



The **Beast** *Unveiled*

**Image Key
of Front Cover**



Pope Johanna
855-857



EU
Parliament in
Strasbourg

Justinian
527-565



Charles V
1519-1556



Otto the
Great
962-973

The One to
Come



Charlemagne
800-814



Napoleon
Bonaparte
1804-1814

Benito Mussolini
(1925-1943)



The Beast *Unveiled*

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4)

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev. 14:9-11).



The Prophetic Truth of Tomorrow

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Chapter 1

Who is the Beast?

The Prophetic Story of the Gentile Empires

Part 1 – The Image of Daniel 2

God gave Nebuchadnezzar, the ruler of Babylon, a dream of a great image. Its head was made of gold, the arms and chest of silver, the belly and thighs of brass, the legs of iron, and the feet of iron mixed with clay. In the dream this image was destroyed by a rock that grew to fill the whole Earth. Then God revealed the meaning of this dream through the prophet Daniel.

“Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then *was* the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” (Dan. 2:31-35).

“This *is* the dream; and we will tell the interpretation thereof before the king. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold” (Dan. 2:36-38). The head of gold represented Nebuchadnezzar and his Babylonian empire.

The following parts of the image represent succeeding empires.

“And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet *were* part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [fragile]. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay” (Dan. 2:39-43).

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure” (Dan. 2:44-45).

In the days of the kingdom represented by the ten toes God will destroy it and establish the Kingdom of God on the Earth.

Part 2 – The Writing on the Wall of Daniel 5

Later in the book of Daniel we read how God revealed to Nebuchadnezzar's grandson that the Medes and Persians would conquer Babylon and replaced it with the Medo-Persian Empire which had been represented by the two arms of silver.

“In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another” (Dan. 5:5-6).

The prophet Daniel explained this strange sight.

“And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, *being* about threescore and two years old” (Dan. 5:25-31).

Part 3 – The Ram and He-Goat of Daniel 8

Three years later the prophet Daniel received a vision of a ram with two horns that was defeated by a he-goat with one great horn.

“In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven” (Dan. 8:1-8).

An angel revealed to Daniel the meaning of this vision.

“Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. The ram which thou sawest having *two* horns *are* the kings of Media and Persia. And the rough goat *is* the king of

Grecia: and the great horn that *is* between his eyes *is* the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power” (Dan. 8:18-22).

The ram with the two horns represented the Medo-Persian empire, as the two arms of silver did on the image. The he-goat with the great horn represented the Greco-Macedonian Empire led by Alexander the Great, which was represented by the thighs of brass on the image. The goat not touching the ground represented the speed at which Alexander defeated the Persians in 331 B.C. After Alexander died in 323 B.C. his empire was divided among his four generals, Cassander, Ptolemy, Antigonus, and Seleucus. This was represented by the great horn, Alexander, being broken off and being replaced by four horns.

Part 4 – The Beasts of Daniel 7

Daniel was given a vision of four beasts representing four empires in succession.

“In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and **had eagle's wings**: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it” (Dan. 7:1-4).

The first beast was a lion which had a man's heart given to it and then **it stood like a man**. This represented Nebuchadnezzar's Babylon, and that God gave Nebuchadnezzar the mind of a beast for seven years before returning his human mind.

“[L]et his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men” (Dan. 4:16-17).

“The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, **till his hairs were grown like eagles' feathers, and his nails like birds' claws.**“

“And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured Him that liveth for ever, Whose dominion *is* an everlasting dominion, and His kingdom *is* from generation to generation: and all the inhabitants of the earth *are* reputed as nothing: and He doeth according to His will in the army of heaven, and *among* the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom,

and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works *are* truth, and His ways judgment: and those that walk in pride He is able to abase” (Dan. 4:30-37).

After being punished as a beast, Nebuchadnezzar was restored and once again (stood as a man).

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh” (Dan. 7:5).

The bear represented the Medo-Persian Empire, and the three ribs, Babylon, Lydia, and Egypt which it conquered.

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it” (Dan. 7:6).

The next empire, the Greco-Macedonian, was represented by a leopard with four wings, and four heads, representing how it was divided into four kingdoms by Alexander’s generals.

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns” (Dan. 7:7).

The next empire to gain power was the Roman Empire, which was strong as iron. It was represented by the dreadful beast with iron teeth, and had been represented by the two iron legs of Nebuchadnezzar’s image. It was divided into two kingdoms, a Western with its capital in Rome, and an Eastern with its capital in Constantinople.

“I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet” (Dan. 7:15-19).

Daniel was told the four beasts were four great kingdoms.

Rome fell in 476 A.D., and it has had nine revivals, and one still to come. These are represented by the ten horns.

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things” (Dan. 7:8).

The first three revivals were the barbarian kingdoms of the Vandals (429-533 A.D), the Heruli (476-493 A.D), and the Ostrogoths (493-554 A.D) who each took power for a time. These were Arian kingdoms, they believed that Christ had been created by God. When the Catholic Papacy gained power, it had all influence of Arianism removed and replaced with Trinitarianism. This is represented by the little horn (the Papacy) plucking up the first three of the ten horns. The Catholic kingdoms would worship the Trinity.

"[A]nd of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; 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" (Dan. 7:20-22).

This little horn, the Papacy, will persecute God's people until His kingdom comes.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings" (Dan. 7:23-24). Again, these are the three Arian kingdoms of which the Pope disposed.

"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" (Dan. 7:25). This refers to the Pope changing the law about the time of the Sabbath, that is, changing it from the seventh day of the week to the first day, Sunday, and substituting Easter for the Passover, as well as persecuting those who kept the seventh day Sabbath and Passover.

The Sect of those that accepted the teachings of Simon Magus – the first "Pope" – took power when Constantine, the sun-worshipping Roman Emperor, made the Christian Church the State religion in 323 A.D. It quickly began persecuting God's Church for keeping the same weekly and annual Sabbaths as Yeshua and His Apostles, and replacing them with pagan ones.

On the 7th of March, 321 A.D., the emperor Constantine issued an edict prohibiting work on Sunday. "On the venerable day of the sun, let the magistrates and the people residing in the city's rest, and let all workshops be closed" (*Codex Justinianus*, liv. 3, tit. 12 3, transl. in *History of the Christian Church*, Schaff, vol. 3 p. 308).

"This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the Emperor, in his capacity of Pontifex Maximus, was only adding the day of the Sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar" (*Encyclopaedia Britannica*, 11th ed. "Rest Days", pp. 122-123).

The Sabbath was outlawed at the Council of Nicaea in 325 A.D. "Christians must not Judaize by resting on the Sabbath, rather, honoring the Lord's Day; and, if they can, resting then as Christians. But, if any be found to be Judaizers, let them be anathema from Christ!" (*Nicaean and Post Nicaean Fathers*, vol. 19, pg. 148).

It was also at the Council of Nicaea, all things 'Jewish' were outlawed.

"It appears an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul...Let us then have nothing in common with the detestable Jewish crowd...All should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews" (Eusibius, *Life of Constantine*, 3, 18-19; NPNF 2nd, 1, pp. 524-525).

Emperor Constantine wrote the following concerning keeping the Passover, "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly,

that you be deprived of all the houses in which you are accustomed to hold your assemblies, and forbid the holding of your superstitious and senseless meetings... Take the far better course of entering the Catholic Church" (Eusibius, *Life of Constantine*, Book 3).

A time (one year), times (two years), a half a time (a half year), or in prophetic terms, $360+720+180=1260$ days or 1260 prophetic years. This is the time that the "holy" Roman Empire persecuted God's true Church.

The "holy" Roman Empire, represented by the following seven horns began with the Imperial Restoration under Justinian in 554 A.D. This was followed by the Carolingian Empire under Charlemagne in 800 A.D. Then came the Holy Roman Empire of Otto the Great in 962 A.D. After that was the Hapsburg Dynasty with Charles V in 1530 A.D. And then Napoleon's Empire which lasted from 1804 to 1814 A.D., bringing to an end this chapter of the holy Roman Empire, lasting 1260 years.

By 1871 Bismarck had succeeded in uniting the German states, and Garibaldi the Italian ones. In 1929 Benito Mussolini signed the Lateran Treaty which made Vatican City its own nation. In turn the Papacy helped to establish both Mussolini and Adolf Hitler to power. After invading Ethiopia in 1936, Mussolini declared that he had reestablished the Roman Empire. He then entered into the German-Italian Axis with Adolf Hitler which ended in its destruction in 1945. During this time the Sabbath-keeping Christians of Europe were wiped out. This kingdom was represented by the ninth horn.

The tenth horn represents the final revival of the "holy" Roman Empire that is yet to come. It is also represented by the two feet with the ten toes on the image.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 26-27).

Just as the Stone destroyed Nebuchadnezzar's image and replaced it, God's kingdom will replace the kingdom of the beast.

Part 5 – The Beast of Revelation 13

The apostle John was given a vision of the beast that combined all four of the beasts in Daniel 7, representing all of those kingdoms.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Rev. 13:1-2).

