

MYSTERY, BABYLON THE GREAT

Volume 1

by

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"Jesus, the Way" – Walking in the way of salvation, turning neither to the right hand nor to the left.. (81 pages)

"The Love of God" – As displayed in the life, death and resurrection of the Lord Jesus Christ. (84 pages)

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PREFACE

In our present day there is much confusion and breaking down of that which has stood for centuries. The shape of Europe is changing dramatically. In Britain the foundations of the Protestant constitution are being removed; the very existence of the nation is in doubt after many centuries of independence. In the professed Christian churches the Bible is mostly trodden under foot, despite supposedly great movements of the Holy Spirit. Error is taught openly in the vast majority of churches.

Many Christians realise that something is very seriously wrong, but they struggle to understand what lies at the heart of the confusion and error being sown. This book is the result of the author's search into these solemn events. This search has uncovered some very disturbing facts about the present day in which we live. The book is written to sound a clear warning, especially to the younger people in the true churches, who may have to live through times of fearful persecution. The following words of the Lord to the prophet Ezekiel are particularly solemn and striking.

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for a watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Ezekiel 33. 2-6)

It is fallen human nature to assume that we are all progressing upwards and that the barbarities of former years will never return. However, persecution and severe judgements hang over all of us in Britain, Europe and in other parts of the so-called Christian world. This book aims to uncover the truth by starting with the Bible and the events in Genesis relating to Babylon and its founder Nimrod. When the scriptures are set in the context of history, some startling light is shed on present day events. The claim that

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the Church of Rome is much improved in recent generations is seen to be untrue. Moreover, the Church of Rome is found to be based on the worship of the false messiah Nimrod. Likewise, the European Union is revealed as the new Holy Roman Empire, which unites Romanism and Paganism.

These statements to some may appear to be bigotry; but a bigot is defined in the dictionary as an obstinate or unreasoning person who is intolerant of other beliefs, displaying violent opposition. However, the author will attempt to put forward closely reasoned arguments, making use of reliable and well researched sources of information. Since it is vitally important that anyone reading this book should know that the statements made are well substantiated, detailed references are given throughout. As a matter of principle, important details are substantiated by more than one independent reference.

Regarding any charge of intolerance, the author desires to follow the example set by the Lord Jesus, when he was not received by the Samaritans. The disciples James and John asked for fire to be called down from heaven to consume them. However, Jesus rebuked them saying; "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." (Luke 9. 55-56) To point out the dangers and errors of false religion is not intolerance, but may by the grace of God be used in the salvation of souls.

The author desires that this book will expose the false Babylonian messiah, who is in reality the Devil appearing as an angel of light. Above all the author prays that the true Messiah will be exalted, who is Jesus Christ the eternal Son of God. May it be our desire to know Jesus as our saviour and to stand in the strength of God against all that opposes the truth. This book is sent forth with the prayer, that it will be of some profit to the true Church of Christ in this evil day. If so, it will be all of God's grace.

Explanation of References

Quotations from the Bible are taken from the Authorised King James Version of 1611, the most faithful and accurate translation in the English language. Where reference is made to other books or sources of information, each reference is marked with a number enclosed in square

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brackets; for example, "[1]" would be to reference 1. Where reference is made to a specific part or page of a book, it is marked "[1, page 25]" for example. The numbered references are listed at the end of each chapter.

Note to the Second Edition

Since 1999, when the book was first published, the Lord has graciously prospered the work. With further developments in Europe and the receipt of comments and criticisms on the first edition, it is appropriate that a revision to the text is made. Furthermore, additional material has become available strengthening the central conclusions of the book, especially in respect of the Jesuits and New World Order. Therefore, we venture, praying that the Lord may be pleased to favour this second edition for His honour and glory.

CHAPTER 1

IN THE BEGINNING GOD

Introduction

The Bible contains many things which may appear strange to us today. We are mostly unfamiliar with the languages, customs, history and religions of biblical times. However, the Reformers and Puritan divines were well taught in the Classics. This included the classical languages spoken in biblical times (Latin, Greek and Hebrew), the writings of classical authors and the ancient history of the great empires of Rome, Babylon and Persia. Through the grace of God this learning was sanctified. They understood the significance of the language used by the Apostle Paul in 2 Thessalonians 2 and by John in the book of Revelation. They could see that Babylon, spoken of in the book of Revelation, represents the Church of Rome. This gave them a clear warning to flee from all superstition based on the ancient religions. They strove for a purity in the Church of Christ, which is sadly lacking today.

It must be remembered that the Bible was not written in our own language. However good a translation the Authorised Version is (the author firmly believes it is the best and most faithful English translation, a precious God-sent gift to the English speaking peoples), it is still unable to convey the full meaning of the original Hebrew or Greek words in some places. Examples of this are found in the names given to people, places and false gods. These have a meaning in the original language, which is lost in the translation, except where the translators have added a note in the margin.

In our present day the study of history is often discouraged. The study of ancient languages has almost stopped in schools. History and the Classics are seen as being irrelevant to modern children. Children never learn about certain momentous events that not only have shaped history, but explain many things that are unfolding today. It is feared that teaching is strongly influenced and subtly perverted by those who are enemies of the Gospel of Jesus Christ. The main concern is to teach children all that is new and modern, rather than that which will profit their souls.

When exhorting the Corinthians to flee from idolatry, Paul referred to the scriptural account of what befell the children of Israel in the wilderness on account of their abominable sins and idolatry. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10. 11-12) Therefore, let us search the scriptures to see what lessons there are for us today. This search is very revealing when one carefully considers the context of the Bible, its original languages and the history surrounding it. This search reveals that false worship and idolatry ultimately came from Babylon. However, to lay the foundation of what is to follow we must begin at the book of Genesis and the creation of the world.

The Creation and the Fall of Man

The book in the Bible, that has been attacked more than perhaps any other, is Genesis. The account of creation, the fall of man and the birth of nations is fundamental to the rest of the Bible. If a building's foundation is undermined, the building will fall. Therefore, the enemies of the truth think that by undermining the book of Genesis, the Bible will fall. There are also fundamental truths contained in the first few chapters of Genesis that strike at the very heart of all the false worship that the Devil has inspired. It is therefore hated and reviled by the enemies of truth like almost no other book in the Bible. Therefore, we must briefly consider these truths before seeking to expose the false religion of Babylon.

The book of Genesis begins with the account of creation, which involved each Person in the Trinity. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Genesis 1. 1, 2) Then we read for each creative act of God, "and God said;" this speaks of the Word, the Son of God. Paul says of the Son; "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Col. 1. 15-17)

The Lord created not only the world, but also the sun, moon and stars. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Genesis 1. 14-16) These are all the work of a triune God. There is nothing to indicate that they represent God in any way. The Bible expressly forbids any representation of God (Deut. 4. 15-19).

The world was created perfect. Adam and Eve were created sinless, in harmony with God their creator. However, they were tempted by the Devil, in the form of a serpent, to eat of the tree of knowledge. The Devil's temptation was, "ye shall be as gods, knowing good and evil." (Genesis 3. 5) After they had partaken of the forbidden fruit, their eyes were opened. They knew that they were naked and made themselves aprons from fig leaves. This covering which they had made was a covering too short; it could not cover their sin in God's sight. Adam and Eve were afraid at God's presence and hid.

The Devil Cursed by God

The Lord cursed the serpent, saying "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3. 14-15) Here, not only is the serpent cursed, but the promise is given of the Messiah, the Seed of the woman. The Devil is told of his ultimate destruction by the Seed, who is revealed in the Bible to be Jesus Christ, the Word of God. Paul speaks of Jesus, who is both truly God and truly man, "God was manifest in the flesh". (1 Timothy 3. 16) The prophet Isaiah declares; "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9. 6) Paul also says of the Eternal Son of God; "For verily he took not on him the nature of angels; but took on him the seed of Abraham. Wherefore in all things it behoved him to be made like

unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Hebrews 2. 16-18) We then read: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Genesis 3. 21) This was a covering made by God; it signifies the righteousness of Jesus Christ imputed to poor sinful men, who have fallen and deserve nothing but eternal destruction. Adam and Eve were then driven from the Garden of Eden.

Babylonian Perversion of Genesis

It is crucial for readers to keep these events in Genesis in view, because the false religions of Babylon are based on versions of the Genesis account that are twisted and perverted. As we shall see later, they blasphemously regard the Devil as the giver of light and illuminator of mankind, worshipping him as God ! However, this devil-worship did not end with the Babylonians; it is very much alive today and has infiltrated, crippled and destroyed many professed Christian churches.

Despite the fearful flood and destruction of the world, which showed the judgements of God, man soon fell away from the truth. Noah was a preacher of righteousness, but his son Ham was profane. The gracious promise of a saviour, the Messiah, was perverted. Men soon claimed that the promised Seed had come, but they claimed that he was Nimrod the founder of Babylon. From the death and supposed reincarnation of Nimrod as the sun god were born the Babylonian Mysteries. The chapters that follow will show that these Mysteries have given rise to false worship throughout the history of the world, and that the true successor to the Mysteries is the Church of Rome.

CHAPTER 2***NIMROD AND THE MYSTERIES***

Nimrod and his religion have shaped much of the profane world. Although the Bible only gives a brief account of Nimrod and the foundation of Babylon, it is possible to tie this in with the histories of ancient classical writers, who have provided significant information about Babylon's founder and first king. A careful examination shows that Nimrod was the founder of Babylon, in precise accord with the scriptural account. The cause of truth is much indebted to the great scholarly work by Alexander Hislop "The Two Babylons," [1] which was first published in the 1850's. It gives a meticulously researched and referenced account of the Babylonish religions, including the Church of Rome. Hislop draws on a very large number of ancient accounts, many of which would have been accessible to the Reformers. Hislop gives further confirmation of the link between Babylon and the Church of Rome by making use of the discoveries of the 19th century archeologists at Nineveh, Babylon and many sites in Egypt. However, "The Two Babylons" is a hard book to read, as it is packed with complicated historical, linguistic and archeological evidence. Therefore, we shall attempt to present a summary of the main facts in a way that can be more readily understood. Another important book is "Babylon Mystery Religion" by Woodrow [2], which updated and complemented the work of Hislop.

Some readers may initially find it hard to understand why it is necessary and profitable to explain the heathen religions of Babylon. However, the author would beg for their patience and forbearance. The importance of a detailed examination of Nimrod's religion will become more apparent in the following chapters. When the author prayerfully studied these things and became more familiar with the biblical languages, history and religions, the meaning of many parts of the Bible were opened up. Therefore, with the Lord's help, we hope to open up parts of the scriptures for the profit and admonition of those who read this book.

Many aspects of Nimrod's religion will be mentioned here, which at first sight may not appear important. However, they will come up time and again in our search. Therefore, this chapter will just give an overview, but we will then repeat and expand these aspects later, when their full

significance will be revealed.

Nimrod Founds Babylon

Noah was a preacher of righteousness, and as his name means "rest" [3], he rested on God his saviour. He and his three sons (Shem, Japheth and Ham) with their wives were saved from the terrible flood, which destroyed the earth on account of the wickedness of men. However, Noah had a profane son in Ham (Genesis 9. 20-27). Ham had several sons, of which one was Cush; he in turn begat Nimrod. The name "Nimrod" means "rebellion" in English [4]. The scripture says: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinah. Out of that land went forth Asshur [Margin: he went out into Assyria], and builded Nineveh." (Genesis 10. 8-11)

Nimrod founded the city of Babylon (Babylon is the Greek version of the original Hebrew name Babel) and was its first king. It is also evident from ancient history that he founded Nineveh [1, page 24]. Hislop provides an alternative rendering for "Asshur" (Genesis 10. 11) by translating the word "Asshur," rather than treating it as a proper name. Then the verse reads, "Out of that land he went, being made strong, and builded Nineveh," which accords precisely with ancient history. It has been found that part of the ancient city of Nineveh carries the name "Nimroud". Furthermore, Nimrod is known in ancient history under the name "Ninus," who is recorded as the first king of Babylon. Thus, we see the similarity between names for the city Nineveh and its founder Nimrod or Ninus. The wife of Nimrod, as we shall see, is also an important figure. She is identified in history as "Semiramis;" she was noted as being very beautiful, but also grossly immoral and licentious [1, page 229]. The word "Ninus" comes from the Hebrew word "Nin," which means "a son" [1, page 22]. Later, we shall see the significance of this name, when we consider the worship of Nimrod re-born as a child.

Ancient history records how Nimrod was the first to learn the arts of war and was a mighty warrior and hunter [1, pages 23 and 51]. However, he

was also noted for the use of sorcery and fire in gaining his victories [1, page 229]. Nimrod is also attributed with introducing the worship of the sun. This included in its rites the worship of fire, since fire was considered to be the earthly representation of the sun. The sun god was worshipped from the earliest times under the name of "Baal" [1, page 226]. Thus, Nimrod led a great rebellion against God.

The scripture also speaks about the tower of Babel (or Babylon) which was to reach up to heaven. However, the Lord God overthrew the Babylonians' plans by confusing the language of the people (Genesis 11. 1-9). It is not surprising then to see numerous different names emerging for Nimrod and his wife, when worshipped as gods in subsequent generations by different nations.

Nimrod is Killed and Deified as the Sun God

All the religions derived from Babylon have common themes. One of the central features is the death of the mighty warrior god. This gives a clue that Nimrod fell to a violent and most untimely death. The legends all involve his body being divided into pieces and dispersed [1, page 55]. This indicates a great act of retribution and judgement, in which parts of the body were sent to different lands as a warning to others. We see similar practices described in the Bible (Judges 19. 29; 1 Samuel 11. 7). Hislop concludes that the executor of God's judgements on such idolatry and rebellion was Shem, Noah's righteous son [1, page 63].

The violent death of Nimrod led to a suppression of the false religion. However, it was revived in secret by his wife Semiramis. She claimed that Nimrod was now a god in the form of the sun, of which his earthly representation was fire [1, page 228]. She later gave birth to a child, who was supposedly the reincarnation of the hero Nimrod, now the sun god. The child is known under various names, of which one of the most important names is "Tammuz" [1, pages 21 and 228] [2, page 3]. The false claim was made that this was the promised seed of the woman. However, in reality it was an imposture of the Devil, as Semiramis was effectively an harlot and a most evil woman.

Even Nimrod's father, Cush, was worshipped under various names and

became the model for Babylonish gods. An example is the god called "Hermes," whose name, when deciphered from the ancient languages of the Mysteries, signifies in English "Son of Ham." [1, page 25]

It may appear very strange how anyone can believe that the sun can also be a child. However, millions are deceived into believing this sort of absurdity. One only has to consider how many professed Christians believe that a piece of bread becomes Jesus Christ in the Mass.

Let us pause and compare the death of Nimrod with that of Jesus Christ, who is the true Messiah. The Psalmist says of Jesus, "He keepeth all his bones: not one of them is broken." (Psalm 34. 20) This was fulfilled at Calvary, when the soldiers did not break the legs of Jesus on the cross (John 19. 31-37). However, the death of Nimrod in his various forms in the Babylonish religions involved the dismemberment and dispersing of his body. Pieces of Nimrod's body were collected, kept and venerated as relics after his death and supposed deification [1, page 179]. On the contrary, when Jesus rose from the dead, he rose and ascended into heaven in the same body that suffered on the cross. The tomb of Jesus was empty after the resurrection.

The Mysteries

The secret about Nimrod as the sun god and saviour of man was only revealed at first to a selected few, to those who had been initiated. These religious rites became known as "The Mysteries," in which the secrets of the sun god Nimrod were revealed, and in which he was worshipped [1, page 66]. However, the Mysteries spread rapidly through the ancient world and formed the basis for the heathen religions of Rome, Greece, Egypt, Assyria, India and many other nations. They are also the basis for most religions today, even for that which is called Christian. Hislop was not the first to identify Nimrod and the Chaldeans as the origin of heathen religions. This is also discussed by Gill [5, Genesis 10. 8-10] and the first edition of the Encyclopaedia Britannica [6, page 356].

