

[The Two Babylons Chapter VII. The Two Developments Historically and Prophetically Considered](#)

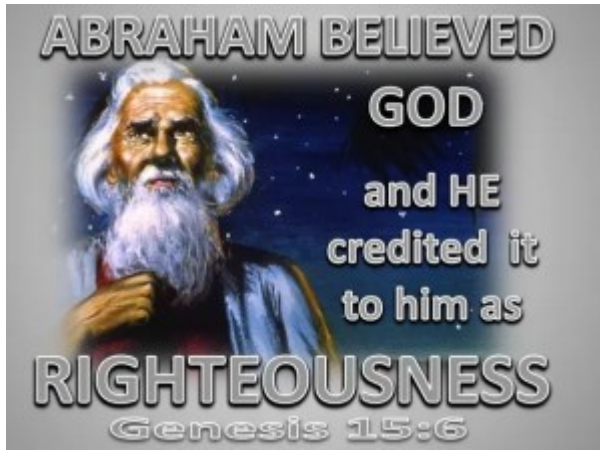


The idolatrous system of the ancient Babylon assumed different phases in different periods of its history. In the prophetic description of the modern Babylon, there is evidently also a development of different powers at different times.

[The Two Babylons Chapter VI. Religious Orders. Section II – Priests, Monks, and Nuns](#)

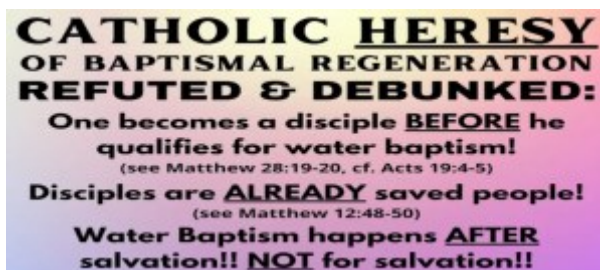
If the head be corrupt, so also must be the members. If the Pope be essentially Pagan, what else can be the character of his clergy?

[The Two Babylons Chapter IV. Section II – Justification by Works](#)



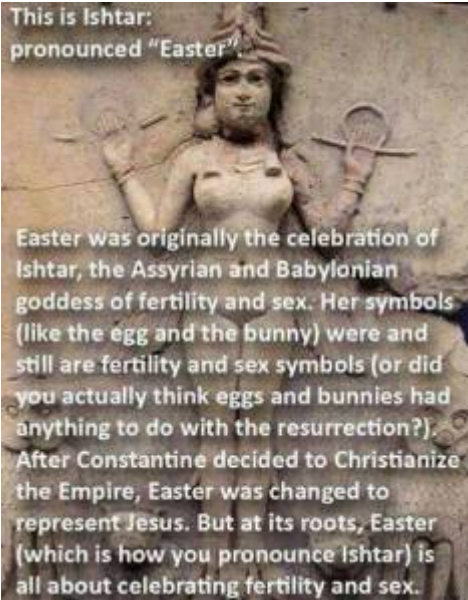
The worshippers of Nimrod and his queen were looked upon as regenerated and purged from sin by baptism, which baptism received its virtue from the sufferings of these two great Babylonian divinities. But yet in regard to justification, the Chaldean doctrine was that it was by works and merits of men themselves that they must be justified and accepted of God.

[The Two Babylons Chapter IV. Doctrine and Discipline](#)



The Roman Catholic Church says baptism is of absolute necessity for salvation insomuch that infants dying without it cannot be admitted to glory. This is not according to the Bible.

[The Two Babylons Chapter III. Festivals. Section II – Easter](#)



Easter is not a Christian name, it's of Chaldean origin, Astarte, one of the titles of Beltis, the queen of heaven, whose name is pronounced Easter in English.

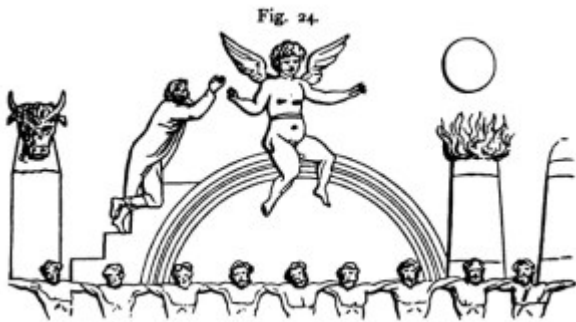
[The Two Babylons Chapter II. Section III.—The Mother of the Child](#)



While the mother derived her glory in the first instance from the divine character attributed to the child in her arms, the mother in the long-run practically eclipsed the son. At first, in all likelihood, there would be no thought whatever of ascribing divinity to the mother.

[The Two Babylons II. Section II.—Sub-](#)

Section V.—The Deification of the Child



The execution of the great ringleader of the apostasy was an act of judicial rigor established by the accounts of the deaths of both Tammuz and Osiris. This forced further apostasy to go into hiding. Hence the creation of the “mystery religions.”

The Two Babylons II. Section II.—The Mother and Child. Sub-Section I – The Child in Assyria

Nimrod and Semiramis

- When the Tower of Babel came down, the worship of these two spread.
- In Egypt the two were called Osiris and Isis.
- Assyria – Assur and Ishtar.
- Babylon – Bel and Belit.
- Persia – Mithra and Anahita.
- Greece – Helios and Artemis.
- Rome – Apollo and Diana.
- Throughout the bible they are referred to as Baal and Ashteroth. In Acts 7:43, they're called Moloch and Remphan.



In Papal Italy all appearance of worshiping the Godhead is almost extinct, while the Mother and the Child are the grand objects of worship. Exactly so was it in Ancient Babylon.

The Two Babylons Chapter I. Distinctive Character of the Two Systems.



The Chaldean Mysteries can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind.