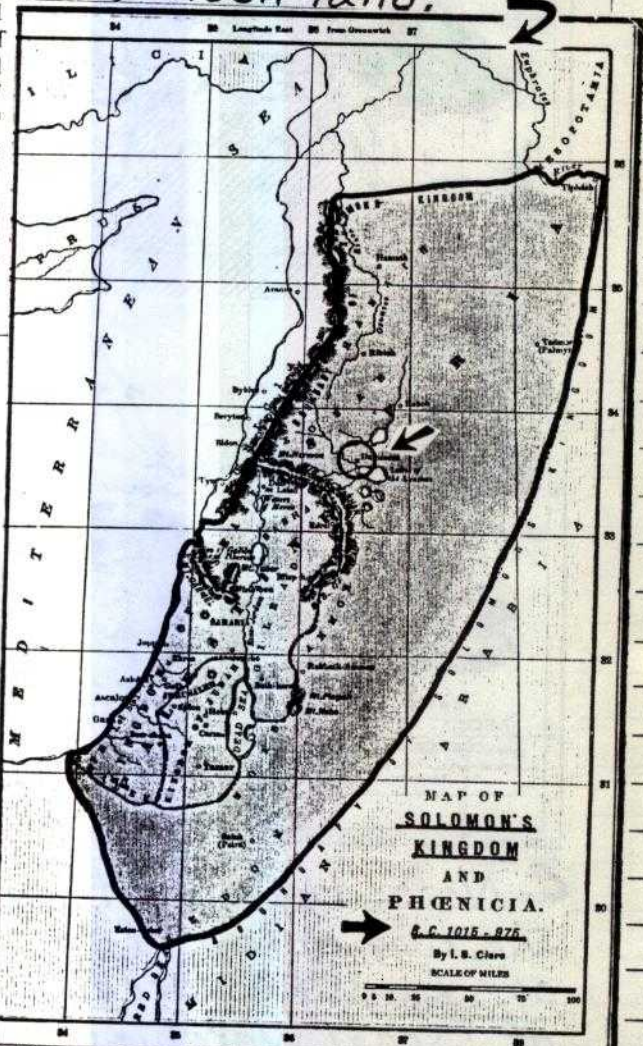
The Genesis Apocryphon - B.C.

'I will give all this land to thy seed and they shall inherit it for ever. (13) And I will multiply thy seed like the dust of the earth which no man may count; neither shall thy seed be numbered. Arise, go and depart, (14) and see how great is the length of this land and how great its width. For I will give it to thee and to thy seed after thee, for ever.'

(15) And I, Abram, departed to travel and see the land. I began to journey from the river Gihon,¹ and I went along by the sea until (16) I came to the Mountain of the Bull.² Then I journeyed from the shore of this Great Sea of Salt and went along the Mountain of the Bull eastward in the breadth of the land (17) until I came to the river Euphrates.³ Then I journeyed along the Euphrates until I came to the Red Sea⁴ in the east. Then I went along (18) the Red Sea until I came to the gulf of the Sea of Reeds⁵ which issues from the Red Sea. Then I journeyed to the south until I came to the river Gihon. (19) Finally I returned and came to my house safe and sound; and I found all my people in good health. Then I departed and returned to the oaks of Mamre, which is at Hebron, (20) just north-east of Hebron. And there I built an altar. And I offered a burnt offering on this altar and an oblation to the Most High God. And there I ate and drank, (21) I and all my household.

