

Perseus a Danaan Moses (Part I)

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The People of Perseus

The Anakim (the Greek Inachidae) were flushed out of Hebron by Caleb in the days of Joshua and fled to Argolis in Greece. These worshipped the "Queen of Heaven," Hera (Ashtoreth) and her champion (Argos) against the monstrous Echidna. Not long after that, in the days of Deborah and Barak, the Danites, having had a falling out with the sons of Jacob, quit their homeland and joined the Anakim in Greece. (These were the Danaans fleeing from the sons of Aegyptus.) They brought the story of Moses and the Exodus with them to Greece as the story of Io, with Moses therein referred to as Hermes Argeiphontes. A later version of the story was brought over by later waves of Danites who came to Argos from the city of Joppa over an extended period of time starting about six years after the death of Solomon. To these Danites, whom we can call the "Perseids," Moses was not deified as the god Hermes, (a telling adjustment in theology) but was merely a hero called Perseus, a human son of the chief god. The story of Perseus is the story of Moses and the law giving, as told by these and subsequent waves of Danite emigrants from Palestine. (Those mythographers who told more recent "Perseus" version of the Exodus must have known that the already extant "Hermes Argeiphontes" version was the same story, for the god Hermes was liberally written into the story of Perseus. "Perseus ... received from Mercury [Hermes], who is thought to have loved him, talaria and petasos, and, in addition, a helmet which kept its wearer from being seen by an enemy. [Hyginus Astronomica 2.12]).

The myths of Perseus meeting the Graeae, and that of Perseus versus the Gorgons, as well as Perseus killing the sea serpent, are most likely two or three separate versions of the Moses story that were brought to Greece over a prolonged period of time, about three or four generations, and were forged into episodes of the same tale. These various episodes display the influence from at least three

distinct groups of people. The rendition of it that contains the "Graeae," reveals a more Arabian, and Egyptian, flavor that can be traced to it's Idumean, and Hagarite, origins. The "Gorgon" interpretation of the Perseus story, shows a strong post-Solomonic, Israelite bias. The episode where Perseus kills a "sea serpent" at Joppa is even later still and leans heavily upon a Midianite/Ethiopian and Danite/Philistine faction, for it's point of view.

These Danaans, (the Greeks of Argolis) themselves claimed to have come up out of the land of Egypt. Herodotus has something interesting to tell us in this regard, he says that while the Greeks considered the Danaan royalty to be Egyptians, the Persians, who also claim to be descendants of Perseus, argue that Perseus was not an Egyptian at all but was an Assyrian. Ovid, on the other hand, says that the Danaans were of the Cadmean (Phoenician) race and he even refers to Perseus at least once as "Agenorides," a descendant of Agenor, the father of Cadmus, Europa and Phoenix. Herodotus even mentions the name of the Egyptian city from which came these Danaans, he calls it Chemmis and says, "The Egyptians are averse to adopt Greek customs, or, in a word, those of any other nation. This feeling is almost universal among them. At Chemmis, however, which is a large city in the Thebaic canton, near Neapolis, there is a square enclosure sacred to Perseus, son of Danae. ... Inside this precinct is a temple, and in the temple an image of Perseus. ... I made inquiries of the Chemmites why it was that Perseus appeared to them and not elsewhere in Egypt, ... to which they answered, "that Perseus belonged to their city by birth. Danaus and Lynceus were Chemmites before they set sail for Greece, and from them Perseus was descended," they said, tracing the genealogy; "and he, ... paid them a visit, and acknowledged them for his kinsmen he had heard the name of their city from his mother ...". (Herodotus Book 2 Page 91).

The Danaans then, were a group whom the Greeks thought of, at first, as coming up out of the land of Egypt, but about seven generations later these same Danaans were coming out of Joppa in Phoenicia. This is just what we would expect of the Biblical Danites who did come up out of Egypt to live in the seaport of Joppa.

