

The first was like a lion, and had eagle's wings...

The ancient mysteries called you Chaos,
Cush, also known as Bel, the ringleader, the confounder, the mingler,
The architect of the city of Babel,
The designer of a supposedly alternative portal to God,
You are the son of Ham, later known as Hermes,
Mercury, the winged god,
Who became the great prophet of idolatry and merchandise.

In the beginning, you Cush, begat Nimrod, the huntsmen, the builder,
Later also known as Ninus / Osiris, the divine child and savior,
Also known as Bacchus, the god of wine and revelry,
You Nimrod indeed became a mighty one in the earth,
By building your kingdom in the land of Shinar,
Covered in leopard skin, holding the sign of Marduk,
Who also is known as the horned one,
Crowned with the mark of Cain, the mark of earthly authority,
You became a god of confusion,
And a mighty rebel and hunter against Me.

Oh Nimrod,
Could you not see the fruits of your enmity against the heavens,
By walking after the sight of your own eyes?
Not subject to my laws and principals,
Ruling by the imagination of your own heart,
You shaped all nations into one language, one speech and one mind,
Separating in your rebellion even the heavens from the earth.

Both of you, Nimrod as your wife Semiramis,
Also known as Isis or Ishtar, the “queen of heaven”,
Once proclaimed to me:
“We do not desire understanding and knowledge of Thy ways”,
“Let us break Your bands asunder, and cast Your cords from us.”

So it came to pass, as your people journeyed, coming from the east,

That they found a plain in the land of Shinar,
And they said to one to another,
Go let us build a city and a tower,
Whose top may reach unto heaven;
And let us make us a name,
Lest we be scattered abroad upon the face of the whole earth.

And I came down to see the city and the tower,
Which the children of men builded,
And I said: Behold, the people are one,
And they have all one language,
And nothing will be restrained from them, which they have imagined.
Let Us go down, and confound their language,
That they may not understand one another's speech.
So I scattered them abroad from thence upon the face of all the earth,
And they left off to build the city.
Therefore is the name of it called Babel,
Because I confounded the language of all the earth,
And from thence did I scatter them abroad upon the face of the earth.
Because I divided the nations in the earth after the flood.

The first attend of a new world order established by Nimrod,
Was now shattered to pieces,
But shortly after Nimrod himself perished in its ruins,
A loud wail ascended to heaven among the people,
In those days began the weeping for the death of Nimrod,
Later remembered as the weeping for Tammuz,
The guilt of which even the daughters of Israel,
Allowed themselves to be implicated.

Remembered as the famous huntsman,
Semiramis, "the mother of Babylon", "the queen of heaven",
Received a rude shock to her power,
So that her ambition took a even higher flight,
Her husband Nimrod, honored as a hero to his lifetime,
In death she made him worshipped as a god,
And promised him to the people as "the woman's seed",

“The seed of fire.”

Deified and placed among the stars,
Nimrod also became known under the name Orion,
And Semiramis (Isis) justified worship to herself,
By giving birth to her son Ninus (Osiris),
On the third day after the winter solstice,
Who she claimed to be the incarnation of her spouse,
Semiramis raised to divinity too, as well as her son,
And that day was the 25th of December.

The object was to bind all men in blind and absolute submission,
Under a religious, deceitful and often tyrannical authority,
Dominion over the faith of men,
Through education, ceremonies, laws, doctrines, traditions and entertainment,
All knowledge sacred or profane, monopolized by the priesthood,
The initiates of the mystery schools of ancient Babylon.

This was the beginning of the mother of mysteries,
The religious matrix of false Mediatrix,
And the unholy trinity, of father, mother, son (sun) - worship,
The origin of the bridge builders and the sovereign pontiffs,
The daily sacrifices and mass ceremonies of the sun and the moon,
The rosary and the worship to the sacred heart,
Prayers to the dead, lamps, wax and candles,
Child baptism, Relic worship and idol processions,
Purgatory, sacraments and confessions,
Religious orders, priests and hierarchies.
The rebellious fruits of Nimrod and Semiramis,
Their traditions, doctrines and principals,
Continued to flourish in men’s hearts, minds, faiths, works and souls.

This is the wine of Babylon,
From that all nations, people and multitudes became drunk thereof,
Centuries after centuries, yeah millennia’s,
It calmed the thirst of the people, like the waters of a salty, poisonous river,
That reached over time to all four corners of the earth.

Babylon, Oh Babylon,
There is really no wisdom in your kingdom,
How often I revealed my Name and my Character to you,
But you had no eyes to see, no ears to hear,
How often I spoke to your heart, and into the ears of all the people,
But you refused to hearken, and pulled away your shoulder,
And stopped your ears, that you should not hear.

So in the time of Nebuchadnezzar, King of Babylon, King of the North,
Who in the third year of Jehoiakim, king of Judah,
Came unto Jerusalem and besieged it.
When I gave Jehoiakim, king of Judah into his hands,
With part of the vessels of the house of God,
Which he carried into the land of Shinar,
To the house of his god,
Into the treasure house of his god.