The Mysteries involved deep symbolism; they also appear to have involved acting out some form of play to re-enact the death, resurrection and deification of Nimrod, under the guise of various names. The worship

of the devotees involved weeping for Nimrod following his violent death, followed by rejoicing at his resurrection [7, pages 52 and 175]. The worship also involved fire, which represented the sun, the giver of light. Therefore, the deified Nimrod was worshipped as the giver of light to mankind; he enlightened them so as to show them good and evil. Hence, came the name Lucifer, the light giver or enlightener [1, page 234] [7, pages 163 and 209]. Even the serpent was worshipped as a sacred symbol in the Mysteries [1, page 227]. However, the book of Genesis clearly shows that the claim that Nimrod is the seed, the saviour of mankind, the light giver Lucifer, is none other than the doctrine of the Devil. Thus, the Apostle Paul says: "Satan himself is transformed into an angel of light." (2 Corinthians 11. 14) In reality, the worship of Nimrod is the worship of the Devil.

Semiramis Deified as the Queen of Heaven

The religion developed such that Semiramis was also deified as the Queen of Heaven, gradually taking on the honour bestowed on Nimrod. The general form of worship showed Nimrod as the sun and his wife as the moon, with stars surrounding her head [2, pages 3 & 13] [7, page 52]. Thus, we see the origin of the worship of the sun, moon and stars. It is then no surprise to find that astrology and the Zodiac are of Babylonian origin [8].

As with Nimrod, there were many pagan representations of Semiramis as the Queen of Heaven or the mother goddess. She was usually depicted with the child (i.e. Nimrod), who was the incarnate sun god. This has been copied by the Church of Rome [2, page 13], who worship Mary with the child Jesus. However, in reality it is the worship of Semiramis and her child born of fornication hiding under a facade of Christianity.

Just as the lives of Nimrod and Semiramis were abominable, so their worship in the Mysteries also involved vile and unmentionable forms of immorality. These activities were hidden behind a facade of outward holiness [1, pages 80 and 219]. Therefore, it is most fitting that the Bible likens idol worship to fornication and spiritual adultery.

The Three Beasts

The book of Revelation in chapters 12 and 13 speaks of three beasts. Hislop [1, page 225] explains that this in part represents the development of the three main forms of the Babylonish religions. Firstly, there is the "great red dragon" (Revelation 12. 3), which is literally a serpent in the original Greek [1, page 226] [3]; the colour red signifies fire and blood. The prophet Ezekiel speaks of "the images of the Chaldeans portrayed with vermillion." (Ezekiel 23. 14) As we have seen, this represents the fire and serpent worship of the Babylonish system.

This is then followed by the beast from out of the sea (Revelation 13. 1), which symbolises the next development in the system of Babylonish worship, in which a god who was part fish and part man came out of the sea to enlighten and save mankind [1, page 243]. When this legend and all its variations are examined, they are seen to be perversions of the biblical account of Noah, who came through the flood that overwhelmed the ancient earth. This fish god was variously called "Oannes," "Janus" and "Dagon."

Finally, there is the beast from out of the earth (Revelation 13. 11). In the Babylonian religions this was represented by gods who were part man and part beast. These gods were variously believed to have come out of a cave or out of a hole in the ground; the main example was the Babylonian god "Nebo," who is mentioned in scripture. The name "Nebo" literally means "prophet" [3], and Nebo was associated with all kinds of miracles and sorcery [1, page 256]. This agrees with the account of the great wonders and miracles by which the beast in Revelation 13. 12-15 deceived men. In keeping with the worship of the beast from out of the earth, the Mysteries were often celebrated in a cave or a grotto [1, page 260].

Initiation Ceremonies of the Mysteries

The Mysteries, as we have mentioned, were celebrated in secret. The open religious ceremonies involved symbolism, so as to ensure that the full meaning of the worship was only revealed to those who had been initiated into the Mysteries. The precise details of these initiation rites are not known, but from snippets of information historians have been able to piece

together some of the main features. Further clues are provided by the secret rites of religious groups today, such as the Freemasons and other occult societies, who claim to be descended from the Mysteries. It is interesting to note that the word "occult" comes from the Latin "occultus," which means "hidden" or "concealed" in English [9]. Any candidate for initiation had to swear terrible oaths not to reveal the secrets of the Mysteries, which if broken meant that the candidate would be killed. Similar oaths are sworn today by Freemasons [7, pages 29 and 165].

Hislop [1, page 132] shows that some of these initiation rites involved a form of baptism. However, it was quite unlike the scriptural ordinance of baptism, since in the Mysteries baptism was supposed to achieve regeneration and actual cleansing from sin. In the Bible baptism is taught as an outward sign, whereas regeneration of a sinner can only be an act of God working mightily by the Holy Spirit. The form of baptism in the Mysteries was also so formidable and terrible, that not all candidates survived ! Hislop also gives some indication of what was then encountered by the novices [1, page 67]. "The secret system of the Mysteries gave vast facilities for imposing on the senses of the initiated by means of the various tricks and artifices of magic... Everything was so contrived as to wind up the minds of the novices to the highest pitch of excitement, that, after having surrendered themselves implicitly to the priests, they might be prepared to receive anything. After the candidates for initiation had passed through the confessional, and sworn the required oaths, "strange and amazing objects" says Wilkinson [a leading researcher into Egyptian customs and religion], "presented themselves. Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators." Then, at last, the great god, the central object of their worship, Osiris, Tammuz, Nimrod or Adonis, was revealed to them in the way most fitted to soothe their feelings and engage their blind affections."

Freemasonic and occult writers have also provided some spine chilling insight into what feats a candidate for initiation had to perform. In some rites it was required that "he cross an unbridged chasm in the temple floor. In other words, if unable by magic to sustain himself in the air without visible support, he fell headlong into a volcanic crevice, there to die of

heat and suffocation." In other rites "the candidate seeking admission to the inner sanctuary was required to pass through a closed door by dematerialisation." [7, page 73] Although it is recognised that there was much trickery involved in the Mysteries, let no one doubt that there was also a real and demonic force at work.

The Deceptive Symbolism of the Mysteries

The Mysteries of Babylon were not only copied (with variations) by the Egyptians, Greeks and Romans, but they have found their way into 20th century culture and religion, including what is called Christianity. As we continue in later chapters, further examination of the worship of Babylon will show much that passes for respectable religion today is none other than the worship of the Devil in the form of the false messiah Nimrod and his goddess wife Semiramis. The deep symbolism deceives the unsuspecting majority of people today. Most members of the Church of Rome or Freemasons would be horrified, if they knew the truth about their religious systems. It is the cunning of the Devil which keeps these things hidden from their eyes.

The key to understanding much of the symbolism and the varied names of gods and goddesses is the original language of the Mysteries, which is the Babylonian language Chaldee. This language is closely related to Hebrew [10]. The names of the false gods and goddesses can then be deciphered and their origin shown.

However, this presents us with a feature of the Babylonish religions, which people initially find hard to grasp. This is the enormous number of names under which Nimrod and his wife have been known and worshipped around the world. Woodrow [2, page 24] estimates that the total number is about 5000 ! Some of these names would have been titles claimed by Nimrod and his wife during their lifetime. One example is "Nimrod He-Roe," which is Chaldee for "Nimrod the Shepherd" [1, page 217]. It is from this, that we get the word "hero;" the profane world is always indulging in so-called hero-worship, in which a man is idolised. Other names were given after their death, when they were worshipped in various forms as gods and goddesses. Variations in names naturally arose, because many nations with different languages and cultures adapted and modified

the original Babylonian pattern of worship.

A further reason for the large number of names and symbols is a much more sinister one, which we have already touched upon; namely, the secret worship and doctrines of the Mysteries were only to be revealed to the initiated. Therefore, a cunning system of names and symbols with double meanings has arisen. To the uninitiated, these are confusing; it is not obvious to us today that there are hidden meanings. In the following chapters we shall uncover some of these secrets, starting with the forms of Babylonish worship that are spoken of and condemned in the Bible.

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Note to Reference 2:

After publishing many editions of his book, it is regretted that Woodrow no longer holds to the same views, having turned towards the Ecumenical position. However, the referenced evidence presented in "Babylon Mystery Religion" is still valid.

CHAPTER 3

ISRAEL AND THE RELIGION OF BABYLON

Introduction

In the previous chapter we briefly saw how the false religion of Nimrod and his wife arose, what its main features were and that it spread widely in the ancient world. Therefore, it is no surprise to find that the Bible contains many references to the Babylonian religions in the Old Testament. The idolatry of the nations neighbouring Israel, which the Israelites persistently copied in defiance of the laws of God, can be traced to the worship of Nimrod and his wife in one form or another. A brief examination of this is very instructive for us today, because "there is no new thing under the sun." (Ecclesiastes 1. 9)

Later in the book we shall see that the very sins and idolatry condemned by Jeremiah and Ezekiel are being practised today in much of the professed Christian Church. Most people are totally unaware of this, including many who call themselves Protestants. It is deeply disturbing to see previously sound churches adopting the rites and ceremonies of the Babylonian religion. Therefore, this chapter will give a summary of how the children of Israel fell into such idolatry, and will form a basis for later chapters. May this serve as a warning to those who desire to worship God according to the words of Jesus: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4. 24)

Pharoah

In the previous chapter we saw that one of the titles of Nimrod as king of Babylon was "The Shepherd," which in Chaldee (the language of Babylon) was "He-Roe." Aspects of the Babylonish monarchy were widely copied by other nations in the ancient world. The pattern set by Nimrod was of a monarch, who was king, shepherd and high priest [1, page 207] [2, page 71]. We see this with the king of Egypt, who is referred to as "Pharoah" throughout the Bible from the time of Abram to the fall of Jerusalem.

The word "Pharoah" is simply a variation on the Chaldee "He-Roe,"

meaning "The Shepherd" [1, page 217]. In addition to copying Nimrod's title, the word "Pharoah" also indicates a connection with the worship of the sun god Nimrod. Young's Concordance to the Bible [3] states the word "Pharoah" also means "sun." Further evidence is given in the Bible, that the king of Egypt followed the pattern set by Nimrod, by the title "Pharoah Hophra" (Jeremiah 44. 30), which means "Priest of the Sun" [3]. It is noticeable that Pharoah embodies the titles held by the Lord Jesus, who is the good Shepherd, High Priest and King. Thus the Babylonish monarch assumes all the honour that is rightly due to Jesus Christ alone.

The Golden Calf

In the course of the many years that the Israelites were in Egypt, it is evident that they worshipped the Babylonish idols of that land (Ezekiel 20. 5-9). Therefore, when the Israelites were delivered from the Egyptians through the leadership of Moses, they quickly corrupted themselves and returned to their idolatry. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exodus 32. 1) We then read that Aaron made the golden calf. "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." (Exodus 32. 5-6) Not only do we read of the Israelites rising early for their sacrifices, which indicates the importance of the rising sun, but the idol is golden, the colour of the sun.

However, the object of worship (a calf) and the name of this god have a hidden meaning. This is a typical example of the deceptive symbolism of the Mystery religions that have come from Babylon. The Israelites copied the worship of the calf from the Egyptians, who worshipped the god called "Hapi" under the form of a male calf [1, page 45]. This in turn was copied from the Babylonians, who used the bull as a symbol of Nimrod. One might wonder why a bull was chosen ? Not only is it a symbol of might and strength, but the Chaldee word for "bull" carries a double meaning. Nimrod as a king, was a ruler of the people, and the Chaldee word for

"ruler" is "Tur" [1, page 33]. However, the Chaldee word "Tur" also means "bull." Thus the bull was chosen to symbolise Nimrod in his worship.

There is yet further significance in the name of the god represented as a golden calf. The name of the god Hapi comes from the word "Hap," which means in Chaldee "to cover" and in Egyptian "to conceal." Thus the god Hapi means literally "The Hidden One" [1, page 45] and is the hidden god of the mysteries, who is only fully revealed to those admitted into the secrets of the system. Thus we see that the Israelites quickly turned from God to the worship of the false messiah Nimrod. This worship immediately led the Israelites into fornication, following the abominable pattern set by Nimrod and his wife.

Likewise, after the death of Solomon, the Bible relates how Jeroboam made Israel to sin by worshipping the two golden calves. "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." (1 Kings 12. 28) Jeroboam introduced this idolatry after living in Egypt (1 Kings 11. 40).

Unlike the mystery religions of Babylon, the worship of God and all the sacrifices, rites and ceremonies of the Tabernacle, were meticulously described to the Israelites and recorded in the first five books of the Bible.

Although only the priests and Levites were permitted to minister, the form of true worship was proclaimed openly to all. This is in total contrast to the secrecy of the Mysteries. It is also an important lesson for Christian churches, as we shall see later when considering the secret work of the Jesuits and their disciples.

Molech, Baal and Ashtareth

When the children of Israel entered the promised land of Canaan, they quickly fell into the idolatry of the nations round about them. Even before they arrived in Canaan, they were repeatedly warned by God through his servant Moses not to have anything to do with these heathen gods. One of the most terrible was Molech, the abominable god of the Ammonites (1 Kings 11. 7). The Lord says in the law of Moses, "thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the

name of thy God: I am the Lord. " (Leviticus 18. 21) Passing through the fire to Molech meant sacrificing children in the fire [2, page 64]. The name "Molech" signifies "the King" [1, page 229] [3] and is another form of the great sun-god Nimrod.

We saw in the previous chapter, that the human form of the sun-god Nimrod was the child Tammuz. Fire and human sacrifices were part of Nimrod's worship from the very earliest days. Even the name "Tammuz" speaks of this, for it is Chaldee for "the perfecting fire." [1, page 245] It was believed that fire was the means of perfecting and purifying man's soul.

The scriptures also show from the condemnation of the worship of Baal, that Baal and Molech were really the same god. The word "Baal" literally means "Lord", "Master" or "Possessor" [3]. The prophet Jeremiah said of the children of Israel and of Judah, "they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech." (Jeremiah 32. 35) The Lord said of Judah, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal." (Jeremiah 19. 5)

The priests of Baal also had a corrupted version of the true sacrifices commanded of God in the Tabernacle, in which the Priests were to eat of certain of the sacrificed animals. The priests of Baal in their worship were required to eat of the human sacrifices. We can not but note the similarity between the word "cannibal" in English and the Chaldee "Cahna-Bal," which means "Priest of Baal" [1, page 232].

It is also evident that Baal was the sun-god [2, page 122]. We read of the Jews under king Josiah, that "they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down." (2 Chronicles 34. 4) The word translated "images" literally means "sun images" [3]; this is also given as an alternative translation in the margin of the Bible. In addition to identifying Baal with the sun-god, it is instructive to note that Baal was associated with the goddess Ashtareth [3]. We read that the children of Israel "forsook the Lord, and served Baal and Ashtaroth." (Judges 2. 13) But what, may we ask, does the word "Ashtareth" mean ? Young's Concordance states it means "a wife" [3]. Hislop further shows that Ashtareth is a version of the Babylonish goddess Astarte, which is just another name for Semiramis the wife of Nimrod. The

word "Ashtareth" literally means "the woman that made the encompassing wall," and ancient history records that it was Semiramis who first built the walls of Babylon [1, page 308]. Thus, the worship of Baal and Ashtareth, which Israel fell prey to, is none other than the worship of the sun-god Nimrod and his wife Semiramis.

Dagon and Baal-zebul

The Bible also speaks of two of the gods of the Philistines, which we must briefly consider here. Firstly, there is Dagon, into whose temple the ark of the Lord was brought by the Philistines after they had defeated Israel. "When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord." (1 Samuel 5. 2-3) The form of Dagon had the face and hands of a man, but the tail of a fish. The word "Dagon" literally means "fish" [3]. Dagon was the Philistine version of the Babylonian fish god. As we saw in the previous chapter, Dagon was one form of the beast from out of the sea, which is spoken of in Revelation 13.

