

VERSE 5 and on her forehead a name was written, a mystery (καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον (*conj kai + prep epi upon + art.w/noun acc.nt.s. metopon forehead + pro.gen.f.s. aute her + noun nom.nt.s. onoma name + perf.pass.part.nom.nt.s. grapho write + noun nom.nt.s. musterion mystery*]), **"BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH** [*noun nom.f.s. Babulon Babylon + art.w/adj.nom.f.s. megas great + art.w/noun nom.f.s. meter mother + art.w/noun gen.f.p. porne prostitute, harlot, whore + conj kai + art.w/noun gen.nt.p. bdelugma abomination + art.w/noun gen.f.s. ge earth*])."

ANALYSIS: VERSE 5

1. John also observed a label on the woman's forehead, which provides a clue to her identity: "and upon her forehead a name was written, a mystery: "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." (and not "MYSTERY BABYLON THE GREAT..." as per the KJV).
2. Roman prostitutes had a trademark of wearing a band around their heads (cp. Jer. 3:3 "Therefore the showers have been withheld, and there has been no rain. Yet you had a harlot's forehead (e.g. defiance); you refused to be ashamed.").
3. The name or title is designated "a mystery."
4. This noun suggests that "Babylon" is a code for something.
5. This noun (*musterion*) occurs 28x in the NT and usually refers to a mystery to be revealed.
6. In other words, whatever is the object of the noun is hidden from some but revealed to others.
7. So here the true character and full identity of the woman are now the subjects of divine revelation.
8. The word implies a new revelation, not something that is beyond the understanding of men.
9. Outside the NT, for instance, it was used in connection with the mystery cults where only the initiates were privy to the teachings of a particular cult.
10. In the NT it is used of truths relative to the kingdom of God which are concealed from negative volition (Matt. 13:11/Mk. 4:11/Lk. 8:10).
11. One of its prominent subjects in the NT is the nature of the present dispensation (Rom. 11:25; 16:25; 1Cor. 2:7; 1Cor. 15:51; Eph. 1:9; 3:3,4,9; 5:32; Col. 1:26,27; 2:2; 4:3).
12. It is used once of the existence of Luciferianism (e.g. Illuminati) in 2Thess. 2:7 under the phrase "the mystery of lawlessness," the final manifestation of which is the appearance of the Antichrist.
13. It is used in connection with the gospel message as well as doctrine in general (1Cor. 2:1; 4:1; 13:2; 14:2; Eph. 6:19; Col. 4:3; 1Tim. 3:9, 16).
14. In Revelation it is used in connection with "the seven stars and the seven lampstands" (Rev. 1:20), the millennial age (10:7), and the woman and the beast on which she rides (17:5, 7).
15. With respect to the latter the angel tells John that he will reveal the mystery of the woman and the beast on which she rides.
16. A question about the syntactical function of *musterion*, whether it is in apposition to "name" or part of the inscription on the woman's head is resolvable through a comparison with 14:8 and 18:2.

