

# Pentwater Bible Church

**The Book of Isaiah**  
**Message Twenty-Seven**  
BABYLON INTRODUCTION PART II  
**July 7 2019**  
**Daniel E. Woodhead**

## BABYLON INTRODUCTION PART II

Isaiah 13:1

*The burden of Babylon, which Isaiah the son of Amoz did see (ASV, 1901).*

The concept of Babylon is presented in eight chapters in sets of two which are found in four individual books of the Bible. It first appears in Genesis chapters 10 and 11. Then, it reappears with additional detail in Isaiah chapters 13 and 14. The third set of chapters is found in Jeremiah chapters 50 and 51 and the final set is located in Revelation chapters 17 and 18. Since we are entering chapter 13 of Isaiah it is important to see exactly what the Bible teaches about Babylon; Babylon the concept is found in three separate categories in the Bible.

- 1) A physical location (city)
- 2) An ecclesiastical corruption in the plan that God has laid out.
- 3) A way of life on this earth; the world's system and its resulting corruption.

Continuing the discussion of the ecclesiastical corruption it is important to view the path that the occult of the mother child corruption moved from Babylon to other regions. Sometimes Semiramis is referred to Nimrod's wife and others his mother, leading to the belief that Nimrod married his mother. Also, according to these traditions, Semiramis, who rose to greatness because of her son, was presented with a great difficulty when her son died, so instead she pronounced him to be a god, so that she herself would become a goddess. Even though Semiramis claimed to be a virgin she had another son, named Tammuz, who she said was the reincarnation of Nimrod. She became known as the "Virgin Mother", "Holy Mother" and the "Queen of Heaven" and was symbolized by the Moon. So, began the worship of Semiramis and the child-god, and the whole paraphernalia of the Babylonian religious system. With the decline of the political power Babylon, the leaders fled to other countries. So too was the religion transported through migrations of the Babylonians to other countries where the same occultic worship of the Babylonian system flourished. But those people took with them the seeds of that false, idolatrous religion; seeds that they and their descendants have been planting throughout the world ever since. The ideas and forms were altered, adapted, and sometimes made more sophisticated, but the basic system remained, and remains, unchanged. That is why Babel, or

Babylon, is called “*the mother of harlots and of the abominations of the earth*” (Revelation 17:5). She was the progenitor of all false religions.