This beast had seven heads, the total of the four beasts in Daniel 7, and it had parts of a lion, a bear, and a leopard, and ten horns as the beasts in Daniel 7. It received its power from the dragon, which is Satan the devil. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9a).

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3). This deadly wound occurred in 476 A.D. when Rome was defeated and fell. It was healed under the restorations of the Roman Empire, chiefly under the Imperial restoration of 554 A.D.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven” (Rev. 13:4-6).

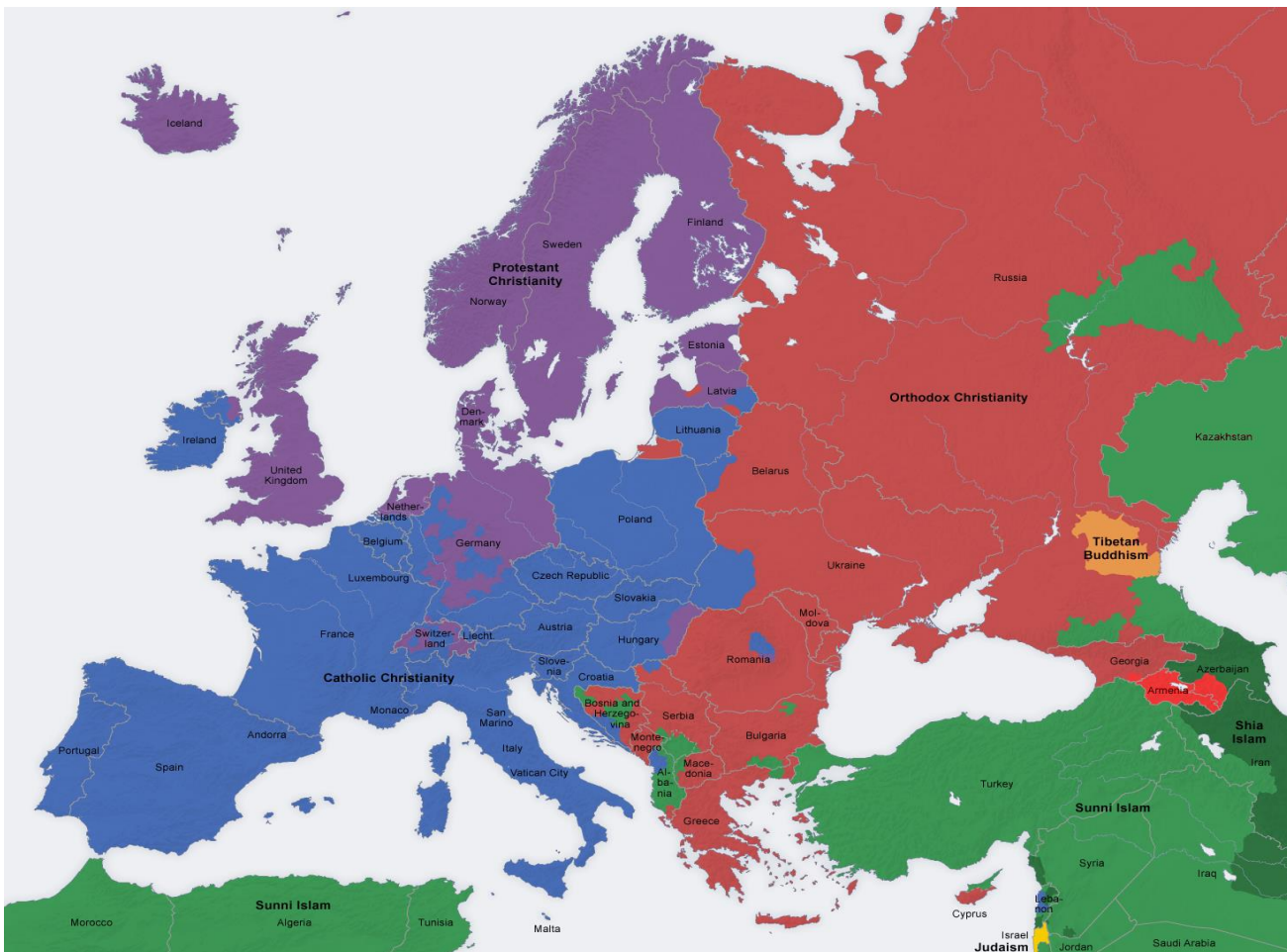
The “holy” Roman Empire ruled for 42 months of years (42 x 30 = 1260), from 554 A.D. unto 1814 A.D. The final beast may rule for 42 actual months.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations” (Rev. 13:7). The “holy” Roman Empire persecuted and martyred true Christians all throughout its history, and the final beast will do so as well.

Part 6 – The Lamb of Revelation 13

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed” (Rev. 13:11-12).

This beast appeared like a lamb, Christ-like or Christian, but spoke the words of the dragon who is Satan. This is the great false Church and its Papacy. The two horns are the Roman Catholic and Eastern Orthodox Churches.



Map showing the division of western Roman and eastern Orthodox Catholic Churches.

Part 7 – The Whore of Revelation 17

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration” (Rev. 17:3-6).

In the Book of Revelation women are used to symbolize Churches, in this case it symbolizes the great false Church, the Catholic Church. She is the one responsible for the martyrdom of God’s true Church.

“The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was not only herself a paragon of unbridled lust and licentiousness, but in the Mysteries which she had a chief hand in forming, she was worshiped as Rhea, the great ‘Mother’ of the Gods, with such atrocious rites as identified her with Venus, the Mother of all impurity, and raised the very city where she had reigned to a bad eminence among the nations, as the grand seat at once of idolatry and consecrated prostitution. Thus was this Chaldean queen a fit and remarkable proto-type of the ‘Woman’ in the Apocalypse with the golden cup in her hand and the name on her forehead, **‘Mystery, Babylon the Great, the Mother of harlots and abominations of the earth.’** The apocalyptic emblem of the Harlot woman with the cup in her hand, was even embodied in the symbols of idols derived from ancient Babylon, as they were exhibited in Greece; for thus was the Greek Venus originally represented” (*The Two Babylons*, Alexander Hislip, pp. 5-6).

“This description of Babylon the Great Harlot...Exactly fits Papal Rome. Nothing else in World History does fit. “Full of the names of Blasphemy” ([Rev.] 17:3). Popes claim to hold on earth the place of God, to have Supreme Authority over the Human Conscience, to Forgive Sin, to Grant Indulgences, and that Obedience to Them is necessary to Salvation. How could anything be more Blasphemous? Drunk with the Blood of the Martyrs” ([Rev.] 17:6). The Horrors of the Inquisition, ordered and maintained by the Popes, over a period of 500 years, in which unnumbered millions were Tortured and Burned, constitute the MOST BRUTAL, BEASTLY and DEVELISH PICTURE in all history” *Halley’s Bible Handbook*, (pp 731-732).

Babylon has the nations drink from her cup of madness and confusion, her false doctrines as the Trinity. “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication” (Rev. 17:4). “Babylon hath been a golden cup in the LORD’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad” (Jer. 51:7).

Their own teachings admit this madness; “The Trinity: Try to understand it and you’ll lose your mind. Try to deny it and you’ll lose your soul!”.

She is the Mother Church “**Mystery, Babylon the Great, the Mother of harlots and abominations of the earth**” (Rev. 17:5). Her daughter Churches are the Protestant Churches, who went out from her in protest, yet retained Sunday worship, the image of the cross and the Trinity.

These will be destroyed along with the Mother Church “O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones” (Psa. 137:8-9).

The firstfruits, those in the first resurrection, will not be part of the Protestant Churches. “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:4).

Part 8 – The Beast of Revelation 17

“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not [yet come]; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is [to come]... And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space” (Rev. 17:7-8,10).

The time spoken of here is that of the sixth kingdom, the German-Italian Axis.

“And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth...And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues...And the woman which thou sawest is that great city, which reigneth over the kings of the earth” (Rev. 17:9,15,18). As the rock that destroyed the image and grew into a mountain represented a kingdom, these mountains represent the seven “holy” Roman Empires. All these kingdoms were controlled, as by a woman riding a beast, by the Church of Rome, the city which sits on seven hills. The seven heads of this beast represent the same kingdoms as the last seven horns of the beast of Daniel 7 and Revelation 13.

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast...For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev. 17:12-13,17). These ten horns on the seventh head of this beast are ten rulers who give their power to the last beast-king. These ten rulers were represented by the ten toes on the image in Nebuchadnezzar’s dream, five each from the Western and Eastern European nations.

The seventh beast or kingdom which is ruled by ten “kings” or horns, give their power to a single ruler, the eighth beast. “And the beast that was, and is not [yet], even he is the eighth, and is of the seven, and goeth into perdition” (Rev. 17:11).

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful” (Rev. 17:14). This final kingdom will fight Yeshua at His return, and will be defeated as the Rock crushed the image on its ten toes and destroyed it.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Rev. 17:16). The last beast will eventually turn on the false Church.

Part 9 - The Name of the Beast

The name of the Beast adds up to 666 when you count the letters of its name. “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six” (Rev. 13:17-18).

The number 666 is “contained in the Greek letters of Lateinos (L=30, A=1, T=300, E=5, I=10, N=50, O=70, S=200), (Commentary on the Whole Bible by Jamieson, Fausset and Brown). Lateinos is Greek for Romans. The term, “the Latin kingdom”, (h Latine Basileia) in Greek, also has a numeric value of 666.

The founder of ancient Rome, Romulus, was nursed and raised by a wolf, as a beast himself. His name in Latin is Romvlvs, it is Romiith in Hebrew. Which, in Hebrew adds up to 666, (resh=200, vau=6, yod=10, yod=10, tau=400).

The great persecutor of early Christians, Nero Caesar, (Neron Kaesar in Greek), was actually referred to as the “beast”. His name also has the value of 666 in Hebrew Gematria.

The last “ruler” of a “holy” Rome Empire was Mussolini, who ruled under the phrase “Viva Il Duce”, this also adds up to 666, (V=5, V=5, I=1, L=50, D=500, V=5, C=100).



Statue depicting Romulus and Remus

Chapter 2

The Image of the Beast

Part 1 – Yeshua was Crucified on a Stake – Not a Cross

The New Testament translates the word *stauros* or *stauroo* (meaning "stake") in 74 places as "cross" or "crucify". In five places the KJV renders the word *xulon*, (meaning "tree") as "cross"; (Acts 5:30, 10:39, 13:29, Gal.3:13, I Pet.2:24).

The Companion Bible, by Bullinger, states "The word *stauros* . . . denotes an upright pale or stake, to which the criminals were nailed for execution" (appendix 162, page 186). "The word *xulon* . . . denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose." "The verb *stauroō* means to drive stakes."

Bullinger continues, "Our English word 'cross' is the translation of the Latin *cruz*; but the Greek *stauros* no more means a *cruz* than the word 'stick' means a 'crutch.' Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics.

"It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the usage of the word *xulon* in connection with the manner of our Lord's death and rendered 'tree' in Acts 5:39; 10:39; 13:29; Gal.3:13; I Pet.2:24. This is preserved in our old English name rood, or rod. . . There is nothing in the Greek of the N.T. even to imply two pieces of timber."

Bullinger concludes, "The evidence is thus complete, that the Lord was put to death upon an **upright stake**, and not on two pieces of timber placed at any angle."

The Greek word intentionally mistranslated 'cross' in the New Testament, literally means 'stake' and cannot refer to a two-beam cross.

'The Invention of the Cross' by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the 'invention' of it in pre-Christian times, and the 'invention' of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle," (p.186).

Cross, *stauros*, denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd century A.D., the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system, pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ.

As for the Chi, or X, which Constantine declared he had seen in a vision leading him to champion the Christian faith, that letter was the initial of the word "Christ" and had nothing to do with 'the Cross' (for *xulon*, 'a timber beam, a tree,' as used for the *stauros*, see under TREE).

The method of execution was borrowed by the Greeks and Romans from the Phoenicians...

The judicial custom by which the condemned person carried his stake to the place of execution, was applied by the Lord to those sufferings by which His faithful followers were to express their fellowship with Him, e.g., Mat. 10:38.” *The Expanded Vine’s Expository Dictionary of New Testament Words* by W.E. Vine. (pg. 248 ‘Cross’).

“In Livy even *crux* means a mere stake. More generally, the cross is called *arvor infelix-livy*, *Seneca*; or *lignum infelix-cicero*. (Smith’s Dictionary of the Bible).


“Crosses must have been of the simplest form, ‘because they were used in such marvelous numbers. Of Jews alone, Alexander Jannæus crucified 800, Varus 2000, Hadrian 500 a day; and the gentle Titus so many that there was no room for the crosses nor crosses for the body,’ (Smith’s Dictionary of the Bible).


“The very name of the cross was abhorrent not only to the flesh, but even to the eyes, ears, and the thoughts of Roman citizens – *Cicero pro Rab. 5*.”




Yeshua was crucified on a stake as depicted in this woodcut of *crux simplex* from Justus Lipsius’ *De Cruce Libri Tres* (1629).

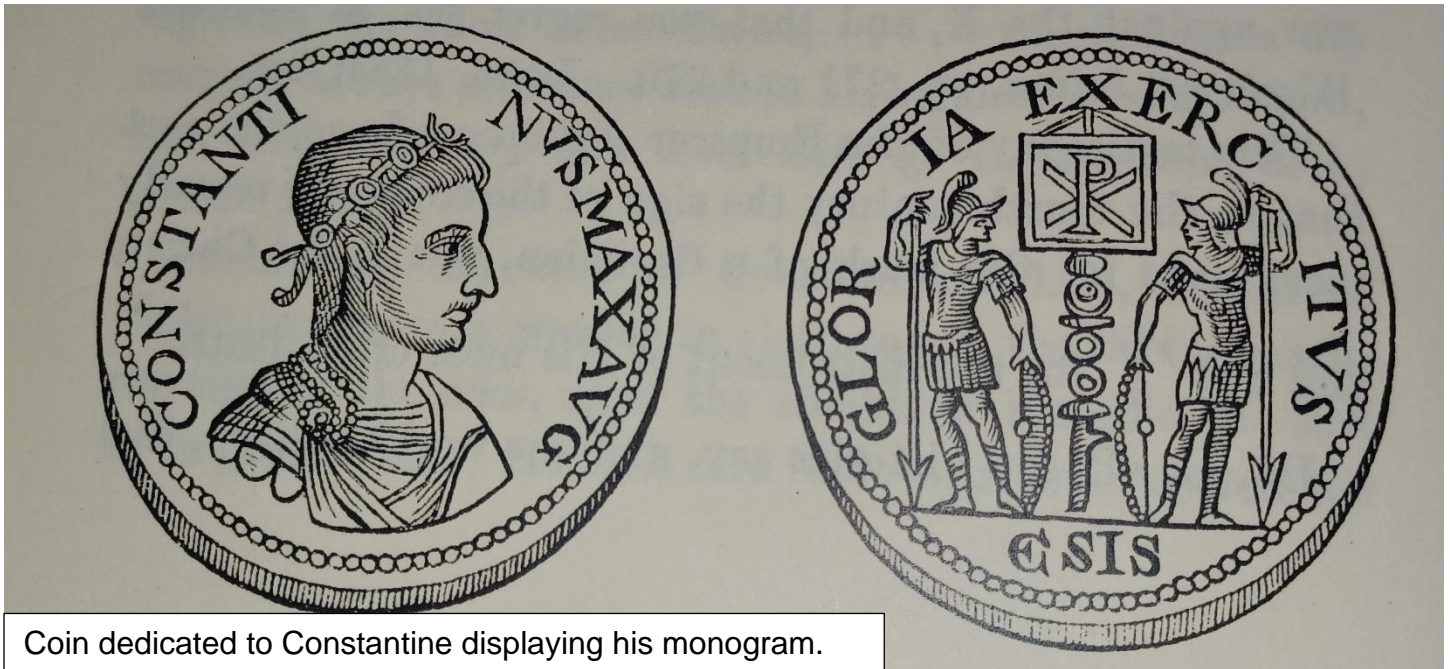
Part 2 – Constantine Conquered in the Sign of his own Monogram

“The letter chi, X, the initial of the word Christ χριστός was originally used for His Name; or XP. This was superseded by the symbols  ... and even had four equal arms.”

These crosses were used as symbols of the Babylonian sun-god, , and are first seen on a coin of Julius Cæsar, 100-44 B.C., and then on a coin struck by Cæsar’s heir (Augustus), 20 B.C.

On the coins of Constantine, the most frequent symbol is  ; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the “Solar Wheel”. It should be stated that Constantine was a sun-god worshipper, and would not enter the ‘Church’ till some quarter of a century after the legend of his having seen such a cross in the heavens (EUSEBIUS, *Vit. Const.* I. 37).

Bullinger explains that the symbol of crosses “were used as symbols of the Babylonian sun god,” and a cross with four equal arms, vertical and horizontal, was “especially venerated as the ‘Solar Wheel.’”



Coin dedicated to Constantine displaying his monogram.

Part 3 – The Cross in Early Catacombs

Bullinger goes on:

The Cross and Art

The Catacombs in Rome bear the same testimony: ‘Christ’ is never represented there as ‘hanging on a cross,’ and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. . . . In his *Letters from Rome* Dean Burgon says: ‘I question whether a cross occurs on any Christian monument of the first four centuries.’

In Mrs. Jameson's famous *History of Our Lord as Exemplified in Works of Art*, she says (vol.2, page 315): 'It must be owned that ancient objects of art, as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom'; and Chrysostom wrote half a century after Constantine!