17. The woman's name is "Babylon the Great," not Mystery Babylon the Great."
18. The noun *musterion* has a parenthetical independence favoring the rendering, "an inscription written, which is a mystery."
19. Here the mystery is to identify the entity (mother-son cult) with its corresponding evil (rank idolatry and superstition).
20. The system had its beginnings on the plains of Shinar (e.g. Babel) through the activities of Nimrod and his evil wife Semiramis.
21. Shinar is the OT designation for southern Mesopotamia, the alluvial plain between the Euphrates and Tigris rivers.
22. The area was known by the Sumerians as Sumer and Akkad.
23. It later became known as Babylonia.
24. In two the eight references to Shinar in the OT it is called Babylonia in the LXX (Isa. 11:11; Zech. 5:11).
25. In Gen. 10:10 we are told that the great tyrant and empire builder Nimrod founded his kingdom in Babel, Erech (Sumerian Uruk), and Akkad (Agade) and Calneh in the land of Shinar.
26. From there he expanded his kingdom into Assyria.
27. It was here, in Shinar, that rebellious men built the well-known tower of Babel in defiance of God.
28. Nebuchadnezzar removes vessels from the temple of God to his temple in the land of Shinar according to Dan. 1:2.
29. According to Isa. 11:11 the land of Shinar is one of the places from which regathered Israel is brought back to the land of promise.
30. So Shinar or Babylon in Mesopotamia is the place where this system represented by this woman originated.
31. The deification of Nimrod (child) and the deification of Semiramis (mother goddess) after their deaths is the basis for the cult as it was spread around the earth.
32. "THE GREAT" signifies the tremendous influence this system of evil has had over the nations from antiquity to the present day.
33. It constitutes to this very day a gigantic system of moral and spiritual corruption (e.g. idolatry and superstition) unrivalled in the annals of man.
34. "THE MOTHER OF HARLOTS" points to the replication of the system founded on the plains of Shinar among all nations, peoples and languages.
35. The Mother-Son cult found its way into the mainstream of empires and nations over the course of human history.
36. It spread from Babylon to Egypt and from there to other nations.
37. The nations founded as a result of the divisions of tongues were later introduced to the mythology of the mother, her special son, and her husband (both the son and the husband represented by Nimrod).
38. This seems the most likely way in which the cult was introduced to the nations.
39. The Chaldean mysteries can be traced back to Semiramis, that beautiful but abandoned queen, who lived only a few centuries after the Flood, who herself was a paragon of unbridled lust and immorality.
40. She had a hand in the formulation of the cult in which after her death she was worshipped as Rhea, the great "MOTHER" of the gods, with the gross immorality as identified with Venus (Greek), the MOTHER of all impurity..

41. She raised the great city to the grand seat of idolatry and consecrated prostitution.
42. This Chaldean queen is a fit prototype of the "Woman" in the Apocalypse, with the golden cup in her hand intoxicating the nations far and near and the name on her forehead "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."
43. Again "MOTHER OF HARLOTS" points to origin and to progeny.
44. Babylon is the mother and her daughters are sisters in evil around the earth.
45. In Egypt the Mother and Child was worshipped under the names of Isis and Osiris, in India as Isi and Iswara (to this very day), in Greece as Irene, the goddess of Peace, with the boy Plutus in her arms, in pagan Rome as Fortuna and Jupiter, the boy; and even in Tibet, China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the holy mother in China, being represented with a child in her arms, and a glory around her exactly as if a Roman artist had set her up.
46. It is of interest to note that according to Kennedy's "Hindoo Mythology" (pg. 49) that though Iswara is the husband of Isi, he is also represented as an infant at her breast.
47. Baal was the name of the great male divinity in Babylon (and among the Canaanites) so the female was called Beltis.
48. This name found in Nineveh is applied to the "Mother of the gods."
49. Beltis is equivalent to "Baalti," which, in English is "My Lady," in Latin, "Mea Domini" and, in Italian, is corrupted into the well-known "Madonna."
50. In Greek this queen of heaven was "Hera," also designed "The Lady."
51. In the Attic dialect her name is Athena (cp. Athens, Greece).
52. The Catholic Madonna and the pagan goddess are both designated the "Queen of heaven" (cf. Jer. 7:18; 44:17,18,19,25; there is a song in a Catholic hymnal entitled "The Queen of Heaven").
53. In the propaganda the world is her seat (e.g. dominion) which corresponds to the prophetic imagery of a woman sitting on many waters.
54. The cult within the nations accounts for that part of the title on her forehead "THE MOTHER OF HARLOTS."
55. The "abominations" refers to all the idolatrous practices with their attendant immoralities and superstitions.
56. The "abominations" now refer to the doctrines (of demons; see 1Tim. 4:1ff.) and practices of Roman Catholicism that in large part were expropriated from pagan religion.
57. The high priest of paganism is now the office of the Pope (Pontifex Maximus).
58. He is said to sit in Saint Peter's chair and is the supreme authority over all Christendom.
59. He is said to be infallible in matters of doctrine and faith.
60. The doctrine of salvation by works is seen in the seven sacraments.
61. The Mass is a corruption of the Lord's Table where the blood and body of Christ are said to be literal under the doctrine of transubstantiation.
62. Idolatry is further seen in the worship of the cross and relics.
63. The system is at total odds with what we find in the NT canon.
64. The worship of Mary and the doctrine of perpetual virginity is well known.
65. Via this system Satan has hijacked the Scriptural teachings that go back to the Garden of Eden of a coming Messiah the seed of the woman which was the only faith on the earth immediately following the Flood.