The Birth of Perseus

Having explained a bit about the people who told the story of Perseus, we shall begin to cover the individual motifs of the story itself. First of all there is the virgin birth; If Perseus is Moses, then Why isn't Moses born of a virgin like Perseus? Well he is, because Israel is the Virgin. In the book of Deuteronomy chapter 18 verses 15 through 18, God promises to Moses that He will raise up a special prophet who will be born to the nation of Israel like he was. Presumably this widely anticipated prophet was Jesus Christ, and we are plainly told that it was, in the New Testament book of Acts at chapter 3 verse 22, where these very verses from Deuteronomy are quoted. It was known very early in Hebrew history that, a savior would come from among the brothers of Moses, that is, from the nation of Israel. It could be said that Moses and Jesus shared a mother, the nation of Israel, and as it turns out, she was known as "the Virgin." Since the prophets have often referred to the nation of Israel as "the Virgin," (notably at Amos 5:2, but also a few times by Jeremiah), it is arguable that no miracle of parthenogenesis was ever intended in the prophecy of the Emanuel at Isaiah 7:14, who was also born to "the Virgin," (not, incidentally, "a" virgin). Perhaps a better understanding of the symbolism used in the Bible, as well as the Greek myth, can help us to identify the mother of Perseus, like the mothers of Moses and Jesus, as this Virgin.

It is not unusual for a nation, a city, a church, or a population, to be figuratively symbolized as a female character. Even modern nations, (without, presumably, resorting to idolatry), have similar traditions. The U.S.A. has it's "Columbia," the U.K. has "Britannia," and Rome had it's "Roma," all feminine personifications that are symbolic of each their own national spirit. The nation of Israel was also referred to as a "woman," and the "maiden," and the "virgin," she was known as Zion (or Jerusalem) and called the "bride," or "wife," of God. The slaying of Medusa is portrayed as a prerequisite to freedom for the captive mother of Perseus, "Danae." Danae was the earthly wife of Zeus, and she was being held captive by an earthly king, there can be no mistake in identifying her with Zion, the nation that gave birth to Moses. It is evident that while in Egypt, the Israelites pronounced the name "Zion," as "Zoan," it was the name of the City-state of their

captivity, "the field of Zoan." The classical Greeks knew of this place and called it "Tanis," they identified the goddess, who was named after this place, with "Athena." In the Assyrian cuneiform inscriptions, the same Egyptian district was called, "Sinu." A clever philologist can find this far famed woman's name throughout ancient literature, besides those already mentioned, here is a partial list of the name Zion transliterated; Diana, Dione, Deino, Dion, Dinah, Sinai, Hesione, Thyone, (even backwards) Anath, Neith, and Nut.

Robert Graves, in book 1 of his two volume work, "the Greek myths," (60.1,3) says that the Greek Danae was called, by the Hebrews, Dinah. Perhaps by way of explanation he previously intimates, that the Danaans who told her story, were part of a group of early arriving Helladic colonists from Palestine. In the Scriptures Dinah is the virgin daughter of Israel. Some did not believe that Perseus was the son of Zeus, neither did they accept the notion of his virgin birth, but instead they impugn his birth by insisting that he was the product of an incestuous relationship between Danae and her uncle Proetus. Perhaps this version of the birth owed some of it's origin to the Scriptural one, it is similar to the parentage of Moses because he also was said to have been the product of an incestuous relationship. The father of Moses, a man named Amram had taken his aunt Jochabed to be his wife (Amram was thus not only the father of Moses but his uncle as well,) and Moses was their issue. According to the Greek myths, Acrisius, who has previously been identified with the Hebrew patriarch Israel, was the father of Danae, the mother of Perseus, while the Scriptural Israel was the father of Dinah, he was also grandfather (via Levi, whom the Greeks appear not to know about) of Jochabed, the Biblical mother of Moses.

Like the "seed of the woman," the birth of Perseus was predicted beforehand, and the king sought to prevent his birth, but like Pharaoh, and Herod, his attempt was to no avail. Should anyone claim to be the "son of God," the Law would be in place to put him to death, thus, upon the birth of Perseus, the king proclaimed that he must die, the instrument of his attempted death, (and, incidentally, his salvation) was an ark, and the Ark, symbolizes the Law. There was a pre-birth royal decree in place to prevent the arrival of Moses as well, and at his birth he was placed in an ark, (even Sargon the Great of Akkad, and Osiris, the Egyptian

god, had an attempt made upon their lives in an ark). The identification of Perseus with Moses, goes way beyond their both being placed in an ark and set adrift on the water, but it includes an entire series of shared motifs; Both had their arks discovered by a relative of the king, both were raised at the court of the king, and each had a happy childhood until the king had a change of heart.