The Philistines had another god at Ekron called "Baal-zebul," to whom Ahaziah king of Israel sent messengers to enquire of when he was sick. "But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebul the god of Ekron ? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." (2 Kings 1. 3-4) The word "Baal-zebul" means in English "Lord of the Fly" [3]. Hislop [1, page 279] points out that this was the god which supposedly destroyed the flies that plagued those parts. However, the name carries a further meaning. The word "zebul" (i.e. "fly") comes from a root-word signifying restless motion. Hence, "Baal-zebul" signifies in its secret meaning "Lord of restless and unsettled motion." This agrees precisely with the characteristic of Satan, who, when asked "Whence comest thou?" answered the Lord God, "From going to and fro in the earth, and from walking up and down in it." (Job 1. 7) This is confirmed in the New Testament, where the Jews called Satan by the name "Beelzebul the prince of the devils." (Matthew 12. 24)

Uzziah in the Temple

Later in the history of the kingdom of Judah, we read of king Uzziah, that "he did that which was right in the sight of the Lord, according to all that his father Amaziah did." (2 Chronicles 26. 4) However, he fell into a grievous sin later in his reign when filled with pride. "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God." (2 Chronicles 26. 16-18) The Lord then struck Uzziah with leprosy for the rest of his life.

At first sight, it is a strange and inexplicable thing for Uzziah to do. Surely, he would have understood the strict commandments of the Law, which forbade all but the sons of Aaron to minister at the altar? However, when we remember that the Babylonish king was also high priest, it is clear that Uzziah thought he would import into the true worship of God the pattern set by the false messiah Nimrod.

The Babylonish monarch is also known in history by the Latin title "Pontifex Maximus," which is rendered in English either "Supreme" or "Sovereign Pontiff" [1, page 206] [2, page 72]. The word "Pontiff" comes from the Latin "pontifex," which means "Roman high priest" [4]. Readers will no doubt notice the connection with the Pope; this will be explained in the following chapters. However, the Bible leaves a clear testimony to future generations of the Lord's judgement and condemnation of the first claimant to the position of Sovereign Pontiff over the Lord's people.

Lucifer and Merodach

Let us now consider another of the titles given to the king of Babylon, which is found in Isaiah. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken

the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." (Isaiah 14. 12-15) Here we see the king of Babylon given the name "Lucifer." He was exalted above the other kingdoms of the world, and would even try to exalt himself into the place of God. Nevertheless, the terrible fall of Babylon is prophesied by Isaiah.

However, there is a deeper meaning to the passage. The word "Lucifer" is a translation of the Hebrew word "helel," which literally means "Shining One" [3]. It is interesting to note the similarity with the Greek word "helios," which means "sun." This indicates the connection with the sun god Nimrod, who was the first king of Babylon. Nimrod in his various deified forms was worshipped as the supposed enlightener of the souls of men, hence the name "Lucifer" [1, page 318]. In modern times, the followers of the Occult worship Lucifer as the light-bringer, the illuminator and the sun-deity [5, page 163]; this teaching about Lucifer also appears in Freemasonry [5, page 209]. Therefore, Lucifer is in a deeper sense not just the king of Babylon, but is the Devil or Satan, whose religious system had as its earthly head the king of Babylon. Lucifer is in reality Satan appearing as "an angel of light." (2 Corinthians 11. 14) One should also note the similarity between Isaiah's description of Lucifer's fall from heaven and the words of the Lord Jesus, "I beheld Satan as lightning fall from heaven." (Luke 10. 18)

Let us compare the description of Lucifer with that of Jesus Christ. The Bible says of Jesus, that he is "the bright and morning star" (Revelation 22. 16) and "the true Light, which lighteth every man that cometh into the world." (John 1. 9) This demonstrates that Satan and his earthly representative, the king of Babylon, sought to usurp the place of Christ and to claim his glory. This is the central attribute of the Antichrist, which we shall consider in more detail towards the end of the book.

The last title of the king of Babylon, which we will mention, is that of "Merodach" (e.g. Isaiah 39. 1), which is taken from Merodach the Babylonian god of war [3]. Hislop explains that the word "Merodach" means in English "the Great Rebel" [1, page 28]. Thus we see another

connection with the mighty warrior Nimrod, who led that great rebellion against the true worship of God.

The Testimony of Jeremiah and Ezekiel

In the latter days of the kingdom of Judah, the whole nation fell into Babylonish idolatry. The word of the Lord testified against it through the prophet Jeremiah. "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." (Jeremiah 7. 17-18) The prophet Ezekiel was given a vision of idolatry in last days of Jerusalem. He was shown the secret worship in the Temple, where a form of the Mysteries was being enacted. The passage is quoted at length below, because it describes many of the Babylonian forms of idolatry.

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

"Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

"And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. 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 than 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.

"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 the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (Ezekiel 8. 3-16)

Let not the reader think these passages of scripture only warned the children of Israel in their day. The following chapters of this book will show that these practices have been copied by the Church of Rome. Today, previously sound Protestant churches are also turning to the same forms of Babylonian idolatry. Let us take heed to the warning of the word of God about the spiritual Babylon, that false church depicted in the book of Revelation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18. 4)

Destruction of Jerusalem and the Babylonian Captivity

Finally, after bearing the provocation of the children of Israel for many years, the Lord poured out his wrath and judgements upon Jerusalem and Israel, because they followed after the Babylonian worship of Nimrod and his wife. It was the successor of Nimrod, Nebuchadnezzar the king of Babylon, that was God's appointed means for the punishment and destruction of Israel. Only a remnant survived the Babylonian captivity, but when the time came for their return, they had been purged from their

abominable idolatry.

In conclusion, let us notice the similarity between the Lord's dealings with the nation of Israel and the apostle Paul's commandment to the Corinthians concerning the incestuous brother, who had fallen into temptation. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Corinthians 5. 4-5) Behold, even Satan and his agents, though they hate God, fulfil God's eternal purposes for the Lord's honour and glory. Thus, the king of Babylon was the means whereby Babylonish idolatry was purged from Israel.

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CHAPTER 4

FROM BABYLON TO ROME

Nebuchadnezzar's Dream

Throughout the scriptures, whenever some momentous event is to happen which will greatly affect the children of Israel or the Church of Christ, the Lord gives a testimony beforehand through prophecy. Thus we see in the Bible proof of a sovereign God who reigns on earth and in heaven, where all things happen according to his eternal purposes. In the previous chapter we saw the Babylonish idolatry of the children of Israel, and how the Lord gave them over to the king of Babylon. Now we must turn to those momentous prophecies in the book of Daniel about the future of the Babylonian kingdom, and the future of those kingdoms that were to arise afterwards.

As a young man Daniel was called upon to stand before Nebuchadnezzar and declare to him a mysterious dream, which none of the magicians and sorcerers could speak of. By a revelation of God, Daniel was enabled to declare the vision and its interpretation. "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. 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. 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 potter's 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 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 is sure." (Daniel 2. 31-45)

This passage of scripture has been given in full, because it gives a profound summary of history from the time of Nebuchadnezzar up to the present day. The vision concludes with that almighty and glorious kingdom of Christ made "without hands," which will ultimately overthrow all worldly empires and dominions at the Lord's second coming.

In addition to the vision of Nebuchadnezzar, the four kingdoms are later represented by another vision as four beasts in Daniel chapter 7. It was explained to Daniel, "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." (Daniel 7. 17-18) For the purpose of this book, it suffices to give just a brief summary of what these four kingdoms are. Then in the next chapter we will consider further the ten toes or ten horns, followed by the "little horn" that then came up in their midst.

The Four Kingdoms

The explanation of the four kingdoms is readily found by considering the historical events of the centuries before the birth of Christ. Godly scholars have searched into this; the Bible commentators Scott [1], Brown [2] [3]

and Gill [4] (amongst others) have come to the following conclusion.

The four kingdoms represent the four great empires of the ancient world. The first kingdom is the Babylonian empire, which was defeated by the empire of the Medes and the Persians to form the second kingdom. This in turn was conquered by the "prince of Grecia" (Daniel 10. 20), who was Alexander the Great, the Macedonian emperor; this is the third kingdom. We also read in Daniel 11 of the great Persian king Xerxes and his invasion of Greece, followed by the rise of Alexander the Great. "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." (Daniel 11. 2-3) History speaks of the spectacular rise of Alexander, and how he conquered vast territories in only a few years. However, scripture predicted the demise of Alexander's empire. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." (Daniel 11. 4) Alexander's empire was suddenly broken following his untimely death. It was divided amongst his four generals [1].

Daniel 11 then goes on to speak of the leagues and conflicts between the "king of the north" and the "king of the south." These two kings represent the two dominant parts of Alexander's empire; namely the kingdom founded by Ptolemy in Egypt, which was to the south of Judah, and the kingdom founded by Seleucus in Syria, which was to the north of Judah. The transactions and conflicts of these two kingdoms significantly affected Judah for over 200 hundred years, as Judah lay between Egypt and Syria. Commentators have traced out the history of these two kingdoms and shown the scriptural prophecy to be precisely fulfilled [1].

However, we must now consider in detail the fourth kingdom spoken of in the book of Daniel. This terrible kingdom of iron defeated all others, including the surviving parts of Alexander's empire. This kingdom is the mighty Roman Empire, which has shaped much of the history of Europe and the world ever since. To open up the subject properly, we must begin by considering the origins of Rome and its links with Babylon.

Rome and Saturnia

Ancient history records that the city of Rome was founded by Romulus and his brother Remus. However, Hislop shows in his classic book "The Two Babylons" that before the founding of the city of Rome, there stood on the Capitoline hill (one of the seven hills of Rome) a place called "Saturnia" or the "City of Saturn" [5, page 239]. This was a place where the great Babylonian god Saturn was worshipped. The Latin name "Saturn" is rendered in the Chaldee "Sat_r." It was by this name that Nimrod was known as the god of the Chaldean Mysteries. Now, "Sat_r" means in English the "god of Mystery" or the "hidden god" [5, page 269]. The word "Sat_r" is also very similar to the Hebrew word "Sethur," which means "mystery" [4, commentary on Revelation 13. 18]. As we shall see later in the book, both the Chaldee word "Sat_r" and the Hebrew word "Sethur" also mean in English the number "666," which is the fatal number of the Beast in the book of Revelation (Revelation 13. 18).

In the early days of the city of Rome this Babylonian worship was suppressed. However, a colony of Etruscans later settled in the neighbourhood of Rome; these Etruscans were earnestly attached to Babylonian idolatry. Even before the Etruscans were incorporated into the growing Roman state, they exercised a powerful influence over the religious worship of the Romans. This led to the formation of a college of Pontiffs, with a Sovereign Pontiff presiding over the college; this was modelled on the Babylonian pattern [5, page 239]. The Capitoline hill, the original site of Saturnia, became the great high place of the worship of ancient Rome.

Even the name "Latin," which was the language of Rome, carries with it a secret meaning and confirms the Babylonian origins of Rome. The word comes from the Latin word "lateo," which means "lie hid" [5, page 270] [6]. "Lateo" in turn comes from the Chaldee word "lat," which also means "lie hid." In fact, the names "Lat" and "Saturn" are synonymous and both represent the great god of the Mysteries. In the Egyptian version of the Mysteries a fish god called "Latus" was worshipped [5, page 270], which is clearly just another version of Dagon.

Although Chaldee was the language of the Mysteries of Babylon, the Latin language has a special connection with the Mysteries. For Latin is the

"mystery" or "hidden" language. How remarkable it is then to find that the Latin language became central to the worship of the Church of Rome !

Pergamos - Satan's Seat

There is yet a further and more direct connection between the Mysteries of Babylon and ancient Rome. However, it is necessary first to explain what happened to the original Babylonian position of Sovereign Pontiff of the Mysteries after the death of Belshazzar, the last king of Babylon.

The true legitimate representative of the god of the Mysteries, the deified Nimrod, was the king of Babylon as Sovereign Pontiff. The Bible records in the book of Daniel how the kings of Babylon had around them astrologers, soothsayers and magicians. Following the death and overthrow of Belshazzar by the Medo-Persian empire under Darius (Daniel 5. 30-31), Daniel was preserved by the grace of God. However, history records that the Chaldean sorcerers and priests were expelled from Babylon and fled to Pergamos, in what is now part of western Turkey [5, page 240].

It was at Pergamos that the Chaldean priests found asylum after the fall of Babylon, and there fixed their central college. The kings of Pergamos, who were regarded as gods, were put into the vacant seat left by Belshazzar and his predecessors. They were hailed as the legitimate representatives of the Babylonian god of the Mysteries. It was at Pergamos where the god Aesculapius was worshipped under the form of a serpent [5, page 241] [3]. The name "Aesculapius" meant in Greek "instructing snake," but the serpent also symbolised the enlightening of the souls of men by the sun [5, page 278]. Thus we see the sun god being worshipped in the form of a serpent, supposedly enlightening mankind as "Lucifer" the shining one. However, the Bible shows the serpent to be the Devil or Satan, who first tempted man to sin against God. It is therefore not surprising for the Lord to refer to Pergamos as "Satan's seat" (Revelation 2. 13). Let us also notice the striking similarity between the name of the god of the Mysteries, "Sat_r" or "Saturn," with that of the Hebrew name for the Devil, which is "Satan."

As the power of Rome expanded into many parts of Greece, Attalus the last king of Pergamos died in 133 BC and left in his will all the dominions of Pergamos to the Roman people. Thus the kingdom of Pergamos was

merged into the dominions of Rome [5, page 241] [3]. However, for some years there was no one who could openly lay claim to all the dignity and powers inherent in the title of the kings of Pergamos, namely that of Sovereign Pontiff. The powers of the Roman Pontiffs were therefore somewhat restricted, but this situation changed dramatically with the arrival of Julius Caesar.

The Caesars Reign as Sovereign Pontiff

Almost all history books record the great conquests of Julius Caesar in France, his two invasions of Britain in 55 and 54 BC, his assumption of the position of Life Dictator over the Roman dominions in 44 BC and his assassination in the Roman Senate. After a period of strife Augustus, who was a relative of Julius Caesar, became Emperor in 27 BC. His rule effectively ended the Roman Republic. It was from Julius Caesar's name that the Roman emperors took their title of "Caesar." However, few are taught that the Caesars held the position of "Pontifex Maximus," that is "Supreme" or "Sovereign Pontiff." This is a very significant fact of history; but it is also very inconvenient to the Church of Rome, for it indicates the origin of the papacy.

Julius Caesar was elected to the position of Pontifex Maximus in 63 BC [7, page 72] [5, page 241] [8]. He subsequently assumed the position of supreme ruler of the Roman state. Thus he had vested in him all the powers and functions of the Babylonian Pontiff, and he was the true legitimate successor to Belshazzar. Not satisfied with this, he was declared to be Jupiter's incarnation on 25th December 48 BC in the temple of Jupiter in Alexandria [9, page 214]. The Encyclopaedia Britannica [8] also says about Julius Caesar: "There are signs that in the last six months of his life he aspired not only to a monarchy in name as well as in fact, but also to a divinity which Romans should acknowledge as well as Greeks, Orientals, and barbarians." Julius Caesar, by laying claim to be divine, followed the pattern of the Kings of Pergamos. The Roman Emperors that followed Julius Caesar were commonly regarded as gods.

Tupper Saussy [9, page 218] explains that, following the assassination of Julius Caesar and the ensuing period of civil war, many looked for and prophesied a new golden age. The Latin poet Virgil wrote of an imminent "Novus Ordo Seclorum," which in English means "New World Order." It

was predicted that a pagan "son of god" would rule as the "prince of peace." [9 page 220] We can see in this Satan's pagan imitation of the true Messiah Jesus Christ. These predictions were viewed as being fulfilled by the emperor Augustus Caesar, the adopted son of Julius Caesar. However, the momentous phrase "New World Order" is one which we shall come back to in later chapters.