¹ Mount Hermon, at the southern extremity of Anti-Lebanon.
² The Mediterranean, called below (line 16) 'the Great Sea of Salt'.
³ The 'land of Gebal' is the land of Seir (cf. below, line 29), between the Dead Sea and the Gulf of Akaba. Kadesh is situated in the Negeb, to the south of Beersheba.
⁴ The 'Great Desert', stretching east of Hauran and Mount Hermon to the Euphrates, is the Syrian desert. According to our author, the Euphrates forms the northern and eastern frontiers of Israel; this conception seems to derive from Gen. xv. 18: 'To your descendants I give this land from the river of Egypt to the Great River, the river Euphrates.'
⁵ The Nile. This was both the beginning and the end of Abraham's journey (line 18); the patriarch sets out to follow from south to north, then from north to east, and finally from east to south, the various boundaries of the land given to him.
⁶ In Aramaic, *Tur Tōdā*; probably to be identified as Mount Amanus, or more exactly as that part of the mountain which the Greeks called 'Mount Taurus' (not to be confused with the Taurus Mountains). Amanus, which overlooks the Gulf of Alexandretta, marks the northern extremity of Abraham's journey; he has travelled along the Mediterranean coast from the Nile to Mount Amanus.
⁷ From the Mediterranean coast Abraham travels diagonally to the east, leaving Amanus behind him; he crosses northern Syria from west to east to rejoin the Euphrates in the region of Carchemish.
⁸ The Indian Ocean, as in *Jubilees*. This is also the meaning of the term 'Red Sea' (Erythraean Sea) in Herodotus; it is into the Red Sea, he notes, that the Euphrates and the Tigris flow. According to this geographical representation Abraham, by travelling along the Euphrates to the east, i.e. by descending the river, naturally arrives at the Red Sea.
⁹ This term, which is also the biblical one, describes the sea known today as the Red Sea; for our author, the 'Sea of Reeds' is a gulf running directly out of the 'Red Sea' (i.e. the Indian Ocean) in a northerly direction. From the 'Sea of Reeds', Abraham, 'travelling to the south' (i.e. towards the southern regions of Palestine), rejoins the Nile, his starting-point.

God began to reveal fragments of almost 600 ancient books in 1947. When God took Israel out of Egypt, he gave them at the time of Solomon, only this much land.



Genesis 15

18 In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 the Kenite, and the Kenizzite, and the Kadmonite, 20 and the Hittite, and the Perizzite, and the Rephaim, 21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

Now in 1947

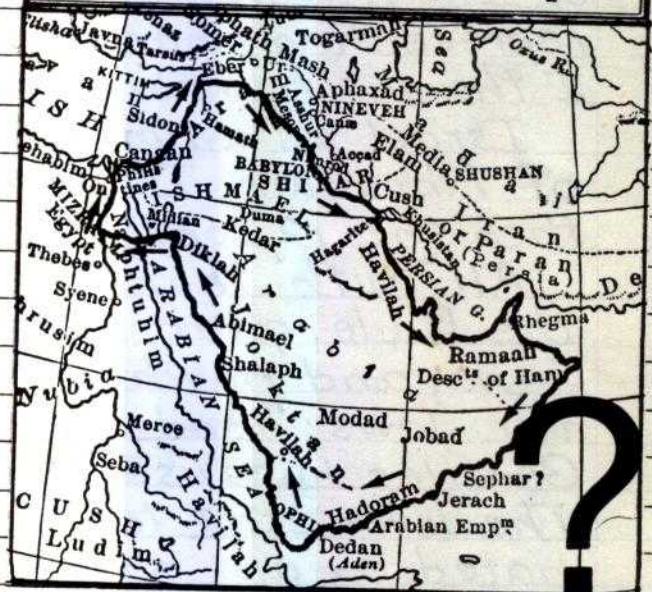
I believe God revealed how much land he did give Israel. (Also Deut. 1:1-8)

Abraham's walk was in obedience to God's command.

As the walk

17 Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. 18 And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah.

is understood the area is about 2/3 of that of U.S.



The next Empire that came against Israel was Assyria and then neo-Babylon. It is very hard to separate these powers as to territory. The archaeological findings in the Mesopotamia region may easily be misdated, but many findings can be dated and connected to the Bible which is God's Truth.

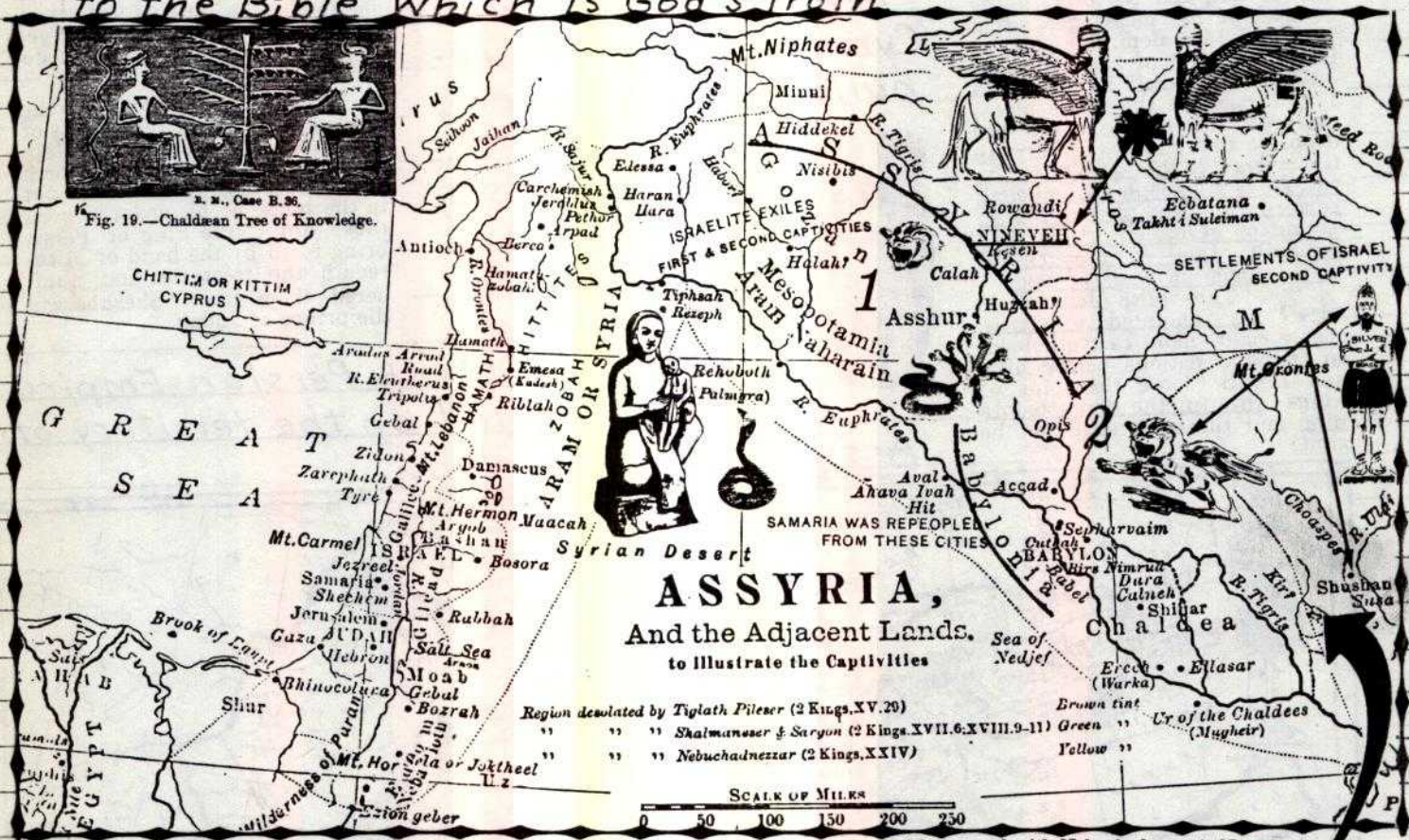


Fig. 19.—Chaldean Tree of Knowledge.

CHITTIM OR KITTIM CYPRUS

G R E A T S E A

ASSYRIA,
And the Adjacent Lands.
to illustrate the Captivities

Region desolated by Tiglath Pileser (2 Kings, XV. 20)
 " " " Shalmaneser & Sargon (2 Kings, XVII. 6. XVIII. 9-11)
 " " " Nebuchadnezzar (2 Kings, XXIV)

SCALE OF MILES
0 50 100 150 200 250

Isaiah 37

-Annals of Sennacherib

-Babylonian Brick stamped with Nebuchadnezzar's Name.

33 Therefore thus saith Jehovah concerning the king of Assyria. He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. 34 By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. 35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.



Much proof of the Bible exists but

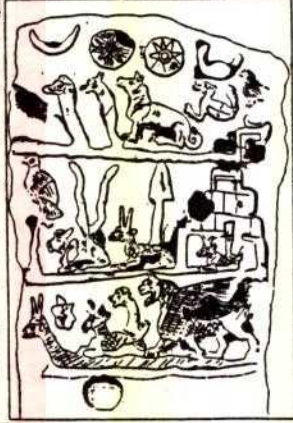


Jer. 50

17 Israel is a hunted sheep; the lions have driven him away: first, the king of Assyria devoured him; and now at last Nebuchadnezzar king of Babylon hath broken his bones.

Isaiah 39

39 At that time Merodach-baldan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick, and was recovered.



Satan blinds thoughts as he did Eve in the Garden. (2 Cor. 4:4)

EMBLEMS OF THE GODS ON STONE OF MERODACH BALADAN I.

The head of the image of Daniel (Dan. 2:38) was Nebuchadnezzar, The winged-lion, the first of 4 beasts, (Dan. 7) represents neo-Babylon, now Iraq. * the Messiah see vs. 35.

16 Isaiah 44

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

45 Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut:

Two hundred years before Cyrus became King of Persia, God called Cyrus by name. God prophesied Cyrus' capture of Babylon.

Jehovah stirred up Cyrus to order the rebuilding of Jerusalem.



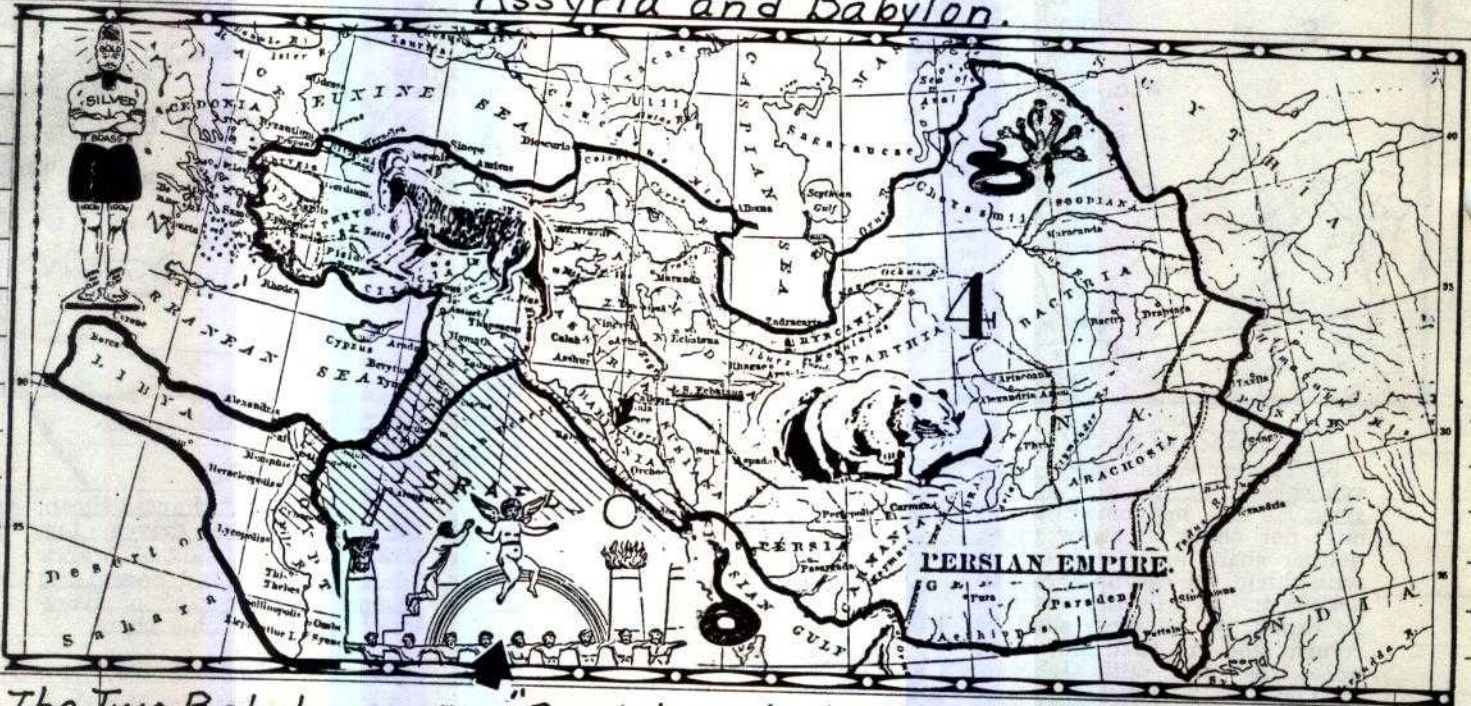
Archaeologists have found a cylinder which refers to this event.

The Medo-Persian Empire now swallowed-up the territory of Assyria and Babylon.

Ezra 1

1 Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

7 Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; 8 even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

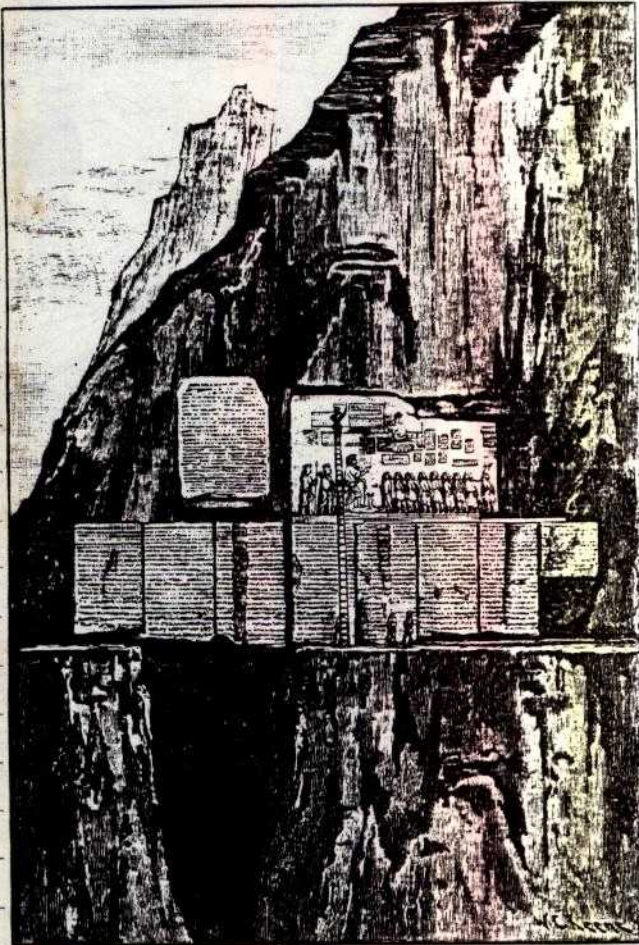


The Two Babylons, p.70 "Baal-berith, Lord of the Covenant"

This is the child, Tammuz in Babylon, now sitting on a rainbow. (Judges 8:33) The bear (Dan. 7:5), then Medo-Persia, now Iran. The ram (Dan. 8:4), then Medo-Persia, now Iran. The silver shoulders on the image (Dan. 2:39) pictures the same. This empire is the 4th head of the dragon in Satan's war against Israel: Egypt #1, Assyria #2, neo-Babylon #3, Medo-Persia #4, next Greece #5.

Once again I wish to show how God has raised up men to give us confirmation of scripture in these last days.

Graven in the Rock, Rev. Samuel Kinns, 1895, Vol. 1, F.P., p. 20.



SIR HENRY RAWLINSON COPYING THE INSCRIPTIONS ON THE BEHISTUN ROCK.

The translation of these cuneiform inscriptions helped a great deal in confirming our scriptures.

I have said thus much of the Behistun Rock and its inscriptions, because I want my readers to feel a deep interest in these early struggles to obtain a clue to the cuneiform inscriptions, for their decipherment has dealt a deadly blow to scepticism, from which it will never recover. There cannot be the least doubt that Sir Henry Rawlinson was raised up by the Almighty to be the pioneer in this great and glorious work, and was specially endowed with courage and wisdom for the undertaking, combined as they were with a belief that the Bible is a revelation from God to man.

Major-General Henry Rawlinson said in a speech, Sept. 18, 1885,

"An erroneous impression was at one time in circulation that the information obtained from the inscriptions was adverse to Scripture. But so much was it the reverse of this, that if they were to draw up a scheme of chronology from the inscriptions, without having seen the statements of the Scriptures, they would find it coincide on every important point."

The inscriptions are written by Darius the King of Persia's instructions. Read all of Ezra.

Ezra 4

4 Now when ^bthe adversaries of Judah and Benjamin heard that ^cthe children of the captivity were building a temple unto Jehovah, the God of Israel: 2 then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you; for we seek your God, as ye do; ^dand we sacrifice unto him since the days of ^eEsar-haddon king of Assyria, who brought us up hither. 3 But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, 'Ye have nothing to do with us in building a house unto our God: but we ourselves together will build unto Jehovah, the God of Israel, as king Cyrus the king of Persia hath commanded us. 4 Then ^fthe people of the land weakened the hands of the people of Judah, and ^gtroubled them in building, 5 and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Ezra 6

13 Then ^hTattenai, the governor beyond the River, Shethar-boznai, and their companions, ⁱbecause that Darius the king had sent, did accordingly with all diligence. 14 And ^jthe elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree ^kof Cyrus, and ^lDarius, and ^mArtaxerxes king of Persia. 15 And this house was finished on the third day of the ⁿmonth Adar, which was in the sixth year of the reign of Darius the king.

No ecumenical cooperation permitted by idolaters in the building of the temple.

As we notice the

5th power Greece, note that each power swallows-up all previous powers' land.