66. The ringleaders of this apostasy were Cush (father of Nimrod), Nimrod and Semiramis.
67. All were defied and adopted by the nations around the earth, each adopting it to their particular cultures.
68. Babylon or Babel is the polluted fountain out of which idolatry arose.
69. Even the worship of the Sun, Moon and stars was the story of this evil trinity.
70. Catholicism is the morphing of the ancient idolatry using Biblical names to fool the masses.
71. This made it easy for pagans to convert to this form of Christianity as they had to give up little to keep their favorite practices.

Information Quoted Almost Verbatim From "The Two Babylons"

By Hislop

72. Babylon (Babel) is the primal source of the religious system of Egypt and Greece.
73. In all respects the "mysteries" in the different nations were the same.
74. Ancient authors say that arithmetic and astronomy came from Chaldea, noting that they were sacred sciences, and monopolized by the priests that is evidence that they must have derived their religion from the same quarter.
75. The statement of Bunsen is to the effect that the religious system of Egypt was derived from Asia, and "the primitive empire of Babel" (Bunsen's *Egypt*, p. 34).
76. Layard speaking of the Chaldean Magi says, "Of the great antiquity of this primitive worship there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of *perfect*, and was believed to be the most ancient of religious systems, having preceded that of the Egyptians (Egyptiis vero antiquiores esse MAGOS Aristotelea auctor est in printo de Philosophia libro—*Theopompi Frag.*)" (Layard's *Ninevah and its Remains*, vol. ii. p. 440).
77. He quotes the following from Birch on Babylonian cylinders and monuments: "The zodiacal signs...show unequivocally that the Greeks derived their notions and arrangements of the zodiac [and consequently their Mythology that was intertwined with it] from the Chaldees. The identity of Nimrod with the constellation Orion is not to be rejected." (*Ibid.* pp. 439, 440).
78. Now to the connections between ancient Babylonia and the Roman Catholic Church.
79. The ancient Babylonians, just as the modern Catholics, recognized in *words* the unity of the Godhead while worshipping innumerable minor deities, as possessed of certain influence upon human affairs, they distinctly acknowledged that there was ONE infinite and Almighty Creator, supreme over all (Jamblichus, sect. viii. chap. ii.; Macrobius, *Saturnalia*, p. 65).
80. Most other nations did the same.
81. "In the early ages of mankind," says Wilkinson in his "Ancient Egyptians," the existence of a sole and omnipotent Deity, who created all things, seems to have been the *universal belief*: and tradition taught men the same notions on this subject, which, in later times, have been adopted by all civilized nations." (Wilkerson, vol. iv. p. 179)
82. "The Gothic religion," says Mallet, "taught the being of a supreme God, Master of the Universe, to whom all things were submissive and obedient"—(*Tacit. De Morib. Germ.*).