Part 4 – The Pagan Origin of the Cross

The mystic **T** (tau) was half the *labarum*, the idolatrous standard of early pagan nations; the other half being **⤿** the crescent. The **T** was the emblem of the Babylonian Bacchus, the **⤿** of Astarté, the Queen of Heaven. In every nation possessing a creed or philosophy, the same sign has been used, having the same derivation. At Nineveh it was found among the sacred ruins (Layard). In Egypt it was similarly used, as is well known (Bryant). The Spanish priests were astonished to find the cross worshipped in Mexico (Prescott). These were all streams from the same fountain, Babylon," (Henry Dana Ward, *History of the Cross*, 1999, pgs. 19-20).

The sign of Tammuz

Israel and Judah are often reprov'd in the Scriptures for serving Balaam and Ashtaroath, or Ashtoreth and for worshipping the images of the heathen. Ashtoreth, the goddess of backsliding Israel, is the Syrian Astarté, better known as the Venus of classical mythology. Tammuz was the beloved of Astarté, answering to Bacchus and Adonis of the classics. According to the mythologists, Tammuz, in hunting, was slain by a wild boar's tusk; and the Syrian women, in the worship of Astarté, celebrated the anniversary of his death with lamenting for Tammuz. The night of the anniversary was spent in a bacchanalian wake, carrying in procession, with lamps and burning torches, a crescent uplifted in honor of the goddess, and a **T** in memory of Tammuz, "accompanied with the most licentious and unmentionable crimes." – *Edinburgh Review*, Jan. 1870.

"Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz," (Eze. 8:12-14).

"And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile," (2 Kin. 23:13).

"There is yet one more symbol of the Romish worship to be noticed, and that is the sign of the cross. In the Papal system, as is well known, the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, no step almost can be taken, without the frequent use of the sign of the cross. The cross is looked upon as the grand charm, as the great refuge in every season of danger, in every hour of temptation as the infallible preservation from all the powers of darkness. The cross is adored with all the homage due only to the Most High; and for any to call it, in the hearing of a genuine Romanist, by the Scriptural term 'the accursed tree' is a mortal offence. To say that such superstitious feeling for the sign

of the cross, such worship as Rome pays to a wooden or a metal cross, ever grew out of a saying of Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ' --that is, in the doctrine of Christ crucified -- is a mere absurdity, a shallow subterfuge and pretense. The magic virtues attributed to the so-called sign of the cross, the worship bestowed on it, never came from such a source. The same sign of the cross that Rome now worships was used in the Babylonian mysteries, was applied by paganism to the same magic purposes, was honored with the same honors. That which is now called the Christian cross was originally no Christian emblem at all," (The Two Babylons, p.197).

"There is hardly a Pagan tribe where the cross has not been found. The cross was worshiped by the Pagan Celts long before the incarnation and death of Christ. ...It was worshiped in Mexico for ages before the Roman Catholic missionaries set foot there, large stone crosses being erected, probably to the 'god of rain.' The cross thus widely worshiped, or regarded as a sacred emblem, was the unequivocal symbol of Bacchus, the Babylonian Messiah, for he was represented with a head-band covered with crosses. . . This symbol of the Babylonian god is revered at this day in all the wide wastes of Tartary, where Buddhism prevails, and the way in which it is represented among them forms a striking commentary on the language applied by Rome to the Cross" (The Two Babylons, p.199).

The pagan cross was worn suspended from the necklaces of the Vestal virgins of Pagan Rome, even as Roman Catholic nuns wear it now, seemingly in imitation of their predecessors. The pagan Egyptians did the very same thing. Wilkinson, who studied the ancient Egyptians and nations of Africa, found that the people of many tribes "frequently had a small cross suspended to a necklace, or to the collar of their dress. . . showing that it was already in use as early as the fifteenth century before the Christian Era," (Wilkinson's Egyptians, vol. L, p.376).

Part 5 – The Story of the Brazen Serpent

At one point, God commanded a symbol of Yeshua's death on the stake to be made. When people began to worship it as an idol, He had it destroyed.

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived," (Num. 21:5-9).

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan," (2 Kin. 18:4). King Hezekiah had it destroyed and referred to it as "scrap metal".

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (Joh. 3:14-15). When Jesus took the sin of the world upon himself, on the stake, he was represented as a serpent on a pole.

Part 6 – The Timeline of the Image

The Epistle of Barnabas, a Gnostic forgery, was the primary source of the worship and adoration of the symbol of the cross. This work was the inventor of the received two-beamed form of the cross. It stressed the glory and mighty power of the Sign of the Cross. It taught us to put trust in the cross itself. It taught that Christ's Kingdom began with the Cross.

In the Gnostic heresy the Gospel of Nicodemus, we are told that Jesus said we are to live by the wood of His cross, and he used his hand to make the sign of the Cross on his disciples. We are also told that the devil lost "by the wood".

These ideas were then adopted by Justin, Tertullian, Cyprian, and others. "No description of our Lord's cross is given in Holy Scripture, save that implied in the several words *stauros* and *zulon*; and no man has any Scripture authority to describe the wood in any other form. It was not recognized in any other form, either by saint or heretic, till we see it in the Epistle of Barnabas, and the Gospel of Nicodemus, so called," (Henry Dana Ward, *History of the Cross*, pg. 24, 1871).

There is no mention of the Wood, the Image, the Sign or the Power of the Cross in Clement of Rome, Ignatius, Polycarp or in the Shepherd of Hermas (an early work of Christian fiction). Justin Martyr received Barnabas, who claimed his salvation was, "by water, and faith, and wood." Marcus Minutius Felix, in his "Apology for Christian", records the debate between Octavius – a Christian – and Cecilius – a pagan Roman – who asserted that Christians adore crosses, to which Octavius responded,

"As for the adoration of crosses, which you object against us, I must tell you that we neither adore crosses, nor desire them. You who worship wooden gods, are the most likely people to adore wooden crosses, as being parts of the same substances with your deities. For what else are your ensigns, flags, and standards, but crosses, gilt and beautified? Your victorious trophies not only represent a simple cross, but a cross with a man on it."

Here, we can plainly see that the pagans in Rome were accusing Christians of adoring crosses, which they denied. It was during this time that the Simoneons, the paganized followers of Simon Magus, were putting forth their 'Christianized' idol worship, while at the same time, the true Christians denied any adoration of the cross.

Tertullian claimed that all gods were represented in the form of a cross. "For the gods are all made in some sort under the similitude of the cross." He complained that the heathen crosses were, "adorned with pomposity beyond ours," that the pagan crosses had more gold and jewels than the Christian ones. He required that in everything we do, we take our *hand* and use it to make a *cross* on our *foreheads*. "that in all our movements, our travels, our going out and coming in, putting on our shoes, at the bath at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross." (*Lib. Fath., Ter. Apol. P.* 165). Tertullian never denied worshiping the cross.

258, A.D. Cyprian, the Bishop of Carthage, who taught that we are to mark the forehead with the sign of Christ an X the initial of his name which is not a stake or "The sign of the cross – X – is primitive; not with the murders of *stauros*, not with the *stauros* of agony and death; but with the initial of Christ and of God," says Cyprian.

In 305, A.D., in the council of Eliberis, declared, "That pictures or likenesses ought not to be allowed in the churches, lest the object adored and worshiped should be represented on the walls," *Rock's Hier.*, 374.

Gregory Thaumaturgus, a pupil of Origen, was the Bishop of New Cesarea, he, "commanded the wooden crosses, which were set up by him in certain places, to be adored, *Bar. Ann.*, A.D. 311., sec. 23.

Cardinal Baronius taught that it was perfectly acceptable to worship Christ in pagan manners. "Is it not lawful to transfer to pious uses things consecrated by a sacred rite, which things were impiously used by the pagans in superstitious worship; that by a high contempt by the devil in the very way he delights to be worshiped, Christ may be honored of all?" *Ann.* Vol. I p. 198.

"Our Lord brought His own dead into the temples of your gods, which gods, vain indeed, and stript of their glory, He dismissed: but gave honour to His martyrs. Instead of feasts of Pan, of Jupiter, and of Bacchus, solemnities, with a feast, are performed in honour of Peter, Paul, Thomas, Sergius, and other holy martyrs. So what was done in heathen superstition, the same having been sanctified for the worship of the true God, might be done in the service of the true religion," (*Bar. Ann.* Vol. i. p. 198).

"This language allows the removal of the image of Jupiter, that once stood in the ancient capital, to a high place in St. Peter's of Rome, equally with the conversion of the Mexicans from worshiping the symbol of the rain-god to the worship of the same image for the sign of salvation," (Henry Dana Ward, *History of the Cross*, pg. 40, 1871).

Cyril of Jerusalem, ordained in 345 A.D., became the Bishop of the Church of the Holy Sepulchre in 350 A.D. In 357 A.D., Cyril was tried and convicted of stealing the treasures which Constantine had given the church. In 360 A.D., the Emperor Constantinus banished Cyril from Judea. The following year, Julian the Apostate allowed him to return. In 367 A.D., Emperor Valens banished him from the Empire. Cyril returned 12 years later and died 7 years after that at the age of 71.