The Youth of Perseus

An objection might be made that the mother of Moses was not in the ark like the mother of Perseus was. Yes, but it is also known that one of the first things that those who found the baby Moses did, was to send for a Hebrew woman to serve as a nurse for the child, who turned out to be none other than the actual mother of Moses, Jochabed. Therefore, as it was in the story of Perseus so it was in the story of Moses, the mother in each case was with the child from his very infancy throughout his life in the court of the King/Pharaoh, however, also in each case, she was there as a servant only.

While most Mythographers agree that Perseus was raised at the royal court they usually refer to the situation of his mother, the virgin Danae, as being held captive against her will. As if to reinforce my theory that Danae was Zion, there is one very important ancient source, no less than the great Greek poet Pindar, who wrote about 480 BC in his Pythian Ode (12 Str1-3) who plainly refers to Danae as being held in slavery! The quote from Pindar runs thus; "Perseus ... had made blind the grim offspring of Phorcys (Medusa), ... thus to end his mother's long slavery...". What the nature of the slavery that Danae was forced into we are not told, but it is apparent that Pindar knew of the tradition so saying that Perseus had freed his mother from "slavery" by his act.

Perseus wanted to take Danae and leave, just as Moses wanted to take Zion and leave, but the king would not let her go. However Perseus did go somewhere, for he first, like Moses, had to perform a task in the wilderness, which would give him the divine authority which he would need to acquire freedom for Danae. This is the point in the combined rendition of the account, that has come down to us,

where the mythographer has inserted the Hagarite version of the story, that features the Graeae, it is also the point in the Scriptural story where Moses has his first meeting with God at Mount Sinai.

The Hebrew story has Moses taking a pre Exodus wilderness adventure to Mount Sinai, where he lives among the Midianites for quite some time. The Scriptures make this adventure to be a prerequisite to the main adventure of Moses, for there he learns to worship the one God of Abraham at His holy mountain, He there tells Moses, not only His name, but also gives him instructions and three "magic" tricks that he can use to deliver Zion from her slavery (Ex. 4:1-9).

Perseus also had "divine" training sessions prior to his actual adventure. The gods, Athena (delivered from the head of Zeus), and Hermes (the messenger of Zeus and deliverer of Io), each had experience to lend this new deliverer Perseus. What has Athena to do with the Exodus? Athena (Parthenos) was a female personification of the city state of Athens, in the same way that (the Virgin) Zion was a female personification of Jerusalem. In truth, the "myth" about the founding of Athens is clearly derived from the history of the Jews. Cecrops the anguipede (serpent footed, this is noteworthy because wayward Jews blasphemously pictured Yahweh as an anguipede. This is such an outrageous claim that I implore the reader to look it up on his own. Furthermore, don't let the fact that the history of Athens is full of serpents throw you off, because the tribal chief of Judah, the man who lead the Jews up out of the land of Egypt under Moses, was named "Nahshon," the usual Hebrew word for "serpent.") was the Athenian version of Moses, (or perhaps Nahshon) he lead the Athenians up out of Egypt (Sais = Zoan = Tanis = Tanit = Athena = Zion), gave them their laws and divided the land into twelve districts. He instituted monogamy, and was the first to recognize paternity (Egypt was a matrilineal society). Although the religion of the Athenians was corrupted by their worship of Baalath (Pallas/Athene = Baalath/Zion = Palestine = Philistine), still, intricate doctrines of the Jewish belief system, permeate the myths of Athens. There was a contest with Poseidon (Dagon's alias Apsu-Adon), the symbol of the olive branch (Salem = peace). The daughters of Cecrops carried with them an ark and were given instructions not to look upon the contents, namely, a baby born to be the dynastic King (Erechthonius, also an anguipede) to the Athenians, while the

Jewish Ark contained the Messianic promise that a baby would be born who would be the King of Kings (thus the little understood but widespread symbol of the baby in an ark, such as Sargon, Adonis, Etc.). The Mythographers who inserted the story of Athena into the story of Perseus must have known what they were doing. This is also true of the story about Hermes delivering Io (the "Jew"), which I have explained elsewhere. All three stories contain maidens who are freed in accordance with the will of Zeus, by smitten heads.