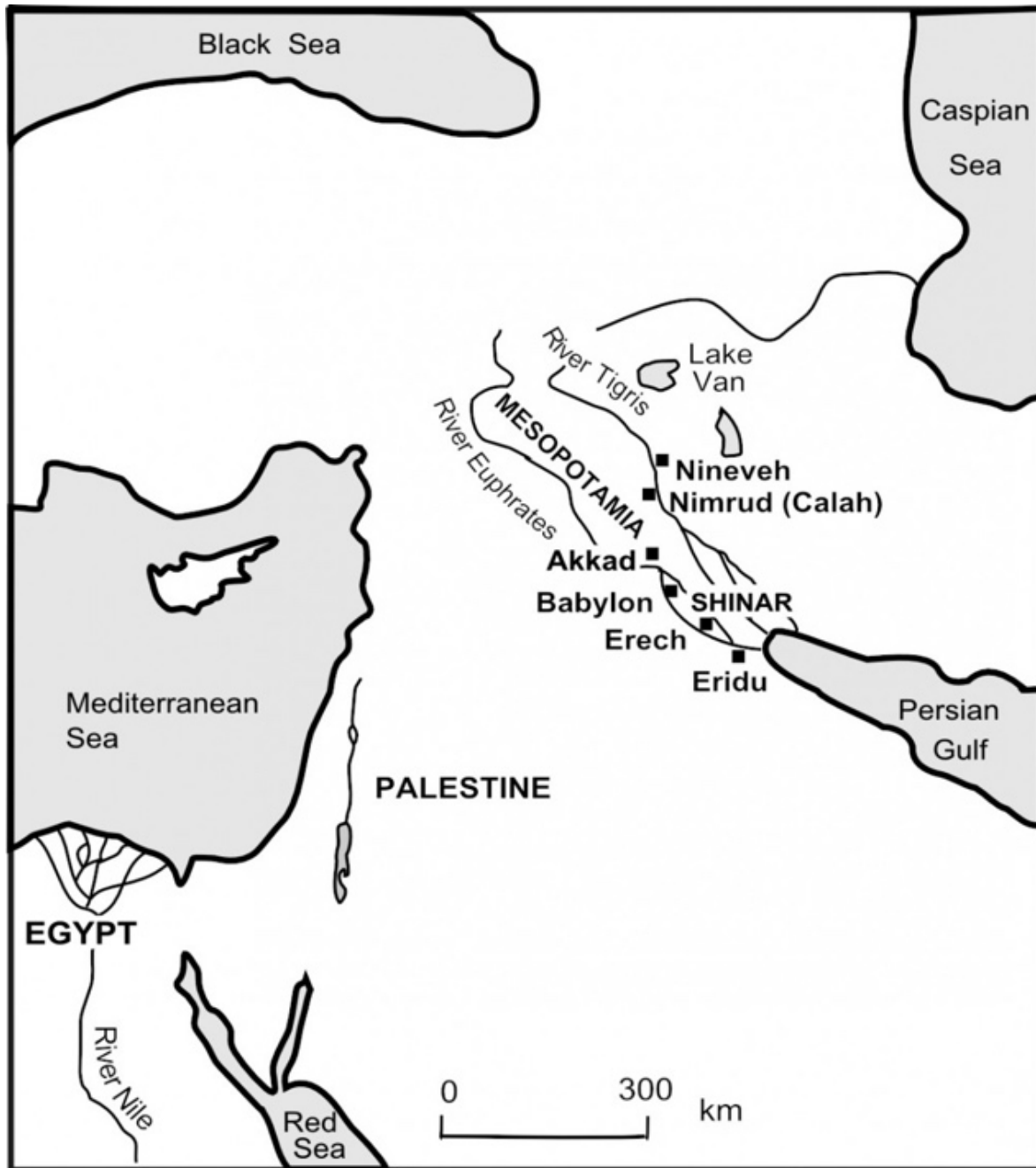
From various ancient sources, it seems that Nimrod’s wife/mother, Semiramis apparently was high priestess of the Babel religion and the founder of all mystery religions. After the tower was destroyed and the multiplicity of languages developed, she was worshiped as a goddess under many different names and locations. She, in each case became the deity of sexual love and fertility. Her son Tammuz, also came to be deified under various names and was the consort of Ishtar and god of the underworld.

According to the cult of Ishtar, Tammuz was conceived by a sunbeam, a counterfeit version of Jesus’ virgin birth. Tammuz also corresponded to a variety of names depending on the region where the Babylonian system had migrated. In every case, the worship of those gods and goddesses was associated with sexual immorality. The celebration of Lent which has no basis in Scripture, but rather developed from the pagan celebration of Semiramis’ mourning for forty days over the death of Tammuz (cf. Ezekiel 8:14) before his alleged resurrection is another of Satan’s mythical counterfeits. This mythical resurrection was in his childhood not as an adult.

#### THE LAND FOUNDED BY NIMROD

Genesis 10:8–11

*<sup>8</sup>And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup>He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. <sup>10</sup>And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup>Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah (ASV, 1901).*



<https://www.thebiblejourney.org/biblejourney2/23-the-journeys-of-adam-enoch-noah-abraham/the-tower-of-babylonia/>

Worship of mother and child spread from the cities in Babylon founded by Nimrod to the ends of the earth, but were called different names in the languages of the various counties where their worship appeared. The ancient Germans worshipped the virgin Hertha with the child in the arms of his mother. The Scandinavians called her Disa pictured with her child. In Egypt, the mother and her child were worshiped as Isis with the infant Osiris or Horus seated on his mother's lap.

In India, the mother and child were called Devaki and Krishna, and also Isi and Iswara as they are worshiped to this day. In Asia, they were known as Cybele and Deoius; in pagan Rome (prior to Catholicism), as Fortuna and Jupiter-Puer, or the boy Jupiter; in Greece, as Ceres, the great mother with babe at her breast, or as Irene, the goddess of peace, with the boy Plutus in her arms. Even in Tibet, China, and Japan, Jesuit missionaries were astonished to find the Roman counterpart of Madonna and child. Shing Moo, the holy mother in China was portrayed with a child in her arms and a glory around her.