Some of the children's of Judah were appointed,
To serve in Nebuchadnezzar's palace,
That they may learn the tongue and the ways of the Chaldeans,
Where four of the faithful children's, Daniel, Hananiah, Mishael, and Azariah,
Blessed with superior understanding, wisdom and intelligence,
Impressed Nebuchadnezzar, who found them ten times better,
Than all the magicians and astrologers, that were in his realm.

In the second year of the reign of Nebuchadnezzar,
Nebuchadnezzar dreamed dreams,
Wherewith his spirit was troubled and his sleep brake from him.
Then the king commanded to call the magicians,
And the astrologers, and the sorcerer's, and the Chaldeans, .
And the king said unto them, I have dreamed a dream,
And my spirit was troubled to know the dream.

Then spoke the Chaldeans to the king in Syriack,
O king, live forever: tell thy servants the dream,
And we will show the interpretation.

The king answered: The thing is gone from me:
If ye will not make known unto me the dream, with the interpretation thereof,
Ye shall be cut in pieces, and your houses shall be made a dunghill.
But if ye show me the dream, and the interpretation thereof,
Ye shall receive of me gifts and rewards and great honor:
Therefore show me the dream, and the interpretation thereof.
They answered again and said, Let the king tell his servants the dream,
And we will show the interpretation of it.

The king answered and said,
I know of certainty that ye would gain the time,
Because ye see the thing is gone from me.
But if ye will not make known unto me the dream,
There is but one decree for you:
For ye have prepared lying and corrupt words to speak before me,
Till the time be changed: therefore tell me the dream,
And I shall know that ye can show me the interpretation thereof.

The Chaldeans answered before the king, and said,
There is not a man upon the earth that can show the king's matter:
Therefore there is no king, lord, nor ruler,
That asked such things at any magician, or astrologer, or Chaldean.
And it is a rare thing that the king required,
And there is none other that can show it before the king,
Except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious,
And commanded to destroy all the wise men of Babylon.
And the decree went forth that the wise men should be slain;
And they sought Daniel and his fellows to be slain.
Then Daniel answered with counsel and wisdom to Arioch,
The captain of the king's guard,
Which was gone forth to slay the wise men of Babylon:
He answered and said to Arioch the king's captain,
Why is the decree so hasty from the king?
And Arioch made the thing known to Daniel.

Then Daniel desired of the king that he would give him time,
And that he would show the king the interpretation.
Then Daniel went to his house, and made the thing known to
Hananiah, Mishael, and Azariah, his companions:
That they would desire mercies of the God of heaven
Concerning this secret; that Daniel and his fellows should not perish
With the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision.
And Daniel blessed the God of heaven.
And said, Blessed be the name of God for ever and ever:
For wisdom and might are his:
And He changes the times and the seasons:
He removes kings, and sets up kings: He gives wisdom unto the wise,
And knowledge to them that know understanding:
He reveals the deep and secret things:
He knows what is in the darkness, and the light dwells with him.
I thank thee, and praise thee, O thou God of my fathers,
Who hast given me wisdom and might,
And hast made known unto me now what we desired of thee:
For thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch,
Whom the king had ordained to destroy the wise men of Babylon:
He went and said thus unto him; Destroy not the wise men of Babylon:
Bring me in before the king, and I will show unto the king the interpretation.
Then Arioch brought in Daniel before the king in haste, and said thus unto him,
I have found a man of the captives of Judah,
That will make known unto the king the interpretation.

The king answered and said to Daniel,
Whose name was Belteshazzar,
Art thou able to make known unto me the dream which I have seen,
And the interpretation thereof?

Daniel answered in the presence of the king, and said,
The secret which the king hath demanded cannot the wise men,
The astrologers, the magicians, the soothsayers, show unto the king;

But there is a God in heaven that reveals secrets,
And makes known to the king Nebuchadnezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these;
As for thee, O king, thy thoughts came into thy mind upon thy bed,
What should come to pass hereafter: and he that reveals secrets,
Makes known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom,
That I have more than any living,
But for their sakes that shall make known the interpretation to the king,
And that thou might know the thoughts of thy heart.

Thou, O king, saw, 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 threshing floors;
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.

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's 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.

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.

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.

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.

Then the king Nebuchadnezzar fell upon his face and said,

Of a truth it is, that your God is a God of gods,

And a Lord of kings, and a revealer of secrets,

Seeing thou couldest reveal this secret.

Then the king made Daniel a great man,

And made him ruler over the whole province of Babylon,

And chief of the governors over all the wise men of Babylon.

And Daniel requested of the king,
To set Shadrach, Meshach, and Abednego,
Over the affairs of the province of Babylon:
But Daniel sat in the gate (the court) of the king.
And Daniel continued even unto the first year of king Cyrus.