The Graeae and the Mountain

As I have intimated previously, the Graeae have probably derived their name from a well known, in ancient times, Arabian People known as the Agraioi, who were Scripturally called the Hagarites. Although this great nation gets downplayed in the Scriptures, it must have at one time encompassed not only the Arabian Ishmaelites, but also the Keturite Midianites and even the Ethiopians and other Sabeans, all under the title of "Hagarite." It becomes apparent that the Midianites of Mount Sinai were anciently considered as Hagarites, thus Paul, who wrote of an analogy between Mount Sinai and Hagar (at Gal. 4:24-26), had a precedent to do so. "The Hagarites," known to Pliny (NH. 6,159-161), Strabo (XVI. 4,2), and Ptolemy (5.19.2), who called them, "the Agraioi," occupied the wilderness of Mount Sinai and were largely of Ethiopian/Egyptian extraction. (From "John Gill's Exposition of the Entire Bible;" Gal.4:25 - For this Agar is Mount Sinai in Arabia,.... The Syriac version makes Hagar to be a mountain, ... "for Mount Hagar is Sinai, which is in Arabia": and some have been of opinion that Sinai was called Hagar by the Arabians. ... Hagar was the name of the chief city of Bahrain, a province of Arabia ... the wilderness of Paran, Gen.21:21 ... However, it is clear, that Sinai was in Arabia, out of the land of promise, where the law was given, and seems to be mentioned by the apostle with this view, It is placed by Jerome in the land of Midian; ... Exo.3:1. And according to Philo the Jew, the Midianites, as formerly called, were a very populous nation of the Arabians: and Madian, or Midian, is by Mahomet spoken of as in Arabia; and it may be observed, that they that are called Midianites in Gen 37:36 are said to be Ishmaelites, Gen 39:1.) The Egyptians themselves referred to this people as the "Mitanni" (apparently the same word as the

Biblical "Midianite"). They, as descendants of Abraham, believed in only one god, but it would be considered a dangerous heresy to even say such a thing in polytheistic Greece (thus the symbolism instead).

The Graeae are said to have had only one eye, and/or only one tooth between them, they used it alternately and were helpless during the exchange (The ancient mythographers, it appears, had some problem understanding how "two" separate nations could claim the same "one" god). The single eye refers to the single God of monotheism, and likewise the solitary tooth means the one word of god (the Law), thus, just as Perseus took these from the Graeae, at Mount Atlas, so Moses adopted these tenants under the crook of Jethro, priest of Midian, at Mount Sinai, as a prerequisite to freeing his people. The single eye of the Graeae is not the only place where the Greeks have used this motif. Let us not forget those sun worshipping masons and metallurgists of antiquity, the Cyclopes. Because there is only one Sun, we are perhaps justified in seeing Sun worship as a step toward monotheism, especially as it was used among the Mithraic Persians, who claim themselves to be descendants of Perseus. Ahura Mazda being the "one" god of the Zoroastrians, Mithra (sometimes identified with Perseus) himself could not have been originally thought of as a god but only as a type of Persian Moses, a mediator of the contract between God and men, a lord of the covenant (the Midian Baal-Berith). The eye is often a symbol of god, especially among the Egyptians, but also within the Chaldean sphere of influence such as the Assyrians, Hittites and Syrians where the winged eye was a widely used symbol of the deity.

Perseus visits the winged Graeae, the guardians of the Gorgon, at Mount Atlas, this was his first visit to the Mountain, where he learns how to get the magic purse. He returned to Mount Atlas, for his second visit, after he had obtained the head of Medusa. Moses, at the law giving, also makes two visits to his mountain. On his first visit he had a vision at Mount Sinai where he saw, before it's actual construction, the "pattern" of the Ark of the covenant's cover with the two golden cherubs bowing over, as if to protect, it. This was done so that Moses could oversee the accurate building of the Ark. Similarly, there was a town in Samos called Deicterion, where there was a "statue" of the three Gorgons. Athena took Perseus on a pre-adventure journey there so that he could learn what the Gorgons

looked like, in order for him to be able to distinguish Medusa from her two winged sisters who protected her.