83. The ancient Icelandic mythology calls him, “the Author of every living thing that exists, the eternal, the living, and awful Being; the searcher into concealed things, the Being that never changes” (Mallet’s *Northern Antiquities*, vol. i. pp. 7,8, 79).
84. It attributes to this deity “an infinite power, a boundless knowledge, and incorruptible justice.”
85. We have evidence of the same having been the faith of ancient Hindostan.
86. Though modern Hinduism recognizes millions of gods, yet the Indian sacred books show that originally it has been far otherwise.
87. Major Moor, speaking of Brahma the supreme God of the Hindoos, says: “Of Him who’s Glory is so great, there is no image” (Veda).
88. He “illumines all, delights all, whence all proceeded; that by which they live when born, and that to which all must return” (Veda).
89. In the “Institutes of Menu,” he is characterized as “He whom the mind alone can perceive; whose essence eludes the external organs, who has no visible parts, who exists from eternity... the soul of all beings, whom no being can comprehend.”
90. The ancient Hindus exalted the ideas of the *natural* perfections of God, but there is evidence that they were well aware of the *gracious* character of God (e.g., God is love).
91. This is manifest from the very name Brahma which is just the Hebrew Rahm.
92. Rahm in the Hebrew signifies “the merciful or compassionate one” (Parkhurst’s *Hebrew Lexicon*).
93. But Rahm also signifies the bowels or the womb the seat of compassion.
94. We find the God Crishna, in one of the Hindu sacred books, when asserting his high divinity as his identity with the Supreme, using the words, “The great Brahma is my womb, and in it I place my foetus, and from it is the procreation of all nature. The great Brahma is the WOMB of all the various forms which are conceived in every natural womb.” (Moor’s *Pantheon* “Crishna,” p. 211).
95. Hislop writes, “How could such language ever have been applied to “the supreme Brahma, the most holy, the most high God, the Divine being, before all other gods; without birth, the mighty Lord, God of gods, the universal Lord,” but from the connection between Rahm and “the womb” and Rahm “the merciful one?””
96. “Here, then, we find that Brahma is just the same as “Er-Rahman,” “the all-merciful one,” — a title applied by the Turks to the Most High, and the Hindus, notwithstanding their deep religious degradation *now*, had once known that “the most holy and most high God,” is also “the God of mercy,” in other words, that he is “a just God and a Savior.”
97. “In one of the Vedas speaking of Brahma, it is expressly stated that “ALL beings” are created from his MOUTH.”
98. “After what has now been said, any one who consults the “Asiatic Researches” vol. vii. p. 293 may see that it is in great measure from a wicked perversion of this Divine title of the One Living and True God, a title (Brahma) that ought to have been so dear to sinful men, that all those moral abominations have come to make the symbols of the pagan temples of India so offensive to the eye of purity.”
99. “In the unity of the one Only God of the Babylonians, there were three persons, and to symbolize that doctrine of the Trinity, they employed, as the discoveries of Layard prove, the equilateral triangle, just as it is well known in the Romish Church does at this day.” (Layard’s *Babylon and Ninevah*, p. 605. The Egyptians use the triangle as a symbol of their “triform trinity.” See Maurice’s *Indian Antiquities*, vol. iv. p. 445. London 1794.)