Semiramis was worshiped in Ephesus as the pagan fertility goddess Diana who represented the generative powers of nature. She was referred to as a fertility goddess because she mothered all the numerous pagan gods representing the god-incarnate Tammuz. Diana was pictured with numerous breasts so that she could nurse all the pagan gods, and she wore a tower-shaped crown symbolizing the Babylonian tower of Babel.

Common names applied to the pagan goddess Semiramis

Title	Roman	Greek
Goddess of Love	Venus	Aphrodite
Goddess of Hunting & Childbirth	Diana	Artemis
Goddess of Crafts, War & Wisdom	Minerva	Athena
Goddess of Growing Things	Ceres	Demeter
Symbol of the Fertile Earth	Terra	Gaea
Protector of Marriage & Women	Juno	Hera
Goddess of the Hearth	Vesta	Hestia
Wife and Sister of Kronos	Ops	Rhea

MOTHER AND SON WORSHIP

Over time, Nimrod was practically overlooked. In other words, the father became invisible and was no longer worshiped, whereas, the mother with the god-incarnate son in her arms became the major object of worship. Numerous Babylonian monuments show the goddess-mother

Semiramis with her son in her arms. This worship of mother and child spread throughout the world, and given different names in the various languages of the world.

The image of mother with child in her arms was so firmly entrenched in the pagan mind that after the time Christianity appeared, some of these statues and paintings were merely renamed and worshiped as the virgin Mary with her god-incarnate son Jesus. Thus, the pagan mother and child entered Christianity as the Roman Catholic worship of Mary with the infant Jesus. In fact, in Tibet, China, and Japan, Jesuit missionaries were astonished to find the counterpart of the Madonna and child as devoutly worshiped as they were in Rome. Shing Moo, the holy mother in China was portrayed with a child in her arms and a glory around her, exactly as if she had been fashioned by Roman Catholic artisans.



Hindu Virgin and Child Krishna <sup>1</sup>



Egypt Isis and Horus <sup>2</sup>

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<sup>1</sup> Inman, M.D. Thomas, Ancient Pagan and Modern Christian Symbolism, Reprinted by Corner House Publishers, Williamstown, MA 01267 1978, first published in 1868. Pg.18

<sup>2</sup> Ibid, pg. 26



Cyprus Mother and Child <sup>3</sup>



Babylonian Semiramis and Tammuz <sup>4</sup>

#### THE PAGAN MOTHER CHILD CULT COMES TO ROME

When the Assyrians invaded and conquered the Northern ten tribes of Israel they took many of the population back to Assyria and repopulated the Northern Israel with people from the ancient Land of Nimrod in Southeast Iraq.

#### II Kings 17:24–34

*<sup>24</sup>And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. <sup>25</sup>And so it was, at the beginning of their dwelling there, that they feared not Jehovah: therefore, Jehovah sent lions among them, which killed some of them. <sup>26</sup>Wherefore they spake to the king of Assyria, saying, the nations which thou hast carried away, and placed in the cities of Samaria, know not the law of the god of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the law of the god of the land.*

*<sup>27</sup>Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach*

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<sup>3</sup> Ibid pg.77

<sup>4</sup> Hislop, Alexander, The Two Babylons or Papal Worship. Published by Loizeaux Brothers, Neptune, NJ 1916, pg. 19

*them the law of the god of the land. <sup>28</sup>So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear Jehovah. <sup>29</sup>Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. <sup>30</sup>And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, <sup>31</sup>and the Avvites made Nibhaz and Tartak; and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. <sup>32</sup>So they feared Jehovah, and made unto them from among themselves priests of the high places, who sacrificed for them in the houses of the high places. <sup>33</sup>They feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away. <sup>34</sup>Unto this day they do after the former manner: they fear not Jehovah, neither do they after their statutes, or after their ordinances, or after the law or after the commandment which Jehovah commanded the children of Jacob, whom he named Israel; (ASV, 1901).*

It is imperative to see how the sorcerer, Simon influenced the early church at Rome. Right from the very beginning, Satan had his counterfeit "messiah" operating right in the true Messiah's backyard. His name was Simon Magus or Simon the Sorcerer and this man, and not Simon Peter the Apostle, who went on to found the Universal Roman "church." For a long time, he bewitched the people with his false miracles. Simon said he believed and was baptized. Outwardly he was a Christian but his belief was only superficial and he was still a pagan at heart. He coveted the apostolic office and saw the opportunity of using Christianity to make money — a business corporation masquerading as the church of Christ. From Simon Magus we get the word *simony*, which means to buy a religious office with money. This practice has not left greater Christianity. We now know them by their fruit. So we must pay attention.