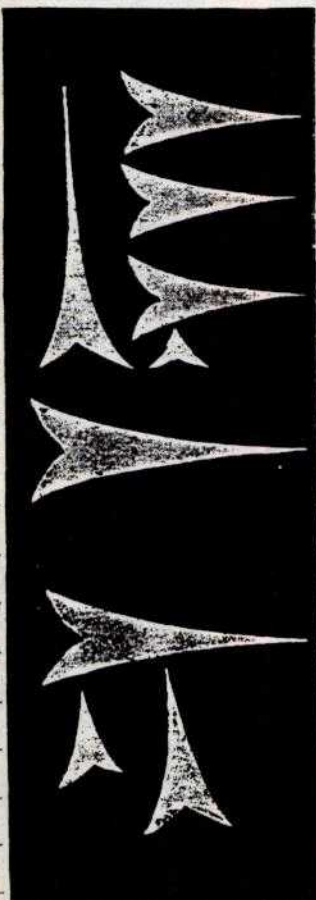


Fig. 4.—Size of Letters of the Inscriptions on the Behistun Rock. R. N.

The Greek Empire



In Greece the various names of the gods and goddesses from Egypt, Assyria, neo-Babylon, and Medo-Persia were mixed together by the subtle serpent. Many of the names were changed to Greek names and mythology became very confused. Now the Greek Zeus is the Roman Jupiter who is also Jove. (See Web. p.1) Now Jupiter is Jove who is "Jehovah" p.2. Hera was the principal wife of Zeus and "queen of heaven."

Note the clouds under her feet.

Myths + Legends of Ancient Greece + Rome, E.M. Berens, (p.41) Hera's sacred bird was the peacock. (p.42) The "dots" in the feathers represent the stars of heaven.

The "golden apple" is called the "Apple of Discord." (p.325)

Berens says this is Hera with a pomegranate. (p.42)

Hislop, The Two Babylons, says it is Astarte or Cybele. (p.111) Kwan-yin (p.399) in Larousse

is said by Hislop to be the same as other Madonnas; (pp.20,21) Isis, Cybele, Ceres, Irene, Fortuna etc. Thus the

phrases "Mother of God", "Queen of Heaven", "Holy Mother" were made commonplace terms by the subtle serpent. (I have a statue of Kwan-yin in the museum.)



Jer. 7

16 Therefore "pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will 'not hear thee. 17 Seest thou not what "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 "women knead the dough, to make cakes to the queen of heaven, and to "pour out drink-offerings unto other gods, that they may "provoke me to anger. 19 "Do they provoke me to anger? saith Jehovah; do they not provoke themselves, to the "confusion of their own faces? 20 Therefore thus saith the Lord Jehovah: Behold, mine "anger and my wrath shall be poured out upon this place, upon man, and upon beast, and upon the "trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

➡ The "queen of heaven" was worshiped by the people of Israel as well. See also Jer. 44: 17, 18, 19, 25. Remember the pomegranates were on the priestly garments. (See The Law Prophesied, R.H. Mount) The "cakes" in Jer. 7:18 are said to be, "with marks on them" in Young's Concordance.

When the dragon moved into the Roman Empire, mythology became even more confused by the Roman names that were added to this array of gods and goddesses.

The serpent is emblematic of the religious progress while the dragon is the political aspect. I know of no way to gauge the advance of the religious effort except by the political progress.

God has given us a lot of prophecy of the political advance in the form of figurative images. As the world history advances we can see the fulfillment of these prophecies even to being able to place fixed dates of history in many instances. Perhaps we shall do this on another Apologetics. We will close this Apologetics with a look at a major fulfillment now taking place. The beast of Rev. 17 is to return as in Rev. 13, with a primary appearance "like to-(a)-leopard." (vs. 2) You will notice on the cover, the Greek Empire's territory is even shaped like the leopard. From page 18 you can see that Greece was shown as a leopard (4-headed) much earlier in history.

Times Encyclopedia and Gazetteer, 1933

The leopard is fierce and blood-thirsty, often killing far more than it can devour, either from love of slaughter or for the sake of the fresh blood, and lies in ambush for or steals stealthily on its prey, which consists of almost any animal it can overcome, though it is said to evince a preference for the flesh of dogs, and, strange to say, for that of persons suffering from smallpox. In India it often attacks women and children.

➡ This animal is a fitting type of the people in this territory. There is on the Behistun Rock a record of the terrible cruelty of Darius. This whole leopard body has changed steadily and ruthlessly from idolatry to being Muslim. (Webster: "one who surrenders [to God],") Which

God? From here the cruel antichrist will arise. Time is moving more and more rapidly to this end.