Cyril taught the sign of the cross.

"'Be the *stauros* our seal,' says Cyril, 'made with boldness by our fingers on our brow, and in everything; - over the bread we eat and the cups we drink; in our comings in and our goings out; before our sleep, when we lie down and when we awake; when we are in the way, and when we are still. Great is that preservative. And it is without price, for the poor's sake; without toil for the sick, since all its grace is from God. It is the sign of the faithful and the dread of devils; for He has triumphed over them in it, having made a show of them openly. For when they see the cross, they are reminded of the Crucified; they are afraid of Him that hath bruised the head of the dragon,'" (pg. 161).

Cyril describes how the wood of the cross has been multiplied to fill the world. "The holy wood of the cross is His witness, which is seen among us to this day, and, by means of those who have taken in faith thereof has from this place now almost filled the whole world," (p. 108).

"The glory of the cross has led into light those who were blind through ignorance, has loosed all who were held fast by sin, and has ransomed the whole world of men." Cyril taught that the glory of the cross itself has ransomed the whole world of men.

According to Henry Dana Ward, author of *History of the Cross*,

“This high festival in the Roman and Greek Churches owes its origin to the fabled discovery of the wood, by Helena, the mother of Constantine. The story is told with important variations, but with a good degree of harmony in the following particulars: -

Helena, at the advanced age of seventy-eight, made a pilgrimage to Jerusalem (A.D. 326), seeking for the holy places, of which all traces were then lost. A resident Jew helped her to find them. A temple of Venus or Ashtaroth then stood over the holy sepulchre. Here they dug (A.D. 327), and found the three crosses of our Lord and the two thieves, in a state of perfect preservation, though buried in the ground not quite three centuries. To determine which of the three was the one sought, recourse was had to miracles. Two of the three wrought no miracle; but the touch of the third healed the sick, and restored the dead to life. This established the reputation of the true wood, while the crosses of the two thieves were of no account. Helena adored the wood, sent one half to her son – the Emperor Constantine – gave the other half to the Bishop of Jerusalem, and died in the following year. Many are the versions; but these are features common to every known form of the fable, never omitting the crosses of the two thieves.

By the Jewish law, the wood on which one was hanged was burned to ashes, as a thing accursed. If these three crosses escaped the fire, they could not have reasonably escaped corruption, buried three hundred years. Constantine lived ten years after this boasted discovery, but left behind neither mark nor mention to show he ever heard of it. Eusebius was then, and for twelve years after, Bishop of Cesarea; and quick as he was to catch at marvels, and near to the scene, he takes not the least notice of the discovery. Maximus, at the time Bishop of Jerusalem and for twenty years, after, never mentions it. Cyril succeeded him in the episcopate, A.D. 350, and is the first person known to recognize the existence of the wood of our Lord's *stauros* in that and after ages. Yet the high festival of the invention of the *stauros* is widely kept; and both Helena and Cyril now have sainted names for the part attributed to them in finding and distributing it,” (pgs. 41-42)... “Without a miracle, if Helena had found the *stauros*, Cyril must have known the fact; and wholly to neglect giving her credit for it, was almost as bad to sell the consecrated vessels given by her son to the church of the Holy Sepulchre,” (pg. 43).

Part 7 – The Change of the Sign of the Monogram to the Pagan Tau

Three things visibly conspired to work this change of the sign of Christ: -

- I. The forged testimony of Barnabas and of Nicodemus.
- II. The natural disposition of the Pagans in adopting their Emperor's new religion, to keep the old symbols, forms, and festivals, under new names. The ignorant, who were accustomed to worship Ashtoreth, or Astarté, by the symbol of Tammuz, learned readily by the same sign to worship after their manner the crucified Christ.
- III. Three trumpet-tongued wonders of the middle of the fourth century: First, Helena's finding the wood of our Saviour's cross. Second, the multiplication of that wood in all lands, Third, the vision of the monogram, called the cross, said to have been seen in heaven at midday above the brightness of the sun, by Constantine and his whole army! The nations of the Empire believed these things all the more, seeing the monogram supplant the eagles on the imperial banner. Neither then nor now do they discern changes of the substance, if they keep the name. Rome, under the empire, retained her republican name and obeyed her

emperors. So Christendom disregarded the obvious fact that the monogram which Constantine adopted for his banner and the wooden thing revered, loved, and even worshiped in the name of the cross, *bear no sort of resemblance one to the other*. Still, all have been content to regard them as the same in form and name – the pagan cross. With this sign, the nations were familiar, and they believed the wonders told of its invention, its royal vision, its holy multiplication, and its miraculous powers. Thus, the pagan sign of the cross possessed their imagination, and the sign of the monogram almost disappeared.

All the authors of the fourth and fifth centuries agree with Baronius and Gibbon that Constantine adopted the monogram for his banner; and the imperial medals, coins, and labarum show the indisputable form of the monogram, which can neither be hidden nor counterfeited; while De Rossi Perret, and the present Pope Pius IX. and the French Government, produce from the monuments and catacombs of Rome abundant proof that, whatever the name may be, the true sign of the primitive Church was X for Christ, and not † for the evil tree.

The Part 8 – Persecution for not Worshiping the Cross

The 'holy' Roman empire and the Catholic Church demanded that they both be worshiped by the sign of the cross. Any who refused were killed. One such story of persecution from the Middle Ages is that of Wendelmuta –

In Holland, also, in the year 1527, was martyred and burned a good and virtuous widow, named Wendelmuta. This widow, receiving to her heart the brightness of God's grace, by the appearing of the gospel, was apprehended, and committed to the castle of Werden. And shortly after was brought to appear at the general sessions of that country. Several monks were appointed to talk with her, that they might convince her and win her to recant; but she, constantly persisting in the truth, would not be moved. Many also of her kindred were suffered to reason with her; among whom there was a noble matron, who loved and favored dearly the widow in prison. This matron coming and communing with her, said, "My Wendelmuta, why doest thou not keep silent and think secretly in thine heart these things which thou believest that thou mayest prolong here thy days and life?" She answered, "Ah, you know not what you say. It is written, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'" (Rom. x. 10) And thus, remaining firm and steadfast in her belief and confession, on the twentieth day of November she was condemned by sentence as a heretic, to be burned to ashes, and her goods to be confiscated; she taking the sentence of her condemnation mildly and quietly.

After she came to the place where she was to be executed, a monk had brought out a cross, desiring her to kiss and worship her God. "I worship," said she, "no wooden God, but only that God who is in heaven;" and so, with a joyful countenance, she went to the stake. Then, taking the powder, and laying it to her breast, she gave her neck willingly to be bound, and with an ardent prayer commended herself into the hands of God. When the time came that she should be strangled, she modestly closed her eyes, and bowed down her head as one who would take a sleep. The fire was then put to the wood, and she, being strangled, was burned afterwards to ashes – instead of this life, to get the immortal crown in heaven.



Illustration taken from Ridpath's History of the World, Vol. 5, depicting the murder of martyrs who would not worship the cross.

“In the year 1554 Francis Gamba, a Lombard, of the Protestant persuasion, was apprehended and condemned to death by the sentence of Milan. At the place of execution, a monk presented a cross to him, to whom Gamba said, ‘My mind is so full of the real merits and goodness of Christ that I want not a piece of senseless stick to put me in mind of Him.’ For this expression, his tongue was bored through and he was afterwards burned.”

The Part 9 – The Beast and its Image

A time (one year), times (two years), a half a time (a half year), or in prophetic terms, $360+720+180=1260$ days or 1260 prophetic years. This is the time that the “holy” Roman Empire was prophesied to persecuted God’s true Church.

“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” (Dan. 7:25).

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Dan. 12:7).

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent (Rev. 12:14).

The “holy” Roman Empire ruled for 42 months of years (42 months x 30 days = 1260 days/years), from 554 A.D. unto 1814 A.D. The final beast may rule for 42 actual months.

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months” (Rev. 13:5).

As stated earlier, the "holy" Roman Empire, represented by the last seven horns of the beasts of Daniel 7 and Revelation 13, and the seven heads of the beast of Revelation 17, began with the Imperial Restoration under Justinian in 554 A.D. This was followed by the Carolingian Empire under Charlemagne in 800 A.D. Then came the Holy Roman Empire of Otto the Great in 962 A.D. After that was the Hapsburg Dynasty with Charles V in 1530 A.D. And then Napoleon's Empire which lasted from 1804 to 1814 A.D., bringing to an end this chapter of the "holy" Roman Empire, lasting 1260 years.

By 1871 Bismarck had succeeded in uniting the German states, and Garibaldi the Italian ones. In 1929 Benito Mussolini signed the Lateran Treaty which made Vatican City its own nation. In turn the Papacy helped to establish both Mussolini and Adolf Hitler to power. After invading Ethiopia in 1936 Mussolini declared that he had reestablished the Rome Empire. He then entered into the German-Italian Axis with Adolf Hitler which ended in its destruction in 1945. During this time the Sabbath-keeping Christians of Europe were wiped out. This kingdom was represented by the ninth horn -sixth head.

In the "holy" Roman Empire it was forbidden to buy at, or sell from a business that did not display the cross. Following the Muslim conquest of the land of Israel in 640 A.D. Christians were tattooed by the state with a cross on their right hand, a custom continued voluntarily by some today. Even now nearly every traditional "Christian" has their priest or pastor take his hand and put a cross on their foreheads on "Ash Wednesday".

After God divided the nations at the Tower of Babel, the Tau of Tammuz became part of every pagan religion. It was adopted by the Catholic Church as its symbol, and after first being rejected by the Protestants it was accepted by them as well. The "holy" Roman Empire ruled under the symbol of the cross, right down to the Iron Crosses seen on the Nazi Axis war machines. The "holy" Roman Empire is the Beast, and the cross is the image it has used, and will use in its final revival.

The Beast will kill those who do not worship the image. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:14-15).

God will punish those who worship the image.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11).

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (Rev. 16:2).

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev. 19:20).

God will reward those who do not worship the image.

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (Rev. 15:2).

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev. 20:4).

The Part 10 – A Statue of the Beast

The book of Daniel prophesies about a “abomination of desolation” that will be set up. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days” (Dan. 12:11).

The books of Macabees identifies this as an idol set up by the Greek king Antiochus IV.

“On the fifteenth day of the month Kislev, in the year one hundred and forty-five,* the king erected **the desolating abomination** upon the altar of burnt offerings, and in the surrounding cities of Judah they built pagan altars.† They also burned incense at the doors of houses and in the streets. Any scrolls of the law‡ that they found they tore up and burned. Whoever was found with a scroll of the covenant, and whoever observed the law, was condemned to death by royal decree. So they used their power against Israel, against those who were caught, each month, in the cities. On the twenty-fifth day of each month they sacrificed on the pagan altar that was over the altar of burnt offerings. In keeping with the decree, they put to death women who had their children circumcised, and they hung their babies from their necks; their families also and those who had circumcised them were killed. But many in Israel were determined and resolved in their hearts not to eat anything unclean; they preferred to die rather than to be defiled with food or to profane the holy covenant; and they did die. And very great wrath came upon Israel” (1 Mac. 1:55-64).

“While he was in Persia, a messenger brought him news that the armies that had gone into the land of Judah had been routed; that Lysias had gone at first with a strong army and been driven back; that the people of Judah had grown strong by reason of the arms, wealth, and abundant spoils taken from the armies they had cut down; that they had pulled down the abomination which he had built upon the altar in Jerusalem; and that they had surrounded with high walls both the sanctuary, as it had been before, and his city of Beth-zur” (1 Mac. 6:5-7).

“When these happenings were reported to the king. He thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty

thousand meeting a violent death, and the same number being sold into slavery” (2 Mac. 5:11-14).

Antiochus, who called himself “Epiphanes” (god manifest) set up a statue of Zeus with his own face on it in the temple.

“Not long after this the king sent an Athenian senator to force the Jews to abandon the laws of their ancestors and live no longer by the laws of God, also to profane the temple in Jerusalem and dedicate it to Olympian Zeus, and the one on Mount Gerizim to Zeus the Host to Strangers, as the local inhabitants were wont to be. This was a harsh and utterly intolerable evil. The Gentiles filled the temple with debauchery and revelry; they amused themselves with prostitutes and had intercourse with women even in the sacred courts. They also brought forbidden things into the temple, so that the altar was covered with abominable offerings prohibited by the laws. No one could keep the sabbath or celebrate the traditional feasts, nor even admit to being a Jew...Others, who had assembled in nearby caves to observe the seventh day in secret, were betrayed to Philip and all burned to death. In their respect for the holiness of that day, they refrained from defending themselves” (2 Mac. 6:1-6; 11).

Yeshua taught that the final beast would also set up an image of himself at the end.

“ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:... But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Mat. 24:15-16;20-21).

This final Beast, the eighth, will set up an image of himself; however all seven heads of the Beast, those kingdoms, and the great whore and her daughters – the churches, have always used, and will continue to use the cross as their image.

Chapter 3

The Mark of the Beast

Part 1 – Changing the Sabbath to Sunday

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:16- 17).

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev. 14:9-11).

The Sabbath is God’s sign. “Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am Yehovah that doth sanctify you...It is a sign between me and the children of Israel for ever, for in six days Yehovah made heaven and earth, and on the seventh day He rested, and was refreshed” (Exo. 31:13, 17) “And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am Yehovah your God” (Eze. 20:20).

God’s Passover is to be in our forehead and our hand. “And these words, which I command thee this day, shall be in thine heart... And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes” (Deu. 6:6, 8). The Passover is to be a token (mark) on our hands and our forehead. “Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, ‘I do this because of what the LORD did for me when I came out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial (what we are to remember) between thine eyes, that Yehovah’s law may be in thy mouth, for with a strong hand hath Yehovah brought thee out of Egypt... And it shall be for a token upon thine hand, and for frontlets between thine eyes, for by strength of hand Yehovah brought us forth out of Egypt” (Exo. 13:7-9,16).

We are not to break the Sabbath with our hand. “... (He) that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil” (Isa. 56:2b). The hand is also used to in keeping pagan festivals in setting up the Christmas tree. “For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not” (Jer. 10:3-4). Our mind is in our forehead and we take actions with our hands.

The little horn (the Pope) will change times and laws. “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things... I beheld, and the same horn made war with the saints, and prevailed against them... 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” (Dan. 7:8, 21, 25). The Papacy changed the law concerning the time of the weekly and annual Sabbaths.

This happened at the Council of Nicaea in 325 AD, when the Sabbath and Passover were outlawed, and Sunday worship and Easter were enforced and the persecution of Sabbath keepers by the Catholic Church began

The anti-Jewish hostility is seen in a document ca. A.D. 243, *De Pascha Computus*. "We desire to show...that Christians need at no time...to walk in blindness and stupidity behind the Jews as they did not know what was the day of Passover."

On the 7th of March, 321 A.D., the emperor Constantine issued an edict prohibiting work on Sunday. "On the venerable day of the sun, let the magistrates and the people residing in the city's rest, and let all workshops be closed" (*Codex Justinianus*, liv. 3, tit. 12 3, transl. in *History of the Christian Church*, Schaff, vol. 3 p. 308).

Edward Gibbon, in *Decline and Fall of the Roman Empire*, tells us, "But the devotion of Constantine was more peculiarly directed to the genius of the SUN, the Apollo of Greek and Roman mythology . . . The sun is universally celebrated as the invincible guide and protector of Constantine" (vol.1, p.636-637). "Constantine was not himself "baptized" as a Christian until he was upon his death bed in 337 A.D." (Wells, *The Outline of History*, p.451).

Jesse Lyman Hurlbut in "Story of the Christian Church" records: "The first day of the week was proclaimed as a day of rest and worship, and its observance soon became general throughout the empire. In 321 A.D. Constantine forbade the courts to be held on Sunday, except for the purpose of giving freedom to slaves; and on that day soldiers were commanded to omit their daily military exercises. But the public games continued on Sunday, tending to make it more a holiday than a holy-day" (p.77).

"This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that the Emperor, in his capacity of Pontifex Maximus, was only adding the day of the Sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar" (*Encyclopædia Britannica*, 11th ed. "Rest Days", pp. 122-123).

The Passover and all things 'Jewish' were condemned at the Council of Nicaea in 325 A.D.

It appears an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul...**Let us then have nothing in common with the detestable Jewish crowd**...All should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. (Eusibius, *Life of Constantine*, 3, 18-19; NPNF 2nd, 1, pp. 524-525).

Canon 29 of the Council of Laodicea, 365 A.D., reads: "**Christians must not Judaize by resting of the Sabbath**, but must work on that day, rather, honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, **let them be anathema from Christ**" (*Nicene and Post-Nicene Fathers*, vol. 19, p. 148).

Emperor Constantine wrote the following concerning keeping the Passover, "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies, and forbid the holding of your superstitious and senseless meetings...Take the far better course of entering the Catholic Church" (Eusibius, *Life of Constantine*, Book 3).

Historian H. G. Wells, points out the Yeshua teachings are so different than traditional Christianity that some would say He was not “Christian”.

The observance of the Jewish Sabbath, again, transferred to the Mithraic Sun-Day, *is an important feature of many Christian cults* . . .He [Jesus] did not say a word about the worship of his mother Mary in the *guise of Isis, the queen of heaven*. Much that is most characteristically Christian in worship and usage, he ignored. ***Skeptical writers have had the temerity to deny that Jesus can be called a Christian at all***” (*Outline of History*, p.445).

In 400 A.D., the Christians who kept the Passover according to the manner of the Jews, were strongly attacked by Severian, the bishop of Gabala.

Part 2 – The Catholic Church changed the Sabbath to Sunday apart from the Bible

“Which church does the whole civilized world obey? Protestants call us every horrible name they can think of – antichrist, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The bible says, ‘Remember the Sabbath day, to keep it holy’, but the Catholic Church says, ‘No, keep the first day of the week,’ and the whole world bows in obedience”. (Catholic Priest T. Enright, C.S.S.R., lecture at Redemptorist College, Kansas City, MO Feb 18, 1884).

“Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day – Saturday – for Sunday, the first day? I answer yes. Did Christ change the day? I answer no! Faithfully yours, James Cardinal Gibbons” (letter written by James Cardinal Gibbons, Archbishop of Baltimore 1877-1921, recorded in *The Catholic Press* Aug. 25, 1900).

“Nowhere in the bible do we find Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible” (*Catholic Virginian*, p.9 Oct 3 1947).

“Some theologians have held that God likewise directly determined Sunday as the day of worship in the New Law, that He Himself has explicitly substituted Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The church chose Sunday, the first day of the week, and in course of time added other days as holy days” (*A course in Religion for Catholic High Schools and Academies Vol 1*, p. 51, John Laux, 1936).

“Question: Which is the Sabbath Day?

Answer: Saturday is the Sabbath Day.

Question: Why do we observe Sunday instead of Saturday?

Answer: We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea, transferred the solemnity from Saturday to Sunday”.

(*The Converts Catechism of Catholic Doctrine*, Third Edition, Peter Geiermann, C.S.S.R.).

‘We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say this Church, instituted by Christ to

teach and guide man through life, has the right to change ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes the Church made this change, made this law, as made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws” (Catholic Church Extension Society, 1975, Chicago Illinois, Peter R. Kraemer).

“Sunday is our mark of authority. The church is above the Bible, and this transference of Sabbath observance is proof of that fact” (The Catholic Record, Sept 1, 1923).

“Question: Have you any other way of proving that the Church has power to institute festivals of percept?

Answer: Had she not such power, she could not have done that in which all modern religionists agree with her – she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority” (A Doctrinal Catechism Third Edition, Stephen Keenan, p. 174).

“Question: How prove you that the Church hath power to command feasts and holy days?

Answer: By the very fact of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church”. (Manual of Christian Doctrine, 1916, Daniel Ferres).

“Sunday is a Catholic institution, and its claim to observation can be defended only on Catholic principles... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first” (The Catholic Press, Vol IV, No. 251, Aug 25, 1900, p. 22, Sydney Australia).

“The Catholic Church... by virtue of her divine mission, changed the day from Saturday to Sunday” (The Catholic Mirror, Sept. 23, 1893).

“My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims, or possesses the power to make laws binding on the conscience. There’s but one on the face of the earth- the Catholic Church – that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take for instance the day we celebrate- Sunday. What right have the Protestant churches to observe that, day? None whatever. You say it is to obey the commandment, ‘Remember the Sabbath day to keep it holy.’ But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it I will, tomorrow evening, publicly acknowledge it and thank him for it. It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath and urged all persons to labor on the seventh day under penalty of anathema” (T. Enright, Pacific Press Publishing Company, New York, Vol. 5, No. 6, Feb.6, 1890, p. 46).

“Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday... Now the Church instituted, by God’s authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have,

therefore, the same authority for Purgatory as we have for Sunday” (Things Catholics Are Asked About, Martin J Scott).

‘... Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe Sunday, stultifies them in the eyes of every thinking man” (Catholic Church Extension Society, 1975, Chicago, Illinois, Peter R. Kraemer).

“It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand observance of Sunday, of which there is nothing in their Bible” (Catholic Church Extension Society, 1975, Chicago Illinois, Peter R. Kraemer).

The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church (Plain Talk About The Protestantism of Today, p.213).

“Incidentally, there is no proof in scripture that God willed the Sabbath to be changed from Saturday to Sunday, so that those non-Catholics who do not accept the value of tradition as a source of faith should logically still observe Saturday as the Sabbath” (This is the Faith; Catholic Theology for Laymen, Francis J. Ripley, p. 176).

“But since Saturday, not Sunday is specified in the Bible, isn’t it curious that non-Catholics who profess to take their religion directly from the Bible and not the Church, observe Sunday instead of Saturday? Yes, of course it is inconsistent; but this change was about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away- like a boy running away from home, but still carrying in his pocket a picture of his mother or lock of her hair” (The Faith of Millions, p. 473, 1956).

“If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew... Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter the tradition of the Catholic Church?” (The Question Box, Cardinal Gibbons, p. 179).

“From this we may understand how great is the authority of the church in interpreting or explaining to us the commandments of God- an authority which is acknowledge by the universal practice of the whole Christian world, even of those sects which profess to take the holy Scriptures as their sole rule of faith, since they observe as the day of rest not the seventh day of the week demanded by the Bible, but the first day. Which we know is to be kept holy, only from tradition and teaching of the Catholic church” (Catechism Made Easy, Henry Gibson, #2, 9th edition, vol. 1, p. 341-342).

Part 3 – ‘Christmas’ Celebrates the Birth of the Sun-god - not Yeshua

Yeshua was not born on December 25th, which will be proven in the next chapter. December 25th occurs at the time of the winter solstice, the shortest day of the year. The pagans believed the Sun was growing weaker each day, and on that day the Sun was reborn, and began growing stronger each day following it. Many cultures recognize that day as the birth date of the sun god.

December 25 is referred to in documents as Christmas Day in A.D. 324 for the first time. Under the Roman emperor Justinian [A.D. 527-565] it was recognized as an official holiday. *An old Roman festival played a major part in the choice of this particular day. December 25 in ancient Rome was the ‘Dies Natali Invictus’ ‘the birthday of the unconquered,’ the day of the winter solstice and at the same time, in Rome, the last day of the Saturnalia, which had long since degenerated into a week of unbridled carnival . . .”* (p.331).

Sir James Frazer states "Indeed the issue of the conflict between the two faiths appears for a time to hang in the balance. An instructive relic of the long struggle is preserved in *festival of Christmas, which the Church seems to have borrowed directly from its heathen rival*. In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the nativity, as it appears to have been celebrated in *Syria and Egypt*, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, 'The Virgin has brought forth! The light is waxing!' The Egyptians even represented the new-born sun by the *image of an infant which on his birthday, the winter solstice, they brought forth* and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the *great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte*. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December. The Gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it. In time, however, the Christians of Egypt came to regard the sixth of January as the date of the Nativity, and the custom of commemorating the birth of the Saviour on that day gradually spread until by the fourth century it was universally established in the East. But at the end of the third or the beginning of the fourth century the *Western Church*, which had never recognized the sixth of January as the day of the Nativity, *adopted the twenty fifth of December* as the true date, and in time its decision was accepted also by the Eastern Church. At Antioch the change was not introduced till about the year 375 A.D." (*The Golden Bough*, page 416).

The *Encyclopedia Britannica* reveals this about Christmas;

In the Roman world, the Saturnalia was a time of merrymaking and exchanging gifts. **December 25th was regarded as the birth date of the Iranian Mystery god, Mithra, the Sun of Righteousness.** On the Roman New Year houses were decorated with greenery and lights and gifts were given to children. To these observances were added the German and Celtic Yule rites...Food and good fellowship, the Yule log and Yule cakes, greenery and fir tree, gifts and greetings all commemorated different aspects of this festival season. Fires and lights, symbols of warmth and lasting life have always been associated with the winter festival... (15th ed. Vol. II, p. 903).

Historian Alexander Hislop records this concerning the adoption of Christmas by the Catholic Church;

Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the heathen at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven;...in order to conciliate the heathen, and to swell the number of nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ. This tendency on the part of Christians to meet paganism half-way was very early developed, (*The Two Babylons* by Alexander Hislop p.93).

The Book of Christmas Folklore records, "Most people have heard that the Christmas tree originates in the Tannenbaum and is some sort of vestige of Teutonic vegetation worship. This is partially true. However, the custom of using pine and other evergreens ceremonially was well established at the Roman Saturnalia, even earlier in Egypt" (p.209).

Alexander Hislop states in *The Two Babylons*,

The Christmas tree, now so common among us, was equally common in Pagan Rome and Pagan Egypt. In Egypt that tree was the palm tree; in Rome it was the fir; the palm tree denoting the Pagan Messiah, as Baal-Tamar, the fir referring to him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been *changed into a tree*, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as the 'Man the branch.' And this entirely accounts for the putting of the Yule Log into the fire on Christmas Eve, and the appearance of the Christmas tree the next morning (page 97).

Concerning tree worship among the ancients *Festivals, Holy Days, and Saints' Days reveals* "The Christmas tree . . . recapitulates the idea of tree worship. . . gilded nuts and balls symbolizing the sun . . . all the festivities of the [heathen] winter solstice have been absorbed into Christmas Day . . . the use of holly and mistletoe to the Druidic ceremonies; the Christmas tree to the honours paid to Odin's sacred fir . . . (p.236).