Acts 8:9–24

*<sup>9</sup>But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: <sup>10</sup>to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. <sup>11</sup>And they gave heed to him, because that of long time he had amazed them with his sorceries. <sup>12</sup>But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup>And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.*

*<sup>14</sup>Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>who, when they were come down, prayed for them, that they might receive the Holy Spirit: <sup>16</sup>for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. <sup>17</sup>Then laid they their hands on them, and they received the Holy Spirit. <sup>18</sup>Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, <sup>19</sup>saying, Give me also this power, that on*

*whomsoever I lay my hands, he may receive the Holy Spirit. <sup>20</sup>But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. <sup>21</sup>Thou hast neither part nor lot in this matter: for thy heart is not right before God. <sup>22</sup>Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. <sup>23</sup>For I see that thou art in the gall of bitterness and in the bond of iniquity. <sup>24</sup>And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me (ASV, 1901).*

Notice the points Luke places clearly before us.

- 1) Simon was a Samaritan, not a Jew -- (Acts 8:9). Remember that the Bible tells us salvation was of the Jews -- not of the Samaritans (John 4:22).
- 2) Simon Magus greatly used demonic powers to do miracles and wonders (Acts 8:9).
- 3) The whole population of Samaria gave heed to him (Verse 10). He was looked on as the greatest prophet.
- 4) The Samaritans worshipped him as "the Great One"; a god. " *This man is that power of God which is called Great.*" (Verse 10). They called him god in the flesh.
- 5) Luke is also careful to inform us that Simon had become firmly established in Samaria as "the Great One" and had practiced his powers "for a long time" (Verse 11).
- 6) Luke wants us to understand that he nominally became a Christian ("Simon himself believed") and was baptized -- that is, he physically, outwardly "entered" the Christian Church (Verse 13)
- 7) Simon even recognized that Christ's power was greater than his but wanted to be associated with that great name (Verse 13).
- 8) Simon, seeing the potential of the Christian religion waited until the authorities, Peter and John, came to Samaria and then offered to pay them money to obtain an apostleship in the Church.

Peter rebuked him in strong and *prophetic* terms. The prophecy does not come through as well in English as it does in Greek. The Greek means '*thou art for a gall of bitterness and a fetter of unrighteousness [lawlessness]*', *i.e., a cause of bitterness and corruption to others.*" This is a Hebrew figure of speech (e.g. Deuteronomy 29:16–18) which specifies going over to the idols and abominations of the heathen. When the Apostle Peter applied to Simon Magus the phrase "gall of bitterness," he meant that Simon would be the responsible party for the introduction of heathen beliefs and idols into Christianity. It is important that we realize this real meaning of Peter's prophecy.

We can also see how Jude later says, speaking about the very men who followed Simon Magus (including Simon himself): "*For there are certain men crept in unawares, who were before of old ordained to this condemnation*" (Verse 4). Peter recognized that Satan was going to use this Simon Magus as the great protagonist of false Christianity. Paul also speaking to the Ephesians warned them of such people.



Acts 20:28–30

*<sup>28</sup>Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. <sup>29</sup>I know that after my departing grievous wolves shall enter in among you, not sparing the flock; <sup>30</sup>and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them (ASV, 1901).*

Simon Magus grew up in this mixed-up Samaritan society. The Samaritans called themselves the people of the true God, but religiously were practicing Babylonians. They had a syncretistic religion. Simon himself was a priest of these people. (the word "Magus" is the Chaldean/Persian word for priest). So, in the encounter of Peter with Simon Magus, who was the Scriptural connection of true Christianity with the Chaldean priest who was prophesied to bring in its false counterpart.

#### From The Oxford Dictionary of the Christian Church

Simon Magus was a sorcerer, known as ‘the Power of God which is called Great’, who practised in Samaria in the time of the Apostles. Having professed Christianity and been baptized, he was later rebuked by St Peter for trying to obtain spiritual powers from the Apostles for money (hence the term ‘simony’). This in substance is all that is recorded in the NT. Justin Martyr, followed by other writers, suggests that he was a native of Gitta in Samaria, who came to Rome in the time of the Emperor Claudius (AD 41–54)<sup>5</sup>

Exactly what influence did Simon bring to Rome.