Woodrow gives an illustration of a coin showing the head of Augustus Caesar, who reigned from 27 BC to 14 AD, with the inscription "Caesar Pont Max" [7, page 72]; this of course was short for "Caesar Pontifex Maximus." Coins like this would have been used in the days of the Lord Jesus. We read that when the Pharisees tried to trap Jesus regarding the payment of taxes or tribute to the Romans, Jesus said to them, "Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Caesar's." (Matthew 22. 19-21)

Destruction of the Second Temple by Caesar's Army

It is also instructive to consider the significance of what the Jews cried before Pilate, when he brought forth Jesus before the Jews. "Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Caesar." (John 19. 15) Behold the terrible denial of the King of kings, the true Messiah Jesus Christ. However, behold the awful declaration that their only king is Caesar, the head of the Babylonian Mysteries and the earthly head of the worship of Satan. Just as the Lord gave the Jews into the hands of Nebuchadnezzar after they had corrupted themselves with the worship of Nimrod, so the Lord poured forth terrible judgements on the Jews by the hands of the Roman Caesars who they professed to follow. It was the Roman army of Titus, the son of the Emperor Vespasian, that destroyed Jerusalem and the temple in 70 AD. Titus was later to become Emperor himself and hold the title of Caesar. Thus we see a further similarity between Babylon and Rome: they both sent their armies against Jerusalem and destroyed the Temple.

Before we look at how the Pope came to hold the title of "Pontifex Maximus" in the next chapter, we must first explain about certain aspects of the pagan Mysteries in Rome. However, readers will quickly recognise the similarity with the papacy. These considerations will show how the

prophecies of the Bible have been fulfilled in respect of the great falling away in the Church from the truth of the Gospel.

Janus and Cybele

In ancient Rome and its dominions there were a multitude of gods that people worshipped. The origins of these gods can be traced to Babylon as representing either Nimrod or his wife [5]. However, there are two that are of particular importance to the present subject of our inquiry; namely, Janus and Cybele. These had been worshipped in Rome long before the birth of Christ.

Hislop explains the origin of Janus as a corruption of the account of Noah. "In the Babylonian Mysteries, the commemoration of the flood, of the ark, and the grand events in the life of Noah, was mingled with the worship of the Queen of Heaven and her son. Noah, as having lived in two worlds, both before the flood and after it, was called "Diphues," or "twice-born," and was represented as a god with two heads looking in opposite directions, the one old, and the other young." [5, page 134] This is how Janus was represented in Rome [7, page 75]. The name "Janus" comes from the Chaldee "Eanush," which means "fallen man" [5, page 273]. Janus is also identified as another version of the fish god Dagon [5, page 215] [7, page 76].

The goddess Cybele, who was always associated with Janus, was known in pagan Rome as "Domina" or "The Lady" [5, page 20]. Cybele was also represented as wearing a tower or turret as a crown, which was on account of her being the first to erect towers in cities. Hislop shows that this honour was ascribed to Semiramis, the first queen of Babylon, and that the crown of towers is symbolic of Semiramis deified as the Queen of Heaven [5, page 30]. Thus the worship of Cybele was simply the worship of Semiramis, the wife of Nimrod.

Cybele can also be identified with Diana of the Ephesians. Diana was represented in various abominable forms signifying fertility, but like Cybele had the crown of towers on her head [5, page 29]. Furthermore, Diana was sometimes represented as part woman and part fish, in a similar manner to Dagon [10].

The Keys

Janus was worshipped in Rome as the god of doors and hinges, and was called "the opener and shutter." Hislop explains what appears at first sight to be a rather strange belief about Janus. "This had a blasphemous meaning, for he was worshipped at Rome as the grand mediator. Whatever important business was in hand, whatever deity was to be invoked, an invocation first of all must be addressed to Janus, who was recognised as the "God of gods," in whose mysterious divinity the characters of father and son were combined, and without that no prayer could be heard - the "door of heaven" could not be opened." [5, page 210] Therefore, Janus was represented with a head with two faces, one old and one young, and holding a key in his hand [7, page 75]. In like fashion the goddess Cybele also carried a key [5, page 207].

Hislop [5, page 210] points out, that the worship of Janus prevailed in Asia Minor at the same time as the Lord commanded the apostle John to write to the seven churches. Thus we read in the book of Revelation, "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." (Revelation 3. 7) Here the Lord confirms that he is the one true God, who alone opens and shuts the door of heaven.

As the great head of the Mysteries in Rome, the Sovereign Pontiff or "Pontifex Maximus" held the key of Janus and the key of Cybele, which were tokens of his position as their earthly representative. The keys became the symbols of the authority of the Pontifex Maximus [5, page 207] [7, page 74]. He was known by the Latin title "Pater Patrum," which means in English "Father of Fathers" [7, page 75]. He was also addressed by the title "Your Holiness" [5, page 212].

The Interpreter of the Mysteries

The Pontifex Maximus had one more title that we must consider here. This is a mysterious one, variations of which were used by heads of the Mysteries in other parts of the ancient world. The priest or Pontiff who explained the Mysteries to the initiated was known as the "Interpreter," which is in Chaldee (the real language of the Mysteries) "Peter" [5, page 208]. Hislop explains about Peter the Interpreter as follows: "As the

revealer of that which was hidden, nothing was more natural than that, while opening up the esoteric [i.e. intended only for the initiated] doctrine of the Mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded. Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter, the "interpreter" of the Mysteries." [5, page 208]

We even find something similar in the book of Genesis. Whilst Joseph was in prison with Pharaoh's butler and baker, they both dreamed a dream which they could not understand. They said to Joseph, "We have dreamed a dream, and there is no interpreter of it." (Genesis 40. 8) Remembering that Hebrew and Chaldee are related languages, it is remarkable to note that "interpreter" is a translation of the Hebrew word "pathar" [11], which is very similar to the Chaldee "Peter."

The god of the Mysteries was also known by the title "Peter-Roma," which is Chaldee for the "Grand Interpreter" [5, page 209]. In the next chapter we will see how "Peter-Roma" the Grand Interpreter of the Mysteries, was transformed by the papacy into the Apostle "Peter of Rome." Behold, the mystery of iniquity !

Martin Luther made a very perceptive statement when he wrote, "I know that the papacy is none other than the kingdom of Babylon, and the violence of Nimrod the mighty hunter. ... The papacy is a vigorous chase led by the Roman bishop, to catch and destroy souls." (quoted by D'Aubigné, [12, page 197])

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CHAPTER 5

THE RISE OF THE PAPACY

Persecution of the Early Church

Having shown in the previous chapter how the Roman Emperors held the office of head of the Mysteries, Satan's system of worship, it should come as no surprise that the early Christians were bitterly persecuted by the Romans. All manner of religions were tolerated within the Roman Empire; but these pagan religions were all branches from the same evil tree, the Mysteries of Babylon. Therefore, the pagans respected and tolerated each other, being spiritual brethren of Satan. However, they hated the true Messiah Jesus Christ and the Christian Church.

What was particularly galling to the Roman Emperors, was that Jesus taught, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14. 6) Christians utterly denied all the pagan gods of the ancient world, believing them to be false and devilish delusions. As we showed in the previous chapter, the Roman Emperors claimed to hold the keys to the door of heaven, to be the interpreters of the Mysteries and to be regarded as gods themselves in their position as Pontifex Maximus. However, the Gospel of Jesus Christ showed them to be imposters, who took the place of Jesus Christ as the mediator between God and man. Their pride was sorely hurt by the Christians, because they would not worship them as gods nor recognise their own pagan religion [1, page 9].

Nero

The first Emperor to lead the great persecution of the Church was Nero, before whom the Apostle Paul was called to give testimony and to die (2 Timothy 4). Nero was a most evil and cruel man. His persecution was noted for its terrible cruelty to men, women and children [4, page 4]. Alberto Rivera, who testifies to have been trained as a Jesuit (see the note at the end of the chapter), writes of the methods Nero employed to uncover and capture Christians. Rivera claims that, when infiltrating Protestant

churches in the 1960's, he was instructed by the Jesuits to study the methods of penetration, infiltration and extermination employed against the Church by the Emperor Nero and others. This information was to be a model for the destruction of Protestants. Rivera claims to have had access to the secret files in the Vatican; and after his conversion he spoke about what he found [1, page 6].

Nero's methods were very sophisticated and involved the formation of imitation Christian churches [1, page 9]. These were organised to trap true believers. Rivera also makes startling claims about the origin of so called Christian symbols, such as the fish. Originally, Christians identified themselves by a mutual knowledge of the scriptures. However, this made it difficult for Nero's spies to infiltrate the Church. Therefore, spies deeply planted within the Church introduced the pattern of using "Christian" symbols as an alternative means of identification. These symbols, such as the fish or the dove, were also pagan symbols [1, page 3]. Thus Nero started to introduce paganism into the early Church, via a system of counterfeit churches.

The account by Rivera is consistent with the reference made by the Apostle Paul to the danger from false brethren. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." (2 Corinthians 11. 26)

Further corroboration of this is given by the 18th century historian Gibbon, who observes about the early Christians; "By imitating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world. But the event, as it often happens to the operations of subtle policy, deceived their wishes and their expectations." [2, page 12]

Mystery of Iniquity

We read in the Bible that the Apostle Paul warned the early Church of a terrible error that should arise before the second coming of the Lord Jesus. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who exalteth himself

above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thessalonians 2. 3-8)

The learned scholar Bishop Wordsworth showed from the writings of the early Church, that "he who now letteth" was guarded language for the Roman Empire. This was the understanding of the early Church; it was evident that Paul only explained this verbally, for fear of bringing unnecessary persecution upon the Church by openly predicting the fall of the Roman Empire. Thus it was understood that the "man of sin" should be revealed with the fall of the Roman Empire [3, page 7]. We shall show at the end of this book, after having reviewed the history of the papacy, how precisely the Pope corresponds to the "man of sin."

However, let us note that the Apostle wrote "the mystery of iniquity doth already work," (2 Thessalonians 2. 7) thereby indicating there was that secret work of satanic error already starting to enter into the churches. The word "mystery" indicates its connection with the Babylonish Mysteries, Satan's system of worship.

Gnostic Heresy

In the early church one of the most notable errors was the Gnostic heresy. The term Gnostic covered a range of doctrines, but there were certain features in common. Robertson states, "Gnosticism is in truth not to be regarded as a corruption of Christianity, but as an adoption of some Christian elements into a system of different origin." [4, page 37] It was a mixture of various elements of the Babylonish religions of the East with that of Christian teaching. The city of Alexandria in Egypt became the centre of Gnostic teaching.

The Gnostics believed that all religions had in them something divine, with no single religion possessing a full and complete revelation. Thus they

took elements from all manner of religions [4, page 38]. Since all the major religions, except Christianity and Judaism, were derived from Babylon, there was some basis for the Gnostic belief. However, we should note that this error, namely that all religions have an element of truth in them, is fundamental to the modern Ecumenical movement, as well as Freemasonry and the New Age movement. Truly, "there is no new thing under the sun." (Ecclesiastes 1. 9)

The connection between the Gnostic heresy and the Babylonian Mysteries also emerges, when we consider the origin of the word "Gnostic." It comes from the Greek word "gnosis," which means "knowledge" [5]. However, this was a special knowledge held only by a few and denied to the common believers [4, page 38]. The Concise Oxford Dictionary [6] states that it was a "knowledge of spiritual mysteries," and that it was for the initiated.

The Mysteries taught in various ways that the sun god Nimrod was reborn as a child. However, the child Nimrod never had a fleshly body or humanity like other men. Thus, copying the Babylonish religions, the Gnostics generally believed that Jesus Christ was only a spirit and not a real man. The Apostle John spoke against this: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (2 John 7) The false messiah Nimrod was being dressed up by these deceivers under the name of the true Messiah Jesus. Gill [7] commenting on 2 John 7 says, "antichrist does not design any one particular individual person, but a set of men, that are contrary to Christ, and opposers of him." Furthermore, Gill states that the antichrists spoken of by John (2 John 7 and 1 John 2. 18) were the forerunners of the Popes [7, commenting on 1 John 2. 18]. We shall shortly see how the papacy became the heir to the Mysteries, whilst at the same time purporting to be the head of the Church of Jesus Christ.

First Signs of Apostasy in Rome

Despite the heresies that assailed the early Church, outward purity of doctrine was for the most part preserved in the first 200 years of its history. It was in the latter part of the 3rd century that the first signs of apostasy, led by the Bishop of Rome, became manifest. This coincided with the beginning of the decline of the Roman Empire [8, page 110].

All through the first centuries of the Church, the Roman Emperors often persecuted Christians. Then an apparent change in this situation occurred with the granting of toleration. However, appearances can be deceptive, but with the Lord's help we will uncover the awful significance of the events of the 4th century AD.

Emperor Constantine the Great

The coming to power of Constantine the Great as Emperor in 312 AD was an event of great significance. Popular belief would ascribe to Constantine not only the honour of granting toleration to Christians, but also of establishing Christianity as the dominant religion of the Empire. However, closer examination reveals that Constantine's Christianity was at best nominal.

Constantine's favourable stance towards Christians was balanced with an observance of pagan rites. Woodrow states, "The Christianity of Constantine was a mixture. Though he had his statue removed from pagan temples and renounced the offering of sacrifices to himself, yet people continued to speak of the divinity of the emperor. As Pontifex Maximus he continued to watch over the heathen worship and protect its rights. In dedicating Constantinople in 330 a ceremonial that was half pagan and half Christian was used." [9, page 50] This religious mixture is also referred to by Robertson [4, page 189]. Hislop says, "The Christianity of Constantine was but of a very doubtful kind, the Pagans seeing nothing in it to hinder but that when he died, he should be enrolled among their gods." [10, page 235].

The policy of Constantine is considered by many to have been one of expediency. Persecution of Christians had only served to strengthen their faith and resolve. Persecution also served as a major cause of division in the Empire. Therefore, by mixing paganism and Christianity, Constantine sought to unite his dominions. He bestowed a number of favours on the Church, treating bishops as his political aides [9, page 49]. However, his policy towards the Church was the means of introducing error and corruption. It was from this period that the wealth and worldliness of the churches increased. They forgot the words of Jesus, "My kingdom is not of this world." (John 18. 36)

It was during the reign of Constantine that a godly man named Leo, who was a companion of Sylvester Bishop of Rome, separated from the Church of Rome. This was on account of the greed of Sylvester and "the excessive enrichment of the Church by the donations of the Emperor." [8, page 196] Leo drew to him those who desired to follow Jesus Christ in truth; these true Christians were later persecuted by the Church of Rome. It is from them that the Waldensian Church in the Alps was descended, which bore a faithful witness to the truth right up to the Reformation.

Rivera, who claimed to have had access to secret Vatican files, goes beyond what historians have generally recorded. He states that Constantine really worshipped the sun god "Sol." [1, page 10] This is independently confirmed by Gillis, who says, "Constantine probably brought this cult [the worship of Sol] into the emerging state church. Coins show him as *Soli Invicto Comiti*, the "Colleague of the Invincible Sun."" [11, page 10] Rivera further claims that Constantine's professed Christianity was in fact a lie, which was used to further the counterfeit churches with their twisted concept of Christianity, that had originated from Nero. It was these false churches that Constantine gave toleration to and showered favours upon. The true Christians knew that he was an enemy of Christ [1, page 10]. This is consistent with what is known of Constantine's personal life, which was one of atrocity and cruelty towards members of his own family [9, page 48]. Gibbon also says of Constantine, "we may contemplate a hero, who had so long inspired his subjects with love and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune." [2, page 154]

Worldliness and Violence

In previous generations, bishops had been called to suffer for the name of Jesus Christ. However, from the era of Constantine the Great the Bishops of Rome were "no longer called to the martyr's stake, or the confessor's dungeon, but raised to high rank, and possessing great opulence, in the imperial city; and very naturally beginning to show some tokens of that worldliness, luxury, and ambition, which would be the natural temptations of their position." [8, page 152] From such worldliness sprang violence.