100. "The Papacy has in some of its churches, as, for instance, in the monastery of the so-called Trinitarians of Madrid, an image of the Triune God, with three heads on one body. The Babylonians had something of the same."
101. "Mr. Layard, in his last work, has given a specimen of such a triune divinity, worshipped in ancient Assyria."
102. "Of such another divinity, worshipped among the pagans of Siberia, is taken from medal in the Imperial Cabinet of St. Petersburg, and given in Parson's "Japhet."
103. In India, the supreme divinity, in like manner, in one of the most ancient cave-temples is represented with three heads on one body, under the name of "Eko Deva Trimuritti," "One God, three forms."
104. In Japan, the Buddhists worship their great divinity, Buddah, with three heads, in the very same form, under the name "San Pao Fuh." (Gillespie's *Sinim*, p. 60.)
105. All these have existed from most ancient times, while overlaid with idolatry, the recognition of the Trinity was universal in all the ancient nations of the world, proving how deep-seated in the human race was the primeval doctrine on the subject, which comes out so distinctly in Genesis (e.g. the threefold invocation of the sacred name in the blessing of Jacob bestowed on the sons of Joseph is very striking (Gen. 48:15-16). If the angel here referred to had not been God, Jacob could never have invoked him as on equality with God. In Hosea 12:3-8, "The Angel who redeemed" Jacob is expressly called God.).
106. All such attempts to portray the Trinity fall under the condemnation of Isa. 40:18 "To whom then will you liken God? Or what likeness will you compare with Him?"
107. All such attempts are repugnant and blasphemous.
108. A circle in Chaldea was SERO; and sero was also signified "the seed" in the mystic system founded on double meanings.
109. Now, viewed in this light, the triune emblem of the supreme Assyrian divinity shows clearly what had been the true patriarchal faith.
110. First there is the head of an old man; next, there is the zero, or circle for "the seed" (2nd Person), and lastly, the wings and tail of the bird or dove; showing though blasphemously, the unity of the Father, Seed, and Holy Spirit (Hislop, fig. 3, p. 17).
111. This depiction comes from Sennacherib's time.
112. Hislop contends that over time "the first Person in the Godhead was practically overlooked. As the Great Invisible, taking no immediate concern in human affairs, he was "to be worshipped through silence alone," that is, in point of fact, he was not to be worshipped by the multitude at all (Jamblichus, *On the Mysteries* sect. vii. chap. ii).
113. In India according to the sacred books Brahma is the first person of the Hindu Triad, and the religion of Hindustan is called by his name, yet he is never worshipped, and there is scarcely a single Temple in all India now in existence of those that were formerly erected to his honor (Ward's *View of the Hindus* opud Kennedy's *Researches into Ancient and Modern Mythology*, p. 195).
114. "So it is in those countries of Europe where the Papal system is most completely developed."
115. "In Papal Italy, as travelers universally admit, all appearances of worshipping the King Eternal and Invisible are almost extinct, while the Mother and the Child are the grand objects of worship."

116. "The Babylonians in their *popular religion* supremely worshipped a Goddess Mother and a Son, who was represented in the pictures and in images as an infant or a child in his mother's arms. (Figs. 5 and 6).
117. "In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris; in India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in pagan Rome as Fortuna and Jupiter, the boy; in Greece as Ceres, the goddess of Peace, with the boy Plutus in her arms; and even in Tibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up." (Crabb's *Mythology*, p. 120).
118. The original of that mother, so widely worshipped, there is reason to believe, was Semiramis, who was worshipped by the Babylonians, and other eastern nations under the name Rhea, the great goddess "Mother."
119. It was from her son, however, that she derived all her glory and claims to deification.
120. That son, though represented as a child in his mother's arms, was a person of immense physical prowess (cf. Gen. 10:8).
121. He is referred to in Ezek 8:14 under the name Tammuz, commonly known among classical writers as Bacchus, "the Lamented One."
122. Bacchus is more commonly associated with drunken orgies.
123. In all the abominations that attended his drunken revelries their grand design was "the purification of souls," and that from the guilt and defilement of sin (Servius, in *Georg.*, lib. i. vol. ii. p. 197, and in *AEneid*, lib. vi. vol. i. p. 400).
124. This lamented one, exhibited and adored as a little child in his mother's arms, seems, in point of fact, to have been the *husband* of Semiramis, whose name is Ninus, by which he is commonly known in classical history as "the Son."
125. As Semiramis, the wife, was worshipped as Rhea, whose distinguishing character was that of the great goddess "Mother," the conjunction with her "husband" under the name of Ninus, or "the Son," was sufficient to originate the peculiar worship of the Mother and Son," so extensively diffused among the nations of antiquity; and this, no doubt, is the explanation of the fact which has so much puzzled the inquirers into ancient history, that Ninus is sometimes called the *husband*, and sometimes the *son* of Semiramis (Layard's *Ninevah and its Remains*, vol. ii. p. 480).
126. This accounts for the very same confusion of relationship between Isis and Osiris, the mother and child of the Egyptians; for as Bunsen shows, Osiris was represented in Egypt as the at once the son and husband of his mother; and actually bore, as one of his titles of dignity and honor, the name "Husband of the Mother." (Bunsen, vol. i. pp. 438, 439).
127. The Indian god Iswara is represented as being at the breast of his own wife, Isi or Parvati.
128. Ninus, or "Son," borne in the arms of the Babylonian Madonna, is clearly linked with Nimrod.
129. "Ninus, king of the Assyrians," says Trogus Pompeius, epitomized by Justin, "first of all changed contented moderation of ancient manners, incited by a new passion, the desire of conquest. He was the *first who carried on war against his neighbors*, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war." (Justin's *Tergus Pompeius*, *Hist. Rom. Script.* vol. ii. p. 615).