The Scripture condemns the "Christmas" tree; "Thus saith Yehovah, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them. For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not, they must needs be borne, because they cannot go. Be not afraid of them, for they cannot do evil, neither also is it in them to do good" (Jer. 10:2-5).

"What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?" (1 Cor. 10:19-22). A dead tree cannot harm you, but demons can be attached to these idols, and accept the decorating of them as a reverence to them.

Part 4 – Easter is the Name of a Pagan Sex Goddess

The word itself, as the dictionaries and encyclopedias explain, comes from the name of a Pagan Goddess – the goddess of Spring. Easter is but a more modern form of Ishtar, Eostre, Ostera, or Astarte. Ishtar, another name for Semiramis of Babylon, was pronounced as we pronounce 'Easter' today! And so the name of the Spring Festival, 'Easter,' is definitely paganistic, the name being taken from the name of the Goddess, (*Babylon Mystery Religion* by Ralph Woodrow, p. 152).

Then look at Easter. What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar, (*The Two Babylons* by Alexander Hislop, p. 103).

Speaking of the origin of the Easter egg: "The custom of exchanging eggs began in ancient times. The ancient Egyptians and Persians often dyed eggs in spring colors and gave them to their friends as gifts. The Persians believed that the earth had hatched from a giant egg," (*World Book Encyclopedia*, article, "Easter," vol. 6, p. 25).

The Encyclopedia Britannica states: “The egg as a symbol of fertility and of renewed life goes back to the ancient Egyptians and Persians, who had also the custom of colouring and eating eggs during their spring festival” (article, “Easter”).

The origin of the Pasch eggs is just as clear. The ancient Druids bore an egg, as the sacred emblem of their order. In the Dionysiaca, or mysteries of Bacchus, as celebrated in Athens, one part of the nocturnal ceremony consisted in the consecration of an egg. The Hindoo fables celebrate their mundane egg as of a golden colour. The people of Japan make their sacred egg to have been brazen. In China, at this hour, dyed or painted eggs are used on sacred festivals, even as in this country. In ancient times eggs were used in the religious rites of the Egyptians and the Greeks, and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates, (*The Two Babylons*, by Alexander Hislop, pp. 108-109).

Concerning the origin of the hot cross buns we read;

Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The ‘buns’, known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens – that is, 1500 years before the Christian era. ‘One species of sacred bread,’ says Byrant, ‘which used to be offered to the gods, was of great antiquity, and called Boun.’ Diogenes Laertius, speaking of this offering being made by Empedocles, describes the chief ingredients of which it was composed, saying, ‘He offered one of the sacred cakes called Boun, which was made of fine flour and honey.’ The prophet Jeremiah takes notice of this kind of offering when he says, ‘The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.’ The hot cross buns are not now offered, but eaten, on the festival of Astarte; but this leaves no doubt as to whence they have been derived, (*The Two Babylons*, by Alexander Hislop, pp. 108).

The Scripture itself condemns these pagan buns “Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their 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. Do they provoke me to anger? saith Yehovah: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord Yehovah; Behold, mine anger and my fury 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” (Jer. 7:17-20).

Hislop explain the origin of lent;

It ought to be known,’ said Cassianus, the monk of Marseilles, writing in the fifth century, and contrasting the primitive Church with the Church in his day, ‘that the observance of the forty days had no existence, so long as the perfection of that primitive Church remained inviolate.’ Whence, then, came this observance? The forty days’ abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, ‘in the spring of the year,’ is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians. Such a Lent of forty days was held in Spring by the Pagan Mexicans, for thus we read in Humboldt, where he gives account of Mexican observances: ‘Three days after the vernal equinox. . . began a solemn fast of forty days in honour of the sun.’ Such a Lent of forty days was observed in Egypt, as may be seen

on consulting Wilkinson's Egyptians. This Egyptian Lent of forty days, we are informed by Landseer, in his Sabean Researches, was held expressly in commemoration of Adonis or Osiris, the great mediatorial god, (*The Two Babylons*, Hislop, pp. 104-105).

Alexander Hislop continues:

Among the Pagans this Lent seems to have been an indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate **weeping** and rejoicing, and which, in many countries, was considerably later than the Christian festival, being observed in Palestine and Assyria in June, therefore called the 'month of **Tammuz**;' in Egypt, about the middle of May, and in Britain, some time in April. To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity – now far sunk in idolatry – in this as in so many other things, to shake hands (*ibid.*).

Alexander Hislop reveals how the pagan forty-day "fast" of Lent, and Easter, were accepted into Church doctrine by the Roman Catholic Church, by Abbot Dionysius the Little as the main culprit. Hislop explains:

This change of the calendar in regard to Easter was attended with momentous consequences. It brought into the Church the grossest corruption and the rankest superstition in connection with the abstinence of Lent. Let any one only read the atrocities that were commemorated during the 'sacred fast' or Pagan Lent, as described by Arnobius and Clemens Alexandrinus, and surely he must blush for the Christianity of those who, with the full knowledge of all these abominations, 'went down to Egypt for help' to stir up the languid devotion of the degenerate church, and who could find no more excellent way to 'revive' it, than by borrowing from so polluted a source; the absurdities and abominations connected with which the early Christian writers had held up to scorn. That Christians should ever think of introducing the Pagan abstinence of Lent was a sign of evil; it showed how low they had sunk, and it was also a cause of evil; it inevitably led to deeper degradation. Originally, even in Rome, Lent, with the preceding revelries of the carnival, was entirely unknown But at last, when the worship of Astarte was rising into the ascendant, steps were taken to get the whole Chaldean Lent of six weeks, or forty days, made imperative on all within the Roman Empire of the West" (*ibid.*, p.106-107).

"The resurrection of Tammuz through Ishtar's grief was dramatically represented annually in order to insure the success of the crops and the fertility of the people. . . . Each year men and women had to grieve with Ishtar over the death of Tammuz and celebrate the god's return, in order to win anew her favor and her benefits" (Ethel Lucy Hargreaves Umlin, *Festivals, Holy Days and Saints' Days*, p. 89).

God condemns lent, this continuing of weeping for Tammuz "He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of Yehovah's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Eze. 8:13-14).

Concerning the origin of Easter sunrise service, Ralph Woodrow explains: "Rites connected with the dawning sun -- in one form or another – were known in many ancient nations. Those who made the Sphinx in Egypt, built it to watch for the rising sun in the east. From Mount Fujiyama, in Japan, prayers are made to the rising sun . . ." (*Babylon Mystery Religion*, p. 156).

God condemns this pagan Sun worship, which has now continued in Easter sunrise services.

“Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of Yehovah's house, and, behold, at the door of the temple of Yehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Yehovah, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them” (Eze. 8:15-18).

Says Woodrow:

”Now since the true saviour, our Lord Jesus Christ, in reality did rise (not merely in nature, plants, etc.); and since his resurrection was in the spring of the year – though slightly earlier than the pagan festival of olden times – it was not too hard for the church of the fourth century (now greatly departed from the true faith anyway) to merge the pagan spring festival into Christianity -- attaching the various phases of it to Christ. In this way, it would appear to be a Christian festival, yet at the same time, it would retain many of its ancient customs” (op. cit., p. 157).

Says James George Frazer in *The Golden Bough*:

When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season. The type, created by Greek artists, of the sorrowful goddess with her dying lover in her arms, resembles and may have been the model of the Pietà of Christian art, the Virgin with the dead body of her divine Son in her lap, of which the most celebrated example is the one by Michael Angelo in St. Peters” (page 401).

Notice those words again. He declares, “When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Eastern celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which . . . was celebrated in Syria at the same season” (p. 401).

It is to be noted the King James Version intentionally mistranslates the Greek word *pascha*, meaning Passover, as Easter in Acts 12:4. All modern translations correctly translate this as Passover.

In Conclusion

The Beast of Revelation 17 is the 'holy' Roman Empire. That is its name of blasphemy. Its seven heads are its seven kingdoms, the first five ruling from 554 A.D. unto 1814 A.D.. The sixth was the short-lived kingdom of Benito Mussolini. The seventh head, the last kingdom, who is yet to appear, will be made up of ten 'kings', the ten horns, who will give power to the final ruler, he is the eighth. The Whore who rides the Beast is the Catholic Church, her daughters are the Protestant Churches. They have made the earth drunk with their confusing doctrines of the Trinity and the immortal soul. The mark of the Beast is Sunday and Easter, and its other holidays. The image of the Beast is the cross, both the symbol of the false church and the empire.

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of Yehovah's vengeance; He will render unto her a recompence” (Jer. 51:6). “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4). “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name” (Rev. 14:9-11).

God commands us to forsake the false Churches of this world with their pagan festivals, images and confusing doctrines, or we will be destroyed with them.

What is The Beast of Revelation 17?

What is the Name of the Beast?

What do Its Heads and Horns represent?

What is the Image of the Beast?

What is the Infamous Mark of the Beast?

Who is the Woman that Rides the Beast?

What is the Cup She holds?

Who are Her daughters?

**The Answers to All these Questions
Are Unveiled Inside**