In 366 AD Damasus gained his election to the position of Bishop of Rome

after fierce and bloody battles between his supporters and those of his rival Ursinus [8, page 152]. The dispute did not involve any question of doctrine, but was about who should be the greatest. Robertson says of the violent conflict [4, page 261]: "On one occasion a hundred and sixty partisans of Ursinus, men and women, were killed in a church." Damasus was ultimately victorious and Ursinus was banished from Rome. After such a beginning, it is no surprise that the reign of Damasus betrayed the Gospel of Jesus Christ.

Damasus Becomes the Head of the Mysteries

Even though Constantine and his successors professed Christianity, they still held the title of Pontifex Maximus and were the official head of the Mysteries. However, in 376 AD the young Emperor Gratian refused the position of Pontifex Maximus, considering it inconsistent with a profession of Christ. In addition to abolishing the position of Pontifex Maximus, he also took legal measures to suppress the pagan religions [4, page 290] [9, page 72] [10, page 238]. Despite these measures taken by Gratian, Hislop makes the following very telling comment. "Though Paganism was legally abolished in the Western Empire of Rome, yet in the city of the Seven Hills it was still rampant, insomuch that Jerome, who knew it well, writing of Rome at this very period, calls it "the sink of all superstitions." The consequence was, that, while everywhere else throughout the empire the Imperial edict for the abolition of Paganism was respected, in Rome itself it was, to a large extent, a dead letter." [10, page 250]

Two years later in 378 AD the office of Pontifex Maximus was reinstated. However, it was not the Roman Emperor who held the position as head of the Babylonian Mysteries. Behold, it was Damasus the Bishop of Rome, who had gained the bishopric over the dead bodies of his opponents, who became Pontifex Maximus ! This position as Supreme or Sovereign Pontiff has been held by the Bishop of Rome ever since. As we have seen, the Pontifex Maximus was the head over the Mysteries of Babylon and its pagan religions; he was therefore the earthly head of Satan's system of worship. To Damasus, this meant he did not just rule over the professed Christian Church, but also over the pagans in Rome [10, page 250].

When Jesus Christ was tempted in the wilderness by Satan, we read the

following. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4. 8-10) At this temptation Damasus and his papal successors have fallen.

Supposed Disappearance of Paganism

Despite the strength of Paganism at Rome in 378 AD, less than fifty years later Paganism was, to all outward appearances, no longer professed. However, the Roman Church was very different in the early 5th century to that at the beginning of the 4th century. It now had all manner of superstitious rites and ceremonies; new and strange doctrines were introduced. In fact, as we shall show in the following chapters, the Church of Rome adopted the pagan rites, symbols and doctrines, covering them with a facade of Christianity [10, page 250]. It was this, and not an outpouring of the Spirit, that brought multitudes of pagan worshippers into the Church of Rome. These errors also spread to other parts of the professed Christian world.

It was immediately after the time of Damasus that the words of warning given by the Apostle Paul to Timothy were fulfilled [10, page 248]. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Timothy 4. 1-3). Celibacy, compulsory fasting, idolatry and baptismal regeneration became the accepted doctrines of the Church.

Daniel's Prophecy of the Ten Horns

As the Roman Empire declined and fell, so the Roman apostasy in the Church gained strength, fulfilling Paul's words to the Thessalonians [8, chapter 4]. The prophet Daniel also speaks of this period of history. In the

previous chapter, we saw the four kingdoms represented in Daniel 7 as four beasts. The fourth and most terrible of these represented the Roman Empire. Daniel records that the fourth beast was "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. 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." (Daniel 7. 7-8) The significance of the ten horns and the little horn is explained thus. "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. And he shall speak great words against the most high, and shall wear out the saints of the most High." (Daniel 7. 23-25)

This prophecy was fulfilled with the break-up of the Roman Empire into ten kingdoms [7] [8, chapter 4] [12]. The formation of the ten kingdoms out of the Roman Empire is also shown figuratively by Nebuchadnezzar's vision, in which the legs of iron were divided into ten toes (Daniel 2. 41-42). However, in the midst of these kingdoms arose another kingdom. This kingdom, as we shall show, was the papacy. The fulfilment of the rest of the prophecies of Daniel regarding the "little horn" will be dealt with in a later chapter, when we consider the rise of the temporal power of the papacy and the Holy Roman Empire.

The Pope

In keeping with the pagan titles given to the Roman Emperors, the Bishop of Rome as Pontifex Maximus, became known by the title "Father" and "Your Holiness." [9, page 75] [10, page 212] The word "Pope" is simply an English version of "Papa," which means "Father." This title given to the Bishop of Rome is in total contradiction of the commandment of Jesus Christ, when speaking of religious leaders: "And call no man your father upon the earth: for one is your Father, which is in heaven." (Matthew 23. 9)

Not only did the Bishop of Rome take the pagan titles, but he also took the pagan symbols and insignia of the Pontifex Maximus. By wresting a few scriptures out of their context, they were dressed up as Christian symbols. "Peter-Roma" the Grand Interpreter of the Mysteries became "Saint Peter of Rome," the Apostle of our Lord. The keys of Janus and Cybele, which were held by the Pontifex Maximus, were proclaimed in 431 AD to be the keys of Peter entrusted to his successor the Pope. In fact the accounts of Peter even visiting Rome are of a very dubious nature [10, page 207]. The Bible speaks of Paul preaching the Gospel in Rome as the Apostle of the Gentiles, but it is silent about Peter going to Rome. There is archaeological evidence that Peter was buried in Jerusalem [13, page 6].

Another extraordinary fact is that the mitre worn by the Pope and other bishops is copied from the pagan mitre of the Pontifex Maximus, which represents the fish head of Dagon. Similar mitres to that worn by the Pontifex Maximus were also worn by other leaders of eastern religions derived from Babylon. The mitre and cloak made the wearer appear in the form of Dagon. Woodrow [9, page 76] gives startling illustrations of Dagon (of whom Janus was a version) depicted in Mesopotamian sculptures looking just like a present day bishop with his cloak and mitre ! Just as the Pope has taken the key of Janus, he has also taken the fish-head mitre of Dagon [10, page 215].

Woodrow [9, page 81] shows another most striking pair of illustrations. One is a photograph of Pope Paul VI being carried in procession; the other is a picture from ancient Egypt of a priest-king being carried in procession. One is clearly a copy of the other !

The Pope's or bishop's crosier is claimed to be symbolic of his pastoral rule over his flock. However, the crosier is simply a copy of the crooked rod of the Roman augurs, who used it to practise divination. The augur's rod originated from Babylon [10, page 217]. It is also remarkable that the seat of the Pope should be the Vatican. This is where the hill called "Vaticanus" was situated in ancient Rome. "Vaticanus" signifies in English the "Place of Divination" [14, page 23]; for "divination" in Latin is "vaticinatio" [15].

Finally, let us consider that the Pope has a College of Cardinals, who assist the Pope in his government of the Church of Rome. The word "Cardinal"

is derived from the Latin word "cardo," which means in English a "hinge" [9, page 102] [10, page 210] [15]. This arises because Janus, whose key the Pontifex Maximus held, was the god of doors and hinges. Thus the priests of ancient Rome, who assisted in the service of Janus, were known as "Priests of the Hinge" or "Cardinals." Hislop says that this title was carried "by the high officials of the Roman Emperor, who, as "Pontifex Maximus," had been himself the representative of Janus, and who delegated his powers to servants of his own." [10, page 211] Hence, the Pope, in keeping with the pagan office of Pontifex Maximus, has high ranking officials in the Church of Rome called Cardinals.

Even the scarlet coloured uniform of a Cardinal shows the Babylonian origin of the office [9, page 103]. The prophet Ezekiel speaks of "images of the Chaldeans portrayed with vermillion." (Ezekiel 23. 14) Furthermore, when Belshazzar bestowed honour upon Daniel, "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." (Daniel 5. 29)

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Note on Alberto Rivera:

The authenticity of the testimony of the late Alberto Rivera has been questioned (e.g. R. Livesey, *New Age Bulletin*, November 1997; D. Owers, *The Common Salvation*, Vol. 5 Issues 4 & 5, 2002). However, these charges that Rivera was never a Jesuit are also vigorously denied (e.g. A. O'Reilly, *Britain under Siege*, (Christian Concern), 2000, page 18; S. Hunter, *Is Alberto for Real ?*, (Chick), 1988). Since Rivera's death, his ministry has been continued by his widow.

The controversy about Rivera is often a bitter and spiritually unprofitable one. Some professed Christians have even attempted to discredit anyone who so much as quotes from *The Alberto Series*. However, the present author has persistently found most of the claims in *The Alberto Series* about Rome and the Jesuits to be independently supported. Therefore, it is concluded that his testimony is genuine and substantially accurate.

It should be noted that many of the references made in this book to the *Alberto Series* are to referenced historical information or photographs about the Papacy, which in no way depend upon the truth or otherwise of Rivera's personal testimony. Nevertheless, it is recognised that there is a division amongst the Lord's people over Rivera. Therefore, any references to Rivera are clearly indicated, and in this edition further independent supporting references have been added. It is noteworthy that one of the sober criticisms of Rivera (D. Owers, *The Common Salvation*, Vol. 5 Issues 4 & 5, 2002, page 11) states, "most of what he said about Rome was true."

CHAPTER 6

DOCTRINES OF THE CHURCH OF ROME

Introduction

In the previous chapter we traced out the rise of the papacy up to time of the 5th century AD. Although the erroneous doctrines of the Church of Rome were not then as fully developed as they are today, most of them had already appeared in the Roman Church by this stage. Therefore, this is an appropriate point in the book to consider the main features of these doctrines and to examine their origin. In the following chapters **this** will be developed into a consideration of the symbolism and festivals of the Church of Rome.

The importance of this subject lies in the enormous influence, which the Church of Rome has had over what is commonly regarded as Christianity in our present day. Protestants are therefore wise to examine very carefully that which is taken for Christian tradition, so that they may worship God only according to the commandments of the Bible, avoiding that which is alien to the pure Word of God. May we follow the example of Moses, who "was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." (Hebrews 8. 5) Moses faithfully followed the Lord's pattern of worship. Many examples are given during the life of Moses of the anger of God against those who corrupted the divine pattern.

Many readers may be quite shaken by what they will read in this and the following two chapters. However, the author desires to warn Christian brethren in love, and he would beg that they prayerfully consider the evidence presented.

The Lord's Supper

One of the blessed institutions that the Lord Jesus commanded the Church to follow after his death, is that of the Lord's Supper. "The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took

the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Corinthians 11. 23-26) Behold the simplicity of the Lord's Supper, as set forward by the apostle Paul. The partaking of the bread and wine, which symbolise the Lord's broken body and shed blood upon the cross for the Church, has been made a blessing by the Holy Spirit to countless believers over the centuries.

In addition to the simplicity of the Lord's Supper, let us carefully note several important features. Firstly, at the Lord's institution of the Supper it was partaken in the evening, after they had eaten a meal. Secondly, there is no set frequency for holding the Lord's Supper. Thirdly, there is no commandment that it must be conducted by any particular office bearer in the Church. Fourthly, the participants take both the bread and the wine. Keeping these things in mind, we will now examine how the Lord's Supper has been perverted by the Church of Rome in the Mass.

The Mass

Rather than being a simple remembrance of Christ's sacrifice on the cross, the Church of Rome has perverted the Lord's Supper into a re-enactment of Christ's sacrifice. It is claimed that the Romish Priest is actually sacrificing Christ each time on the altar for the sins of those present and those who have died. Let us hear the words of Pope Pius X from the Roman Missal at the introduction to the section of the Missal, in which the ritual of the Mass is set forward [1, page 897]. "The Holy Mass is a prayer itself, even the highest prayer that exists. It is the Sacrifice, dedicated by our Redeemer at the Cross, and repeated every day on the Altar." The ritual that follows in the Missal is full of a multitude of crossings, bowings and genuflexions. This is a far cry from the practice of Jesus or the apostles.

After a variety of prayers, readings and sung verses, the Missal then says of the Priest: "This being finished, he offers the bread and wine which, by virtue of the words of consecration, he is going to change into the adorable Body and Blood of Jesus Christ." [1, page 923] This supposed change, from bread and wine to the body and blood of Jesus Christ, comes after the Priest has pronounced the words of consecration, "For this is My Body."

The bread is in fact a wafer, which is called the "Host" after consecration. The Missal then says: "After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It; - Look up at the Sacred Host, with faith, piety, and love, saying: "My Lord and my God!" (Indulgence of 7 years) - and then placing it on the corporal, again adores It." [1, page 945] The Priest partakes of the "Host" and then "receives all the Precious Blood" (i.e. the wine) [1, page 963]. "The Holy Communion" is then distributed to the people. However, the people only receive the "Host." This is because the Church of Rome believes it is a complete "Christ," consisting of both body and blood, as well as the soul and divinity of Jesus Christ [2, page 96] [3, page 116]. The Priest alone drinks the wine, and he must drink it all !

There are other features of the Mass, which appear peculiar at first sight. The "Host" is received kneeling, which is a strange posture to partake of a supper. However, this is because the "Host" is to be adored by the recipient. The "Host" is also in the form of a thin round wafer, with a cross and the initials "IHS" graved in it [2, page 96] [3, page 121], rather than a broken piece of bread. It must be received after fasting [3, page 125], and is placed on the recipient's tongue lest they should touch it.

Rightly has Philpot described the Mass as "a monstrous doctrine, that a piece of bread should be changed, actually changed into the very body of Christ, so as to be truly and as really his body as that which he wears at the right hand of God." [4, page 97] This doctrine is known by the name "transubstantiation." Many other such statements by Protestant writers could be added. Readers are particularly recommended the account by the converted French Canadian Priest, Charles Chiniquy, in his classic book "Fifty Years in the Church of Rome." [2] This shows the truly blasphemous nature of the Mass.

The poor deceived member of the Church of Rome believes that, by partaking of the "Host," he receives Christ and the merits of his sacrifice on the cross. However, the Mass blasphemously represents the Lord of Glory, God the Son, as continually suffering on a Roman altar. Moreover, it is a most fearful blasphemy for the Priest to proclaim that he makes Jesus Christ from a wafer, then worships the wafer as if it were God, and finally eats it ! This may seem strong language, but any reader questioning this is referred to the truly terrible accounts given by Chiniquy of what the Mass entailed and the consequences that could flow from it [2]. One may

wonder how ever such doctrine could have been derived from the simple Lord's Supper set forth in the Bible. The answer to this lies in the Babylonian Mysteries.

Cakes Offered to the Queen of Heaven

In various versions of the Mysteries, Semiramis (the goddess wife and mother of Nimrod) was offered an "unbloody sacrifice." On the contrary, Nimrod was worshipped as a god that delighted in blood. The deified Semiramis was represented as possessing a benign and gentle character; she was seen as the mediator between man and Nimrod, who was frequently depicted as a child in her arms. This doctrine is seen in some of the names given to Semiramis. For example, she was worshipped as the goddess Aphrodité; the name "Aphrodité" is Chaldee for "Wrath Subduer," which indicates the doctrine that she pacified and interceded with her son. In addition, the deified Semiramis bore the title of "Mylitta," which is Chaldee for "Mediatrix" or a feminine mediator [5, page 157]. This is precisely the title given by the Church of Rome to Mary, the mother of Jesus, which depicts Jesus as an angry judge who must be pacified by his mother. Hence, the poor Romanist is exhorted to pray to Mary, that she might intercede with Jesus [5, page 158] [1, page 1749]. All these things show that the Church of Rome's doctrine is primarily derived from the Mysteries, and not from the Bible. The apostle Paul plainly states, "there is one God, and one mediator between God and men, the man Christ Jesus." (1 Timothy 2. 5)

Let us now consider the nature of the "unbloody sacrifices" that were offered. In the Mysteries of Egypt these were in the form of a thin round cake or wafer [5, page 160], which symbolised the sun. Nimrod and Semiramis were worshipped in Egypt under the form of the sun god Osiris (also known as Horus) and the goddess Isis. Hislop states, "when Osiris, the sun-divinity, became incarnate, and was born, it was not merely that he should give his life as a sacrifice for men, but that he might also be the life and nourishment of the souls of men." However, there is yet deeper significance to the round cakes made from corn that were offered to Isis.