God would oftentimes appear to Moses seated upon the wings of the statue of the two cherubs (this was called the "mercy seat,") that were sculpted on the cover of the Ark. "The Gorgons ... had ... wings of gold on which they flew. All who looked at them were turned to stone." (Apollodorus 2.38-46) If an artistic rendering, or a symbolic description, of these appearances were ever to feature God in the symbol of an eye, then it would serve as the obvious origin to the motif of the winged Graeae having the one eye between them. Although he does receive a set of law tablets on this first visit, he breaks that set, and does not keep them. He obtains the commandments, that he will keep in the Ark, on his second visit.

Medusa

The main monster in the story of Perseus is Medusa, one of the three Gorgons. It occurs to me that the most likely origin for the Greek name "Medusa," is that it derives from the Hebrew word that has come down to us as, "Mitzwah," which means, "commandments." There were a lot of commandments (a figurative mountain of laws) but it was the head of Medusa, that symbolized the cut out tablets of the ten commandments, as opposed to the rest of the commandments, ordinances and judgments. The head of Medusa, was carried in a magic container which was plated with a precious metal, and was the Perseid equivalent to the Ark of the Covenant. "... the head of the monster, the dreaded Gorgo, and the bag floated about it, a wonder to look at, done in silver, but the shining tassels fluttered, and they were gold, ..." (Shield of Heracles 220-237) The special attribute of this magic container was that it could contain anything, no matter how great, within it's space, without increasing in it's bulk. This was probably in reference to the unbelievable fact that the great Yahweh spoke from the relatively tiny Ark. Medusa's head was kept in it's magic container because no one could look upon it and yet live, it was carried into battles, showed to the enemy, and thus insured the victories for Perseus, in the same way that the Ark and it's contents was used by Israel (a rare motif indeed). The primary method of capitol punishment that was prescribed

by the Law, was stoning. This, no doubt, left numerous piles of stones as "monuments" to those who violated the Law, all along the way of the wandering Zion, just as we imagine the way of Medusa to be strewn with stone statues of those whom she had put to death. It is not inconceivable that whenever a violator of the law was discovered there was a ritualistic reading (looking upon) of the law that was violated which preceded the stony execution. Thus leading to the myth that it was the "looking upon" of the object itself that brought about the subsequent death. At any rate, we have come to a point where I feel that I must remind the reader; that as this series of intricately interrelated conformities, between the Greek myths and the Hebrew historic account grows, it leaves less and less room for the, "mere coincidence" explanation which will be offered by some.

When Moses received the second set of the Ten Commandments, he requested that God manifest Himself to him. God reminded Moses that no man could look upon His face and yet live, however God had a plan to protect Moses with His hand while His face was exposed, removing it only afterwards, so that Moses would only see Gods' "back," or as some translations have put it, His "afterglow." When Perseus received the Medusa head he also had an encounter, the face of whom he was reminded that he could not look upon and yet live. The supreme god in the story of Perseus was called Zeus, and just as God did in the story of Moses, Zeus protected Perseus, in this case by lending him his shield. The shield of Zeus was highly polished, and with it Perseus would not have to look directly upon the deadly face, but could use it like a mirror, to see only it's, "reflection." Now that a point has been made concerning a connection between the "hand" of God, and the "shield" of Zeus, an explanation of the relationship between the cut off Medusa head, Daniel's cut off Messiah, and the Law, presents itself.

Once Perseus had received the cut off Medusa head, the Greek mythographers have him showing it to Atlas, which put an end to him. To quote Ovid on the matter, "'Very well!' he (Perseus) taunted, 'if you (Atlas) rate my thanks so low accept a gift!' and turned his face away and on his left held out the loathsome head, Medusa's head. Atlas, so huge, became a mountain; beard and hair were changed to forests, shoulders were cliffs, hands ridges; where his head had lately been, the soaring summit rose; his bones were turned to stone." (Ovid,

Metamorphoses 4.653). As the reader may recall, Mount Atlas can be shown to be a reasonable analogy to the Hebrew Mount Sinai, in place because of the sin of Adam, who can further be identified with Atlas himself.