130. The account of Diodorus Siculus entirely agrees with it, and adds another trait: "Ninus, the most ancient of Assyrian kings mentioned in history, performed great actions. Being naturally of a warlike disposition, and ambitious of glory that results from valor, he armed a considerable number of young men that were brave and vigorous like himself, trained them up a long time in laborious exercises and hardships, and by that means accustomed them to bear the fatigues of war, and to face dangers with intrepidity." (Diodorus, *Bibliotheca*, lib. ii. p. 63).
131. This quotation reflects that part of Nimrod's career as seen in Gen. 10:9.
132. The conclusions deduced from the testimonies of ancient history regarding this first king of Nineveh (Assyria) finds support in the correct translation of Gen. 10:11-12 (NAS "From that land he went forth into Assyria, and built Nineveh (which means "residence of Ninus) and Rehoboth-Ir and Calah and Resen between Ninevah and Calah; that is a great city."
133. Nimrod (Ninus) was the original builder of the famous city of Ninevah (one of the chief ruins of Nineveh is Nimroud; Layard vol. i. p. 7).
134. Ninus is said to be the son of Bel, and Bel is said to be the founder of Babylon.
135. If Ninus was in reality the first king of Babylon (Gen. 10:11), how could his father be said to be the founder of it?
136. Hislop concludes that Bel is the deity behind the historical Cush, the father of Nimrod and son of Ham; and Cush is represented as being a ringleader in the great apostasy after the Flood.
137. As the son of Ham, Cush was Hermes (or Mercury), for Hermes is just an Egyptian synonym for "the son of Ham."
138. As such Hermes was the great prototype prophet of idolatry ("Her" is in Chaldee equal to Ham, "the burnt one." The name Ham was the basis for covertly identifying Ham with the "sun" and so deifying the patriarch, in fact Egypt was dubbed "the land of Ham" or "Khem." [Bunsen]. "Her" is equal to Horus. Further "Mes" or "Me" means "to bring forth." So Hermes (the interpreter of the gods) means "son of Ham" the burnt one, that is, Cush).
139. Gesenius identifies him (Cush) with the Babylonian Nebo, the prophetic god; then there is the statement of Hyginus that shows he was identified as the agent which produced the division of tongues.
140. His words are: "For many ages men lived under the government of Jove [evidently not the Roman Jupiter, but Yahweh of the Hebrews], without cities and without laws, and all speaking one language."
141. It is reasonable to assume that Cush founded Babylon (Babel).
142. In the Babylonian pantheon he is known as Bel (a deity mentioned only 3x in OT: Isa. 46:1; Jer. 50:2, 51:44).
143. The founder of the city of Babylon (Babel in land of Shinar) is one Nimrod (Gen. 10:8-12).
144. Nimrod was not just a physically endowed man; he was a tyrannical leader of men.
145. The phrase "a mighty hunter before the LORD" suggests in context someone who used his hunting prowess as a training ground for his military conquests to enslave the early post-deluvian civilization residing in Mesopotamia.