The Egyptian goddess Isis was the origin of the Greek and Roman goddess Ceres, who was worshipped both as the discoverer of corn and as "the

Mother of Corn." [5, page 160] Corn was a symbol in the Mysteries for "the Son," the child Nimrod. This is explained by the double meaning of the Chaldee word "bar," which means both "corn" and "son" in English [5, page 161]; precisely the same double meaning occurs in Hebrew [6]. Thus, pictures of Ceres holding a piece of corn represented Semiramis holding her son, the child Nimrod. The roundness of the cake or wafer offered to her (copying the shape of the sun as it appears in the sky) symbolised that Nimrod was also the sun god [5, page 162].

Hislop goes on to say: "Although the god whom Isis or Ceres brought forth, and who was offered to her under the symbol of the wafer or thin round cake, as "the bread of life," was in reality the fierce, scorching Sun, or terrible Moloch, yet in that offering all his terror was veiled, and everything repulsive was cast into the shade. In the appointed symbol he is offered up to the benignant Mother, who tempers judgement with mercy, and to whom all spiritual blessings are ultimately referred; and blessed by that mother, he is given back to be feasted upon, as the staff of life, as the nourishment of her worshippers' souls." [5, page 164] Woodrow, quoting different sources, states as follows: "In Egypt, a cake was consecrated by a priest and was supposed to become the flesh of Osiris. This was then eaten and wine was taken as part of the rite." [3, page 120] In forms of the Mysteries, fasting was required prior to rituals; likewise the Church of Rome commands fasting before participating in the Mass [5, page 163].

Now we see the awful truth ! The Mass of the Church of Rome is simply a version of the Mysteries, except Mary the mother of Jesus takes the place of Isis or Ceres, and Jesus Christ takes the place of Osiris or Horus. Just as the Mysteries set forth Osiris or Horus as a round cake, so in the Mass it is blasphemously claimed that a thin round wafer is changed into Jesus Christ.

Further evidence that the Mass is derived from the Mysteries emerges, when one considers that the consecrated wafer or "Host" is the supposed form of Christ unto which man may approach. This is testified to by Chiniquy after many years of experience as a Priest of Rome. He says of members of the Church of Rome, that they "have no other Saviour to whom they can betake themselves than the one made by the consecration of the wafer. He is the only Saviour who is not angry with them, and who does not require the mediation of virgins and saints to appease His wrath."

[2, page 98]

Now we must consider the significance of the letters "IHS," which are graved on the Romish wafer. According to the Church of Rome, the letters stand for "Iesus Hominum Salvator," which is Latin for "Jesus the Saviour of Man." However, at the time of the Roman Empire there were innumerable worshippers of the Egyptian goddess Isis in Rome. Isis was one person in a perverted trinity; the other two were Horus, who was "the Son," and Seb, who was "the Father of the gods." Thus, "IHS" stands for "Isis, Horus, Seb," the Egyptian trinity of "the Mother, the Son and the Father of the gods." [5, page 164] The 31st Article of the 39 Articles of Faith of the Church of England appropriately sums up the Mass by saying, that it consists of "blasphemous fables, and dangerous deceits." [7] However, even before the Reformation, John Wicliffe likened the Mass to the rites of the priests of Baal [8, page 123].

A form of the Mass in the final days of the kingdom of Judah is spoken of by the prophet Jeremiah. "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." (Jeremiah 7. 18) The "queen of heaven" was the title given to the deified Semiramis [5, page 264]. It is therefore no surprise to find that the Church of Rome has bestowed this title upon the "Virgin Mary." [5, page 267] [9, page 28]

Baptismal Regeneration

Having considered at some length the doctrine of the Mass, as it is of central importance to the Church of Rome, we will now briefly consider several other doctrines beginning with baptismal regeneration.

In the Bible the ordinance of baptism is a sign of the new birth. We read in numerous places in the New Testament how those, who had been wrought upon by the Holy Spirit and had believed on Jesus Christ, were then baptized. Thus they followed the example set by Jesus, who was baptized in Jordan at the start of his earthly ministry (Matthew 3. 13). Baptism is never set forth as a cause of the new birth, but a sign of death to the things of this life and a spiritual resurrection in Jesus Christ. However, the Church of Rome teaches that "Baptism is a Sacrament which cleanses us

from original sin, makes us Christians, children of God, and members of the Church." [9, page 44] Thus it is falsely supposed that the act of baptism regenerates the person baptized [5, page 129].

This doctrine of baptismal regeneration became widespread in the Church in the latter part of the 4th century, precisely coinciding with the period in which paganism was merged into the Roman Church [5, page 247]. It is therefore not surprising to find that baptismal regeneration was itself of Babylonish origin. Hislop states, "In the Chaldean Mysteries, *before* any instruction could be received, it was required first of all, that the person to be initiated submit to baptism in token of blind and implicit obedience." [5, page 132] There is evidence that the form of baptism was of a very formidable nature, and evidently not all survived the rite ! Those that did, were admitted into the knowledge of the Mysteries.

Hislop explains how it was that the Babylonians came by the doctrine of baptismal regeneration [5, page 134]. "In the Babylonian Mysteries, the commemoration of the flood, of the ark, and the grand events in the life of Noah, was mingled with the worship of the Queen of Heaven and her son. Noah, as having lived in two worlds, both before the flood and after it, was called "Diphues," or "twice-born," and was represented as a god with two heads looking in opposite directions, the one old, and the other young." This, as we saw in a previous chapter, is the form of the god Janus, whose key the Roman Pontifex Maximus held. Hislop goes on to say of those initiated into the Mysteries [5, page 137], they believed "that, if they only passed through the baptismal waters, and the penances therewith connected, that of itself would make them like the second father of mankind, "Diphues," "twice-born," or "regenerate," would entitle them to all the privileges of "righteous" Noah, and give them that "new birth" ... The papacy acts on precisely the same principle; and from this very source has its doctrine of baptismal regeneration been derived."

Justification by Works

Despite all these supposed privileges, the poor Romanist still has to perform good works to earn salvation. It was against this that Martin Luther laboured. His exposition of Paul's Epistle to the Galatians [10] showed the vanity of trying to earn salvation by following either the Law

of Moses or the laws of the Church of Rome. Christians are justified in the sight of God by faith in Jesus Christ and his perfect sacrifice for sin upon the cross. The Apostle Paul wrote to the Church at Ephesus, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2. 8-10)

Connected with the teaching on good works, there is the requirement of the Church of Rome that its members should confess their sins to a Priest, and then ask for absolution from him. In this, the Roman Priest takes the place that rightly belongs to God. The awful effects of the confessional will be examined later, when we look at the Jesuits. However, we will now briefly look at the Babylonish origin of these things.

Hislop, in summarising a number of examples taken from the Mysteries, states [5, page 144], "in regard to justification, the Chaldean doctrine was that it was by works and merits of men themselves that they must be justified and accepted of God." Hislop goes on to explain that the Babylonish doctrine on justification was also illustrated by the scales of justice supposedly committed to the Egyptian god Anubis. Good and bad deeds of the deceased were weighed up separately, "and a distinct record made of each, so that when both were summed up and the balance struck, judgement was pronounced accordingly." [5, page 145] This found its way into legends of the Church of Rome; instead of the scales of Anubis, it was the scales of "St. Michael the Archangel" that weighed up the balance of merits and demerits of the departed.

When one considers the Babylonish belief in the scales of justice at death, the force of God's condemnation of Belshazzar by the handwriting on the wall is seen. "TEKEL; Thou art weighed in the balances, and art found wanting." (Daniel 5. 27) The meaning of the Chaldee word "tekel" is "weighed" in English [6], and this showed to Belshazzar his impending doom.

It is evident that the priests of Anubis also had a significant role to play. They took confessions from devotees, and in the course of the confessional they claimed that they could anticipate the operation of the scales of Anubis. These priests would perform a rehearsal of the dreaded weighing

of good and bad deeds in front of penitents [5, page 149]. Hislop says of this; "the priest sat in judgement on the good deeds and bad deeds of his penitents; and, as his power and influence were founded to a large extent on the mere principle of slavish dread, he took care that the scale should generally turn in the wrong direction, that they might be more subservient to his will in casting in a due amount of good works into the opposite scale. As he was the grand judge of what these works should be, it was his interest to appoint what should be most for the selfish aggrandizement of himself, or the glory of his order; and yet so to weigh and counterweigh merits and demerits, that there should always be left a large balance to be settled, not only by the man himself, but by his heirs." The priests of the Church of Rome have copied these practices of the pagan priests of Anubis in the confessional.

Purgatory

At death the members of the Church of Rome are not taught that they will go to heaven, but that they will go to purgatory. The Church of Rome teaches: "Purgatory is a place where souls suffer for a time after death on account of their sins." Furthermore, it is taught; "We are in communion with the souls in purgatory by helping them with our prayers and good works." [9, page 18] It is a place where souls are supposedly purified by fire after death. The time spent in purgatory is also supposedly shorter, if prayers for the dead are offered. However, these prayers must be performed through the priests, who in return require special payments from the deceased person's relatives [5, page 168]. Thus, many priests of the Church of Rome have, like the Pharisees, devoured widow's houses (Matthew 23. 14). The most vile examples are given by Chiniquy [2]; these include the pitiless demand for money by the local Priest from Chiniquy's mother following his father's death, which almost left them destitute [2, page 31]. Such practices are shown by Hislop to originate from Babylonish religions, of which he gives various examples from around the ancient world [5, page 167].

Readers will quickly realise the connection of purgatory with the fire worship surrounding Nimrod, which we have described in previous chapters. The fires of Baal and Molech were supposed to purify; and a form of purgatory was widely believed in by the pagan Romans [5, page

167]. Furthermore, one of the most important names given to the sun god Nimrod is Tammuz, which is Chaldee for "perfecting fire." [5, page 245]

It is a most solemn deception of the Devil to believe that fire will purify after death. The Bible shows the place of fire to be hell (for example, Mark 9. 43, Jude 7, Revelation 20. 10), which does not purify, but eternally burns and punishes the wicked. The God of Israel is not a "perfecting fire," but is a "consuming fire." (Hebrews 12. 29)

What a mercy it is for true believers in Jesus Christ to know that they are cleansed by his blood shed upon the cross at Calvary. When the dying repentant thief said to Jesus, "Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23. 42-43) There was no purgatory, only heaven !

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CHAPTER 7

SYMBOLISM OF THE CHURCH OF ROME

Introduction

The Tabernacle, Temple and sacrifices of the Old Testament used types and figures to show the children of Israel their need of a Saviour, the Messiah who was to be the Lamb of God. When the Messiah Jesus Christ laid down his life on the cross at Calvary, "he said, It is finished." (John 19. 30) This signifying that the one perfect sacrifice for the true Israel of God was completed, and that the sacrifices of the Law of Moses were of no further effect. Although the Temple worship continued for a period, it ceased at the destruction of the Temple in 70 AD.

After the death, resurrection and ascension of Jesus Christ, the apostles openly preached salvation through the one sacrifice made by Christ upon the cross. It was to be received by faith, wrought in the believer by the Holy Spirit. However, the New Testament speaks of little outward symbolism in the Church, other than the two ordinances of the Lord's Supper and baptism. Therefore, the symbolism that abounds in the Church of Rome, and currently in many supposedly Protestant churches, is not based upon any scriptural commandments. Although it is claimed that these so-called Christian symbols have been handed down by tradition from the early Church, this symbolism is from a more ancient source, namely the Babylonian Mysteries.

The Halo and Sun Images

In idolatrous pictures of Jesus, Mary or other "Saints," it is usual to see a bright circle (known as a "halo") around their head. Alternatively, a golden coloured disc surrounds the head. This symbolism is not restricted to professed Christian churches. It was used in pagan Rome and ancient Babylon [1, page 87] [2, page 29]. Pictures of Jesus Christ were unknown in the early Church, and one will search the Bible in vain for such things.

Hislop states that the disc or circle of light surrounding the head "is found in the artistic representations of the great gods and goddesses of Babylon.

The disc, and particularly the circle, were the well-known symbols of the Sun-divinity, and figured largely in the symbolism of the East. With the circle or the disc the head of the Sun-Divinity was encompassed. The same was the case in Pagan Rome. Apollo, as the child of the Sun, was often thus represented." [1, page 87] The Missal of the Church of Rome [3] contains a number of pictures of Jesus and Mary. These show clearly a bright disc encompassing the head, shining as the brightness of the sun. The solar disc or halo is exactly the same form of symbolism as that of the round cake or wafer, which we considered in the previous chapter. Therefore, it comes as no surprise to find the Church of Rome representing the consecrated "Host" in the form of the sun [2, page 118] [3, pages 533 and 748]. These pictures in the Missal also include images of corn, just as "the Son," the child Nimrod, was represented in the Mysteries [1, page 160].

However, there is yet deeper significance in the circle around the head. The word "zero" in Chaldee means both "a circle" and "the seed" in English [1, page 222]; the former meaning of the word "zero" has of course been carried into the English language. The latter meaning is seen in another name given to Nimrod, which was "Zoroaster," the head of the fire worshippers. The name "Zoroaster" is simply a version of the Chaldee "Zero-ashta," which means in English "the seed of the woman." [1, page 59] Thus, we see how Nimrod was worshipped as the false messiah, being given the titles and dignities by his worshippers that are due to Jesus Christ alone. Therefore, when we consider that the sun god Tammuz was symbolised by a circle [1, page 222], how blasphemous do the Romish pictures of Jesus Christ appear ! The shining sun behind the head or the circle of light shows that, what is claimed to be Jesus Christ, is in fact the false messiah Nimrod.

Sun images appear widely in church buildings; these images may take on various forms. Above the "high altar" in St. Peter's in the Vatican is a huge golden sun-burst image [2, page 123] [4]. In other parts of St. Peter's there are sun images at the top of pillars. This is remarkably similar to the forms under which the sun was worshipped in Babylonish temples [2, page 122]. In the time of Josiah, the godly king of Judah, we read: "And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down." (2 Chronicles 34. 4) The expanded

rendering given for "images" by the translators in the margin is "sun images;" this is confirmed by Young's Concordance [5].

Another form of sun image that originates from Babylon is the solar wheel, which is in the form of a chariot wheel, and is linked with astrology and the Occult [2, page 124]. Again, this is referred to in the Bible during the reformation of king Josiah. "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire." (2 Kings 23. 11) It is quite remarkable then to find that the circular courtyard in front of St. Peter's marks out the pattern of a solar wheel. Another very common form of the solar wheel found in all manner of church buildings is the rose window. This is often placed above the entrance of the church. Although it was probably not the intention of church architects, it is remarkably similar to the sun images placed over the entrances to Babylonian and Egyptian temples [2, page 123]. This shows how the customs of Babylonish sun worship have become a traditional part of professed Christian churches.

Finally, the Bible indicates the origin of another strange feature of traditional church design; namely, the church is set out so that the people worship towards the east. This is not a copy of the Temple of Jerusalem, for there the people faced the west when worshipping before the altar. Likewise, the entrance to the court of the Tabernacle was from the east [6]. However, when Ezekiel was given the vision of the idolatrous abominations of the final days of the kingdom of Judah, the Lord God showed him the following: "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (Ezekiel 8. 16)

Let us now turn and see yet greater abominations in the traditions and symbols of many churches today. Little do worshippers realise the terrible symbolism before them; it is not Christ which is set before them, but the symbols of the sun god Nimrod. This corruption is derived from the Church of Rome.

The Cross

Many Protestants still hold out against the tide of superstition sweeping churches in Britain, which dictates that the cross must be venerated as a sign of Jesus Christ. It has long been held by most of the Reformers to be "the accursed tree" (see Deuteronomy 21. 23), and that it is an affront to the Lord Jesus to continually display a sign of his suffering and humiliation, especially one which tends to superstition. It is a risen, ascended and glorified Christ that should be worshipped. The cross is only a step away from the crucifix, which is an image of Christ hanging on the cross. This is a potent symbol of the blasphemous doctrine of the Mass, since the crucifix symbolises the continual sacrifice of Christ upon the altar. Many Protestants would understand what has just been said, and they would object to the cross on this basis. However, how many today realise that the cross is the ancient symbol of Tammuz ?

In the early Church crosses were not generally used as a Christian symbol. According to Woodrow, the cross was officially introduced into churches in 431 AD [2, page 40]. However, the cross appears to have originally crept into the Church through nominal converts to Christianity in Egypt, and then spread generally in Africa [1, page 201]. The cross was taken directly from the mystic "Tau" symbol of Egypt. Many other variants on this symbol are known to have been used in the religions of the ancient world long before the death of Christ. Hislop and Woodrow show illustrations of a number of examples from Babylonish religions that predate Christianity, but which are just like that used in the Church of Rome and other denominations today [1, page 197] [2, page 41]. It was commonly worn round the neck of pagan worshippers of the Mysteries. Hislop states that the "mystic Tau was marked in baptism on the foreheads of those initiated in the Mysteries, and was used in every variety of way as a most sacred symbol." [1, page 198]

This symbol, the mystic Tau of the Chaldeans and the Egyptians, was the original form of the letter T. The significance lies in that it is the initial of the name Tammuz [1, page 197]. Further evidence of the connection with the sun god Tammuz is that the cross was frequently joined to or surrounded by a circle, another symbol of Tammuz. These forms of the cross have been widely used in the professed Christian Church [2, page

44]. The Celtic cross has a circle centred where the two pieces of the cross meet. It not uncommon in present day church buildings in Britain to see a cross with a light shining in the middle of it, appearing as the sun. Another example is the Maltese cross; in this the four arms of the cross radiate out in the form of four rays of the sun. This depiction of the cross in the form of the rays of the sun is very common today as jewellery worn around the neck. Solemnly, it is the symbol of Tammuz, who is the false messiah Nimrod.

Crucifixion was widely used as a form of execution in the ancient world. Tradition ascribes its invention to Semiramis, the wife of Nimrod [2, page 44]. Crucifixion was not only a punishment for crimes committed, but was also regarded as a human sacrifice to pagan gods [7, page 18]. Yet we read of the blessed Lord Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12. 2) By his death and resurrection, Jesus overcame "the power of darkness" (Luke 23. 53) and "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." (Colossians 2. 15)

Candles

In an earlier chapter it was noted that fire was an earthly representation of the sun god Nimrod; as we have seen, the name Tammuz, under which Nimrod was worshipped, means "the perfecting fire." Consequently, fire has always played an important part in the worship of the Mysteries. One of the most common manifestations of this was the abundant use of wax candles, which is a feature of many religions from around the world [1, page 191].

In a similar manner, services in the Church of Rome (and sadly in most of the Church of England today) require the lighting of candles on the table or altar before worship commences. Where the consecrated "Host" is reserved by the altar for later administration, a light or candle is kept burning beside it. The practice of burning candles by day was copied from the pagan mystery religions; it became a part of Church practice at the time Paganism and the Church of Rome merged in the 4th century [8, page 355].

In the worship of the Old Testament Tabernacle and Temple the use of lamps and candlesticks is described. However, these did not burn wax, as in the Mysteries or in the Church of Rome, but they were supplied with sacred olive oil [6]. This is seen in Zechariah's vision of the candlestick with seven lamps, which were continuously supplied with olive oil carried through seven pipes (Zechariah 4. 2-3). Therefore, it is clear that the Romish practice did not come from the Temple worship or the Bible.

The burning of wax candles has a secret and mysterious meaning. The Babylonish religions had a corrupted concept of the "Word of God," the second person in the Trinity. This secret is revealed by observing that "word" in Chaldee is "dabar," but "dabar" has a second meaning in English, which is "bee." Thus Nimrod, supposedly the messiah and the word of God, was represented in the Mysteries as a bee. Since wax came from the bee, the burning of wax symbolised the light from the "Word" that enlightened mankind [1, page 195]. Thus we find in the Mysteries that Jesus Christ was supplanted as the "Light of the world" by Nimrod ! Hence, the significance of the emphasis of John at the start of his Gospel. Speaking of the "Word" Jesus Christ, he says: "That was the true Light, which lighteth every man that cometh into the world." (John 1. 9)

What blasphemy is it then for certain writers of the Church of Rome [1, page 196] to refer to Jesus as a "bee" ! Not only do candles tend to superstition, but they symbolise the light from Nimrod, the false messiah. Therefore, let us flee from all such things and maintain a pure worship of Jesus Christ according to the Bible, the written word of God.

The Fish

In the early Church, the symbol of the fish was commonly used to identify Christians during times of persecution. However, this was not built upon any commandment of the Lord or the apostles recorded in the scriptures. As we noted in Chapter 5, there is testimony from Rivera that the sign of the fish (as well as other symbols) was introduced by infiltrators in the Church, so that it would be easier for the Emperor's spies to enter the Church without suspicion, and with less likelihood that they would be converted to Christianity [9, page 3]. Gibbon also observed that symbols from the Mysteries were used in the early Church [10, page 12]. As we

shall now see, the fish is a symbol from the Babylonish religions.

Nevertheless, in the early Church many true believers took the symbol of the fish to mean "Jesus Christ God's Son Saviour," for in Greek the first letters of these five words spelt "Ichthys," which means "fish" in English. However, the name of the Babylonish god Dagon also means "fish" [5], and was represented by an image that was half fish and half man. As shown in Chapter 5, the god Janus, on whom the Papacy was modelled, was also a version of Dagon; the ceremonial robes and mitre made the wearer appear in the form of the fish god. Therefore, it is hardly surprising to read the following statement from Hislop: "about the very time when the Bishop of Rome was invested with the Pagan title of Pontifex, the Saviour began to be called "Ichthys," or "The Fish," thereby identifying Him with Dagon, or the Fish-god; and that, ever since, advancing step by step, as circumstances would permit, what has gone under the name of the worship of Christ, has just been the worship of that same Babylonian divinity, with all its rites and pomps and ceremonies, precisely as in ancient Babylon." [1, page 252] Therefore, we see that a seemingly innocent symbol of the fish to identify Christians is then used blasphemously to represent Christ himself. How careful Christians must be to use only those forms and symbols set forth in the word of God !

Further evidence of the link between Nimrod, Satan and the fish symbol is provided by Bacchus, who was the abominable god of wine and all manner of uncleanness that was widely worshipped in Rome. Hislop states that the name "Bacchus" comes from the Chaldee word "bakhah," which means in English "to weep or lament." [1, page 21] Thus Bacchus was "The Lamented One," identifying him with Tammuz, for whom the women wept in Jerusalem (see Ezekiel 8. 14). Both Cooper and Gill identify the name Bacchus with the Chaldee "Bar-Cush," which means "Son of Cush," or in other words Nimrod [11, page 190] [12]. Bacchus also had the title "Eleleus," which comes from "Helel," the Hebrew word translated "Lucifer" in Isaiah 14. 12 [1, page 318]. Finally, let use note that another title of Bacchus was "Ichthys," or "The Fish" ! [1, page 252]

The Labarum

Let us now turn to the "labarum" of Constantine, which is a symbol of

particular interest. It consists of the Greek capital letter "P" over-written with the Greek letter "X." It appears prominently as a supposed Christian symbol in the standard of the Emperor Constantine [13, vol. 1, page 306], and was subsequently adopted by the Church of Rome as a symbol of authority. The labarum contains the first two Greek letters of "ΧΡΙΣΤΟΣ" (Christos) which means "Christ." One is led to believe that the labarum originated as a monogram of Christ. A further appearance of Christianity is given by the first letter "X" being in the form of a cross.

However, the labarum predates Christianity. Tupper Saussy gives the following most remarkable quotation from the 19th century historian Del Mar in "The Worship of Augustus Caesar." [14, page 222] This shows all the symbols of the Church of Rome used in the deification of the Emperor Augustus, who died before the crucifixion of the Lord Jesus. "Augustus wore on his head a pontifical mitre surmounted by a Latin cross, an engraving of which, taken from a coin of the *Colonia Juli Gemella*, appears in Harduini, *de Numis Antiquis* [1689], plate I.... The images of Augustus upon the coins of his own mintage, or that of his vassals, are surrounded with the halo of light which indicates divinity, and on the reverse of the coins are displayed the various emblems of religion, such as the mitre, cross, crook, fishes, labarum, and the Buddhic or Bacchic or Dionysian monogram of PX."

Obelisks and Church Spires

A further traditional feature in many church buildings is the tower, which often has a spire. This is very frequently located at the entrance of the building. Although it is said that spires point to heaven, some magnificent structures are more reminiscent of the tower of Babel, "whose top may reach unto heaven." (Genesis 11. 4) The origin of the spire or tower lies in the obelisk, which is a tall thin structure often copied for monuments. It would appear that Nebuchadnezzar's golden image (Daniel 3. 1), which he raised up and commanded all to bow down to, was a form of the obelisk [2, page 31].

The obelisk was a symbol of the Babylonian religions and was commonly sited at the entrance to temples [2, page 32]. It is remarkable to note that there is an Egyptian obelisk located outside the entrance to St. Peter's in

the Vatican. The obelisk has a cross on top and is situated at the centre of the solar wheel pattern of the courtyard in front of St. Peter's [2, page 34]. The form of the obelisk has been copied by generations of church architects from earliest times, little knowing its origin and true significance.

What the obelisk signified in the Babylonian mystery religions is well documented. However, its symbolism is so unspeakably vile that we dare not describe it any further. Any reader, who doubts the vileness of the obelisk, is referred to Woodrow [2, page 31], Hislop [1, page 179] and a dictionary. It is therefore most grieving to see that the form of the obelisk at St. Peter's was copied for the monument to the Protestant martyr William Tyndale in Gloucestershire.

The Truth of God Changed into a Lie

We have now seen further evidence in this chapter of how the Church of Rome has turned the scriptural worship of Jesus Christ into the Mysteries of Babylon, in which Nimrod and his wife are worshipped under a facade of Christianity, deceiving multitudes of sincere people. Although we have said very little so far about the symbolism of the worship of Mary, this will be dealt with in its due time under the heading of the Jesuits, who have been the prime movers in extending Mariolatry throughout the Church of Rome. All that will be said here, is that Mariolatry is a copy of the worship of Semiramis, the wife of Nimrod.

In conclusion, we must comment on the way in which the Babylonish religions had some elements of the truth, albeit corrupted and perverted. Even before Jesus Christ was born, they worshipped "the seed of the woman," "the son," "the word" and "the bread of life." However, it was not Christ that was worshipped, but the imposter and false messiah Nimrod, who in reality was the Devil. Clearly, from the most ancient times there was a carnal knowledge of God and his promises of the Messiah, but evil men turned the truth of God into a lie. To this the Apostle Paul testifies.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed

it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Romans 1. 18-25)

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CHAPTER 8

FESTIVALS OF THE CHURCH OF ROME

Festivals in the Bible

Under the Law of Moses the Israelites were commanded to observe certain special days or seasons once each year, for example the Passover and the Feast of Tabernacles. However, there are no such commandments given to the Church in the New Testament. There is the Christian Sabbath, the Lord's Day, which is to be set aside as a day of rest and worship; this is the first day of the week, and it commemorates the day on which the Lord Jesus rose triumphant from the dead. There is also the commemoration of the Lord's death on the cross at the Lord's Supper. However, the scripture says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Corinthians 11. 26) There is no set time or date on which the Lord's Supper is to be observed.

In his epistle to the Galatians, the Apostle Paul reproveth the Galatians for seeking to be justified by following the Law of Moses, rather than being justified by faith in Jesus Christ. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days, and months, and times, and years." (Galatians 4. 9-10) Evidently, the Galatians were seeking to observe strictly all the festivals set out in the Law of Moses, thinking they were necessary to salvation. In writing to the Romans, Paul sets forth to the Christian Church that right path of liberty of conscience. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (Romans 14. 5-6) Therefore, Christians may observe special days during the year, but it must be "unto the Lord;" that is, worshipping God in "spirit and in truth." (John 4. 24)

Many Protestants specially remember the birth and resurrection of Jesus at Christmas and Easter, respectively. However, few appreciate the origin of

these festivals; much of the tradition associated with them is not only unscriptural, but ultimately is derived from the Mysteries of Babylon. These Babylonish practices were taken up by the Church of Rome, given a facade of Christianity, and have now spread widely amongst the professing churches. The author of this book must stress that he is not seeking to forbid Christians from remembering the birth and resurrection of the Lord Jesus at the traditional seasons of the year, but desires to warn them of the anti-Christian nature of many of the practices associated with Christmas and Easter.

Many have undoubtedly been greatly blessed in their souls at Christmas or Easter. However, the blessing is not on account of the time of year, or any unscriptural traditions, but it is because of the blessedness of the subject, when rightly considered in faith according to the word of God and revealed by the Holy Spirit. Therefore, it is a grief to the author when fellow Christians seek to impose these festivals as binding on the Church: or alternatively, a certain superiority over others is assumed, depending on whether one observes these festivals or not.

The Bible does not record at what time of year the Lord Jesus was born; so why should we limit a consideration of these things to the festival of Christmas ? Is there not a great blessing in a gracious consideration by faith of the birth of the Lord Jesus whatever the time of year ?

With these remarks in mind, we will seek to expose those practices of the Church of Rome, many of which have crept into Protestant churches, that are from the Mysteries of Babylon. Then, whether the reader observes the day or not, he may be warned of that which is dishonouring to the Lord Jesus. However, the material presented in this chapter also provides further damning evidence that the Church of Rome is the spiritual Babylon and the true heir to the Mysteries.

Christmas

Although we noted that the Bible does not give the date of Christ's birth, the account of the shepherds being in the fields at night (Luke 2. 8) does give some indication as to the time of year. Gill, in his Commentary on the

Bible [1], points out that the shepherds would not have been out at night during winter, and the latest time in the year would have been about the middle of October. This is based on various authoritative sources on the weather and customs of shepherds in the land of Israel; Hislop provides further confirmation of this [2, page 92]. So why then has the date of the 25th December been chosen for the festival of Christmas to celebrate the birth of Jesus Christ ?

In the early Church there was no such festival as Christmas. The first mention appears in the 3rd century, and Christian writers of the time expressed their disapproval of those who celebrated such a festival [2, page 93] [3]. It was not until the 4th century that the celebration of the birth of Christ gained widespread observance.

Hislop explains how the 25th December became the date for Christmas in the Church of Rome [2, page 93]. "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 honour of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ."

The 25th December was widely regarded amongst pagan religions as the birthday of the Babylonian messiah Nimrod [2, page 93]. In pagan Rome the week leading up to 25th December was the feast of Saturn, known also as "Saturnalia." [2, page 96] [3] [4] [5, page 10] The 25th December itself was celebrated as "Natalis invictis solis," which means in English "The birth-day of the unconquered Sun." [2, page 98] In Egypt, the son of the goddess Isis, who was worshipped as the "queen of heaven," was supposedly born at this very time [2, page 93].

Even in pagan Britain, the Anglo-Saxons celebrated the festival of "Yule" on the 25th December [2, page 93] The Saxon historian Bede recorded that the 25th December was a pagan festival in Britain long before Christianity became the official religion [3]. "Yule" is still used today in reference to Christmas, and a variant of the word is the name for Christmas in most Scandinavian languages. Now the word "Yule" is derived from the Chaldee word "Eöl," which means in English "infant" or "little child." [2,

page 93] Clearly, this did not refer to the infant Jesus, but the infant Nimrod !

We must conclude that the introduction into the Church of Rome of the festival of Christmas on the 25th December was part of that merger of the Babylonian Mysteries with Christianity that occurred in the 4th century, about which we have said much in previous chapters. Although it might be said that a pagan festival was replaced with a Christian one, and the birth of the false Babylonian messiah with the birth of Jesus Christ, many of the traditions of Christmas have been carried directly from the Babylonish celebration of the birth of Nimrod; they are not of Christian origin.

Christmas Traditions

One of the most common Christmas traditions is that of the Christmas tree, which was introduced into Britain by Prince Albert in 1841. However, it had long been considered symbolic of the child Jesus in northern Europe [4]. The Church of Rome's missionary Boniface (known as the "Apostle of Germany") replaced the sacrifices to the pagan sacred oak in the 8th century by a fir tree supposedly adorned in tribute to the child Jesus [3]. However, the Christmas tree (or "Yule tree" as it is known in Scandinavia) is derived from a much more ancient source than this. In ancient Egypt the Babylonish messiah was represented by a palm tree, and in pagan Rome by a fir tree [2, page 97].

In the Mysteries the tree and the Yule log, which also appears in Christmas tradition, symbolised the violent death and supposed resurrection of Nimrod. The log stripped of its branches represented Nimrod cut off in the midst of his power and glory. However, there then sprung up from it a young tree of an entirely different kind, which represented the risen Nimrod come to life again [2, page 98]. Thus the Christmas tree is a symbol most dishonouring and offensive to Christ, as it represents the false messiah Nimrod in mystic symbolism.

The prophet Jeremiah evidently speaks of a use of the tree, when warning the house of Israel against idolatry. "Thus saith the Lord, 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." (Jeremiah 10. 2-5) Furthermore, the Bible speaks in numerous places about the idolatrous practice of bowing down under a green tree.

Other traditions, such as the boar's head, the Christmas goose, Yule cakes and excessive drinking, are taken from the Mysteries. They were all part of the pagan rituals and drunken revelry that occurred around the 25th December [2, page 100]. The Norwegian Yule cakes are particularly interesting; for they are round cakes which are stacked up in the form of a tower [6]. Each cake is in the shape of a circle or halo, the symbol of Tammuz. They may have originated from the unbloody offering to the queen of heaven. The tower is significant, for we saw in an earlier chapter that the crown of Diana of the Ephesians is a tower, symbolising Semiramis building the walls and towers of Babylon.

Christmas Carols can also be full of Babylonish symbolism. One example is the English carol "The Holly and the Ivy;" what is apparently quite innocent is found to be otherwise on closer examination, for ivy is the symbol of Bacchus [2, page 49]. The circular wreath or garland, commonly placed on doors in Britain at Christmas, is also symbolic of Bacchus [2, page 140]. Another example is the carol "I saw three ships come sailing in" [7]. Apart from the strange reference to ships sailing into Bethlehem (a town about 2500ft above sea-level), it reads, "And what was in those ships all three ? Our Saviour Christ and his lady." It is most solemn to note that one of the titles of the deified Semiramis is "The Lady of the Sea," which the Church of Rome has applied to Mary the mother of Jesus [8, page 12]. Thus the carol mixes up Jesus Christ with Nimrod, who was represented by the fish god Dagon from out of the sea. Let us remember the vision that the Apostle John had; "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." (Revelation 13. 1)

Parts of the tradition surrounding "Father Christmas" also appear to be of Babylonian origin. Firstly, he is dressed in red, the colour of the

Chaldeans. Secondly, his title is "Father," just as the high priests of the Mysteries were called. Thirdly, he speaks with children in a "Grotto," which as we shall see below is unmistakably similar to the Mysteries. Even the act of flying through the air is reminiscent of witchcraft and the acts of levitation required by certain initiation ceremonies of the Mysteries (see Chapter 2). Furthermore, the name "Santa" is an anagram of "Satan;" the use of such anagrams is a device of the Occult to confuse the uninitiated as to the true identity [9, page 53].

Considering all the pagan aspects of Christmas, it is not surprising that the Puritans opposed its celebration [3]. The English parliament under Cromwell banned Christmas in 1644 on account of the ungodly revelry and excess associated with the festival. Christmas was later reinstated by king Charles II, who was closely associated with the Church of Rome and a persecutor of many true Christians.

Idolatry at Bethlehem

Having examined the pagan origins of Christmas as a festival in the Church of Rome, we will now look at independent evidence of paganism at the supposed site of the birth of Jesus at Bethlehem. The following account is given of a visit to Bethlehem by the Christian publisher and oriental traveller John Gadsby, whilst he visited the land of Israel about 150 years ago [10, page 461]. When we consider the symbols of Tammuz are the circle, fire and candles, the following account is quite extraordinary; we are convinced that Gadsby did not have the worship of Tammuz in mind when he wrote about his visit to Bethlehem.

"Having reached the summit of the hill, we entered the town and were immediately conducted to the convent, said to be erected over the spot on which the stable stood in which the Redeemer was born. As I rode along the main street, I forgot all the pains I was enduring owing to over-much fatigue, and felt a serenity of soul I cannot describe; but the moment I entered the convent, I became as unfeeling as brass; for the mummeries [ridiculous religious ceremonies] of the place were revolting. A lighted candle being put into my hand, I descended into the vault below the church, excavated in the rock, and paved with marble. The vault, which is

called the Grotto of the Nativity, was lighted up with dozens of lamps and tapers. It is in the hands of the Romanists, Greeks and Armenians.

"At the extremity of this place, a circle in the floor, composed of jasper, &c., surrounded with silver, and having rays like the sun, is shown as marking the *very* spot where the Son of Man first appeared in human flesh. A *marble* manger is also shown, in which the friars insist that the Infant of Days was laid; but this is playing on our credulity too much. Certain it is, that the Redeemer *was* born in Bethlehem, and it is equally certain that Bethlehem stands now where it stood then; but I am not prepared to say that the cave here shown must be the stable of the nativity. ... Nevertheless, it is remarkable, as one writer says, that almost every occurrence is represented as having taken place in a cave. Thus, if you would see the place where Anne was delivered of the blessed Virgin, you are carried to a cave; if the place of the Annunciation, it is also a cave; if the place where the blessed Virgin saluted Elizabeth, if that of the Baptist's or our Saviour's nativity, if that of the agony, or that of St. Peter's repentance, or that where the apostles made the creed, or that of the Transfiguration; all these places, as pointed out, are caves."

We might also add, it is supposed at Patmos [11] that the Apostle John had his Revelation in a cave ! So why are all these events supposed to have occurred in caves, when the Bible gives no such indication ? The awful truth is connected with the vision that the Apostle John was given; "And I beheld another beast coming up out of the earth." (Revelation 13. 11) This beast typifies the branch of the Babylonian religions, in which gods were represented as part man and part beast, supposedly having come out of a cave or a hole in the ground. Hislop states [2, page 260], "Now, in remembrance of the birth of the god out of a "hole in the earth," the Mysteries were frequently celebrated in caves under ground."

Woodrow makes the following extraordinary statement [8, page 28]. "A cave shown in Bethlehem as the place in which Jesus was born, was, according to Jerome [a 4th century church writer], actually a rock shrine in which the Babylonian god Tammuz had been worshipped." Now we see the awful blasphemy. The worship at Bethlehem is a continuation of the worship of Tammuz, except Tammuz has been given the name Jesus Christ!

Easter

Although there was no apostolic commandment as such, many professing Christians in the early Church observed a festival called "Pasch." This was based on the Jewish Passover and commemorated the death and resurrection of Jesus Christ [2, page 104]. Somewhat later in the spring, Pagans celebrated a festival dedicated to the queen of heaven (the deified Semiramis, queen of Babylon), the dates of which varied between different nations. However, this position changed during the course of the 4th century, as Hislop explains [2, page 105]. "To conciliate the pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and pagan festivals amalgamated." This was facilitated by a complicated, but skilful, adjustment of the calendar. There was also the familiar incorporation of Babylonish rites into what was a supposedly Christian festival, which is now known in English as Easter.

This amalgamation was completed in 519 AD, when it was decreed by the Bishop of Rome that the forty-day fast known as Lent was to be kept before Easter [2, page 107]. Of course, no such period of fasting is to be found in the Jewish Passover. However, the forty-day fast was an essential part of the Babylonish spring festivals [2, page 104].

Although the English name "Easter" appears once in the Bible (Acts 12. 4), the original Greek word "Pascha" strictly means "Passover." [2, page 104] [12] It would appear that the translators of the Authorised Version were unaware that the word "Easter" is of pagan origin. Although it is widely assumed that "Passover" and "Easter" are synonymous, this is in fact a misconception.

The English word "Easter" comes from the Anglo-Saxon word "Eostre," which was the name of the Anglo-Saxon goddess of spring [13]. However, "Eostre" was in turn derived from one of the ancient titles of the Babylonian queen of heaven. In ancient Assyria this was "Ishtar," and in other parts of the ancient world it was "Astarte." [2, page 103] In the Bible, this goddess was also known as "Ashtareth" (see Chapter 3). These names are derived from the Chaldee for "the woman that made the encompassing wall;" for it was Semiramis who first built the walls of Babylon [2, page 308].

Just as eggs are associated with Easter today, so were eggs regarded as sacred symbols in Babylon, Egypt and many other parts of the world [2, page 108]. Hislop relates the classic account of the mystic egg of the Babylonians, quoting from the ancient writer Hyginus. "'An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess" - that is, Astarte. Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale." [2, page 109]

The eating of hot-cross buns on Good Friday is also of pagan origin [2, page 107]. It is derived from the cakes offered to the queen of heaven (Jeremiah 7. 18 and 44. 19). The original Hebrew word translated "cakes" actually signifies "cakes with marks on them." [12] As we have seen in the previous chapter, the cross is the sign of the false messiah Tammuz; in this respect the hot-cross bun is similar to the Romish "Host." Further potent symbolism of Tammuz is also displayed by the use of the fire-cross; Hislop gives a detailed account of the worship of the cross of fire in the Vatican on Good Friday, in which a blazing cross of fire was suspended above the tomb of St. Peter's [2, page 155].

The worship of fire does not end on Good Friday, for the following day "Holy Saturday" is that in which the "New Fire" of Easter is lit and blessed [2, page 155] [14, page 592]. The Missal states, "The lighted Paschal Candle symbolises the Risen Christ Himself who is "the light of the world" (John 9, 5). So the priest cuts in the wax a cross, to show that it represents Christ." [14, page 594] Not only is this rite derived from the Babylonish worship of fire, but the Church of Rome is implicitly celebrating here the risen Christ on Saturday, rather than on Sunday ! Furthermore, on Maunday Thursday the "Host" (supposedly the body, blood, soul and divinity of Jesus Christ) is placed in a sepulchre [2, page 155] or "Altar of Repose" [14, page 534]. Thus the Romish "Christ" is apparently buried on Thursday and rises on Saturday ! The god of Rome, though taking the name of Jesus Christ, is in fact Saturn the "Hidden god" of the Mysteries, whose original Chaldee name "Sat_r" also translates into English as the

number "666." [2, page 269] Saturn was the god of fire; therefore, it is fitting that the rites of Easter fire should take place on the Day of Saturn, or Saturday.

Saints' Days and Patron Saints

The calendar of the Church of Rome over the years has become full to overflowing with the feast days of various "Saints," to whom the Church of Rome gives honour. Many of these were clearly true Christians, such as the apostles and many martyrs of the early Church. However, others are of a most dubious nature. "Saints" are often specially associated with certain types of work or of particular events in life; these are known as "Patron Saints." This practice is one which has been taken from Babylonish religions; in the Church of Rome the position of the "Patron Saint" is directly analogous with that of the pagan patron gods and goddesses [8, page 23].

It is recorded, that when pagan temples were reconsecrated as churches during the period when the Church of Rome absorbed paganism, statues to various gods were renamed as statues of "Saints." [15, page 143] The Romish pictures and images of the Madonna and child, which supposedly represented Mary and the child Jesus, were modelled on the ancient portraits of Isis and the child Horus [8, page 13]; as we saw in a previous chapter, Isis and Horus are versions of the deified Semiramis and Nimrod. The statue of St. Peter in the Vatican is widely believed to have been originally a statue of the god Jupiter [8, page 79]. The halo above "St. Peter's" head is just like the Babylonian solar wheel [8, pages 70 and 124].

One practice that the Church of Rome indulges in is the kissing of images; these images may also be dressed in clothes. Woodrow shows a photograph of the Pope kissing the toe of the statue of St. Peter in the Vatican; the statue is dressed up in pontifical robes [8, page 79]. Both of these practices are borrowed from Babylonish rituals [8, page 80] [2, page 181] Likewise, the processing of idols, that is often performed on feast days by the Church of Rome, had its counterpart in paganism [2, page 171].

The Bible also speaks of this type of idolatrous worship prior to the destruction of the kingdoms of Israel and Judah. The Lord said unto Jerusalem, "Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them." (Ezekiel 16. 17-18) Concerning the worship of Baal by Ephraim, the prophet Hosea said, "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves." (Hosea 13. 2) Furthermore, the Lord spoke to Elijah, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19. 18) It is shocking to compare this with the superstitions in the Church of Rome (and elsewhere), in which people bow before images and in private devotions kiss an image of Christ represented in the crucifix.

The names of some of the "Saints" are direct copies of the names of Babylonish gods. On the 7th October we find "St. Bacchus" honoured in the Romish Missal [14, page 20] This date coincides with the end of the grape harvest. At this time the pagan Romans used to celebrate the "Rustic Festival" of Bacchus, who was the god of wine, drunkenness and debauchery [2, page 122]. The name "Bacchus" means "The Lamented One" and was one the titles given to Nimrod, who died a violent death and was wept over by his followers (see Chapter 7). Likewise, the Church of Rome honours "St. Bacchus" as a martyr.

Another version of Bacchus is the god Dionysus. Hislop states [2, page 122], "The Pagans were in the habit of worshipping the same god under different names; and, accordingly, not content with the festival to Bacchus, under the name by which he was most commonly known at Rome, the Romans, no doubt to please the Greeks, celebrated a rustic festival to him, two days afterwards, under the name of Dionysus Eleuthereus, the name by which he was worshipped in Greece." This was known as the "rustic festival of Dionysus Eleuthereus." So is it not remarkable that on the 9th October, two days after the feast day of "St. Bacchus," we find celebrated in the Missal [14, page 20] the martyrs "St. Denis," "St. Rusticus" and "St.

Eleutherius" ? Evidently, whoever drew up the Romish calendar failed to realise that the pagan festival only referred to one god, and not three !

Finally, we come to "St. Swithin," about whom there is the superstition that if it rains on "St. Swithin's day," it will rain without interruption for six weeks [2, page 280]. This is simply a perversion of the flood in the days of Noah, in which it rained forty days and forty nights (Genesis 7. 12). As we have seen before, many of the Babylonish religions had a perverted account of the flood, with Noah being replaced by Nimrod. Now the name "Swithin" is much older than that of the 10th century Archbishop of Canterbury, who was supposed to have been called by this name. It is derived from the ancient name for the Devil, "Sytan" or "Sythan," of which "Swythan" is simply the Anglo-Saxon form [2, page 280]. Thus, "St. Swithin" is in effect "St. Satan" !

Rightly did Farel, the 16th century French reformer, regard the worship of "saints" and images to be a revival of pagan idolatry [16, page 477].

Conclusion

Let us then in conclusion remember the words of the Lord Jesus, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4. 24) In our present day, there is much talk in the professed churches of the work of the Spirit and spiritual experiences. However, at the same time we see vital godliness and the word of God trampled under foot. This is because the words "in truth" have been neglected. Let those who profess the name of Jesus Christ seek prayerfully to worship him who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14. 6). May we forsake all pagan and Babylonish rites; for to say that such things are acceptable to God, if done with a "right motive," is to adopt the doctrine and morality of the Jesuits. The Bible knows of no such teaching.

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