We all pray for the Kingdom of Heaven to come down to the Earth, but there is something in the way, it is the sin of Adam, because of which, there needs to be a "covenant with sin and death" in place, the mountain of the Law. Years before Christianity, the Greeks also had a mountain in the way of kingdom come, their "Adam," as Atlas, held up (away, a logical symbolic analogy) the heavens.

When Atlas was cursed to be the impediment to the Kingdom of Heaven, he was told that he could expect the son of god to come, who would kill the serpent, and pluck from the tree of the ancient garden. Quoting Ovid again; "Atlas, mindful of an oracle since by Themis, the Parnassian, told, recalled these words, 'O Atlas! mark the day a son of Jupiter [Zeus] shall come to spoil; for when thy trees been stripped of golden fruit, the glory shall be his.' Fearful of this, Atlas had built solid walls around his orchard, and secured a dragon, huge, that kept perpetual guard, and thence expelled all strangers from his land." How many stories contain, the ancient gardener, the highly valued fruit of the tree with the famous taboo against touching it, an expulsion from the garden, the serpent, the crime against heaven, and a prediction of an eventual savior? Just these two. Furthermore, the wife of Atlas was named after the sun setting, "Hesperus" (Evening, Eve?).

Then there was the story of that previous civilization on the Earth, from which our modern culture sprang, which was destroyed, engulfed, in a great aqueous catastrophe. This previous civilization, called, "Atlantis," was named after Atlas, he was their first king, and the flood which engulfed the place, is still known as the "Atlantic" Ocean. We learn the story of Atlantis from the Greek Plato, who explains why these ancient People were drowned away back then. He says that at first, their race was pure, but they earned their destruction because they had a racial fall, and had degenerated through mortal admixture. So it was much like the Bible's antediluvian civilization, where Adam's daughters, bred with the giants, and this caused racial impurities, (His Spirit could not "strive with men indefinitely,") leading to the intolerable state which necessitated Yahweh's flood. No? It looks like we

have two pre flood lands vying for the title of man's original civilization, could both of these places have been the beginning of Earthly culture? Surely it is more likely that these similar but diverse sources are telling us two versions of the same truth.

To a Christian, Daniel's cut off Messiah, was the sacrificed Jesus on his cross (a likewise gruesome icon), this, as the apostle Paul points out (Col. 2:14), "nailed it (the Law) to his cross," and effectively was the absolute fulfillment of the Sinai Law. Could the icon of the cut off head, be the ancient Greek equivalent to the Christian icon of the cut off Messiah (dissolving our covenant with death, and redeeming mankind from the sin of Adam/Atlas)? Although we are often told, by the Levitical authorities, that Paul simply invented this doctrine, the story of Perseus predates Paul by many centuries. Furthermore, Paul being a Jew from Tarsus, a city that claimed to have been founded by Perseus, would certainly have known both the story of Moses as well as that of Perseus. Once the head had completed its task, Zeus affixed it to his "shield," (this being the same "shield" that protected Perseus when he received the Medusa head,) just as the crucified Jesus was said to have ascended to God's right "hand," (this being the same "hand" presumably that protected Moses when he received the commandments!) Now I submit that there is no way that this entire series of intricately detailed theological analogies can be attributed to mere coincidence. The Mythographer who wrote the Gorgon version of the story about Perseus, must have had an intimate knowledge of Israelite doctrines.

Digressing from the specific identification of Medusa for the moment, let us examine the group that is called, "the three Gorgons," of which she is but one. The mythological groupings of women is commonly found in trinity, not only the myth of the Gorgons but also the Graeae, the Fates, the Erinyes, and the daughters of Cecrops, Proetus, and Minyas, and many others. Most of these trinities can be traced to the Biblical Zion as their archetype. The Law of Sinai, was also meant to be a reflection of Zion, the great woman, and thus it was written into three parts, the commandments (Mitzvah,) the judgments, and the ordinances. Zion, (or, as she is later to be called, "Jerusalem,") is also portrayed in triplicate; the Heavenly Jerusalem, the New Jerusalem, and the Earthly Jerusalem. (If you wish to research this theme Scripturally, you should begin with Gal 4:24-26, you will find further

reference to; the Heavenly Jerusalem as Mother at Heb 12:22 and at Gal 4:26, to the New Jerusalem as the Bride at Rev. 21:2, and to the cut off Messiah at Dan 9:26 and at Isa. 53:8) These must be whom the Greeks knew as, the Gorgons, because, as Hesiod clearly states, "...the Gorgons... they are Stheno, Euryale, and Medusa, whose fate is a sad one, for she was mortal, but the other two immortal and ageless both alike." (Hesiod's Theogony 270-282) and as Daniel seems to indicate, like Earthly Jerusalem, was destined to have her head cut off. As to the other two Gorgons, "Euryale," which means in Greek, "widely wandering," could easily be the Greek equivalent to the cryptic name of Jerusalem, that was used by Isaiah in chapter 29, "Ariel." And the other Gorgon's name, "Stheno," which has come to mean in Greek "strength," readily transliterates into the name, "Zion" itself. The two Gorgon sisters of Medusa, were deduced as winged creatures, perhaps from the winged "cherubs" that were depicted upon the cover of the Ark which seemed to protect it's contents.

Medusa, like the daughter of Zion, wasn't always repulsive, for the Greek myths make it clear that she was once quite beautiful, but, again like Heavenly Zion's daughter, her ugliness was inflicted upon her by god. The once beautiful Medusa brought the condemnation of god upon herself, for the same reason that God's once faithful city did. For as we are told in the first three chapters of Isaiah, (a name that incidentally, is much like the Greek name "Hesiod," the Septuagint has "Esaias,") specifically at Isa. 1:21, 2:6, and 3:16-26, so we are told in the Greek myth; Medusa had prostituted herself with a foreign god. She had laid with Poseidon, the Greek version of the Philistine fish god Dagon, (in Babylon, Dagon was called "Enki," the Sumerian, "Ea," and his regular title was "Lord of the watery deep," thus, the origin of the well known, but little understood name, "Poseidon," comes as I have previously said from the Hebrew, "Apsu-Adon.") in the temple of Athena, (Athena, the reader will recall, is the Ionic transliteration of the Hebrew name Zion.) Because of Medusa's prostitution, god had removed her golden tresses, and replaced them with ugliness. To quote Ovid, "Her beauty was far-famed ... and of all her charms her hair was loveliest; so I was told by one who claimed to have seen her. She, it's said, was violated in Athena's shrine by the Rector Pelagi (Lord of the Sea, Poseidon). Jove's daughter (Athena) turned away and covered with her shield her virgin's eyes. And then for fitting punishment

transformed the Gorgon's lovely hair to loathsome snakes." (Metamorphoses 4.770) Compare this with Lamentations chapters 1 and 2. Another of her penalties was that she be doomed to wander in the wilderness, where Perseus would have to go to find her. Thus another entire series of Medusa's attributes has a precedent in the story of Earthly Jerusalem. A further chronological clue can be gathered from this motif, for if we are correct in applying the symbolism employed herein to the Jerusalem that was castigated by the prophets, then we must conclude that the story of the "ugly Gorgon" could not have been imagined much before the days of the prophet Ahijah, when the northern ten tribes revolted against the post-Solomonic Jerusalem.

It has been suggested that the two episodes of the Perseus myth, one having the Graeae and the other having the Gorgons, were originally two separate versions of the same story (a "doublet"). This seems to be a reasonable conclusion, for the "eye" received from the Graeae could easily have been the equivalent of the "head" received from the Gorgons. The ancient mythographers, knowing both tales, may have simply crafted the two versions into the two episodes of the same story. Ovid combines the two episodes into one by making the Graeae to be twins, and thus only two, his quote runs as follows; "And Agenorides (Perseus) told him of the place that lies, a stronghold safe below the mountain mass of icy Atlas; how at its approach twin sisters, the Phorcydes (Graeae), lived who shared a single eye, and how that eye by stealth and cunning, as it passed from twin to twin, his sly hand caught," ... (Metamorphoses 4.770). On the other hand, the scriptural story of Moses and the Law giving, where he gets the Law on one visit, breaks it and has to make a second visit to receive the Law again, is never questioned as a "doublet." Regardless, that part of the myth that has Perseus destroying a sea serpent at Joppa is almost certainly a later addition that was contributed subsequently by some separate source.

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