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<sup>5</sup> Cross, F. L., & Livingstone, E. A. (Eds.). (2005). In [\*The Oxford dictionary of the Christian Church\*](#) (3rd ed. rev., p. 1513). Oxford; New York: Oxford University Press.



Queen of Heaven (Mary) nursing her infant with the crescent moon <sup>6</sup>

This is the problem; Mariolatry.

#### MARY OF THE BIBLE AND OF ROMAN CATHOLICISM

The only trustworthy account of Mary is found in the Scriptures where information is presented by those who knew her personally and, more importantly, whose writings were under the inspiration of the Holy Spirit. Fewer than 90 Bible verses address the life of Mary. In them we find a wonderful humble servant of the Lord who rejoices in Him as her Savior (Luke 1: 47). Mary's ministry was simply the birth and nurturing of the child Jesus. Once He reached adulthood, she played no influential part in His earthly service. It's at the wedding feast of Cana, which began the public ministry and first miracle of Jesus, that her last words are recorded. Appropriately, she tells the servants, ' *Whatsoever He saith unto you, do it*' (John 2:5). Mary then fades into the background. The Scriptures have no leadership role for Mary among the Apostles. She taught no doctrine. We never hear of the Apostles seeking her out for counsel. Other than the gospels, Mary is mentioned only once in the New Testament, where the book of Acts tells us of her simple participation in a prayer meeting along with her sons. The teaching that Mary was a perpetual virgin is contradicted by many verses (Matthew 12:46; Mark 6:3; John 7: 3,5; 1Corinthians 9:5; Galatians 1:19; Psalm 69:8, etc.). The Apostle Peter, a contemporary of Mary and regarded by Catholics as the first pope, wrote *nothing* about her. The Apostle Paul made *no* mention of the alleged importance of devotions to Mary. The Apostle John, who wrote the last book of the Bible and was given the care of Mary by Jesus Himself,

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<sup>6</sup> Inman, M.D. Thomas, *Ancient Pagan and Modern Christian Symbolism*, Reprinted by Corner House Publishers, Williamstown, MA 01267 1978, first published in 1868. Pg. 77

says *nothing* about venerating her. Although mankind is being drawn into every kind of spiritual deception in the last days before the return of Jesus, it is especially disgusting that the flesh mother of Jesus, the remarkable ‘*handmaiden of the Lord*’ (Luke 1:38) is so terribly misrepresented, thereby drawing millions away from Christ. The false Mary of Catholicism was immaculately conceived, the Mother of God, a perpetual virgin, Mediatrix between God and man, and the Queen of Heaven.

Rome and the immaculate conception of Mary

### *The Roman Catholic Doctrine*

The Roman Catholic doctrine of the immaculate conception states the belief that Mary was preserved from original sin in her conception before birth by the merits of her son Jesus Christ, to the extent that she did not sin in her entire life. Hence, Mary remained sinless all her life. This became an official dogma of the Catholic Church in 1854, when Pope Pius IX issued the following in the papal Bull *Ineffabilis Dei*:

We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.<sup>7</sup>

This is not the humble and submissive Mary of the Bible. The rosary invokes prayers to Mary ten times for every one for the Lord; Jesus is the Prince of Peace; only Christ’s once-for-all sacrifice saves souls from hell; neither is Mary’s heart immaculate, nor are we to be spiritually devoted to anyone other than our Lord and Savior. The Catholic doctrine of the Immaculate Conception is not the Christian doctrine which states that Jesus was born without sin. Rather, it states that Mary was born free of any sin: “*O, Mary, conceived without sin, pray for us who have recourse to thee.*” The prayer specifically presents her as intercessor. In addition, Roman Catholics believe that as a special privilege Mary was preserved from all sin. Roman Catholics also hold to the doctrine that Mary, after her death, was “assumed” bodily into heaven and, therefore, never saw corruption. Both the Feast of the Assumption and the Immaculate Conception are holy days of obligation in the Catholic Church and require Catholics to attend a Mass on those days under penalty of mortal sin. One of the titles the Catholic Church gives Mary is “Queen of Heaven.” Jeremiah (7:18; 44:19) actually speaks of the people of Israel making offerings to a “queen of heaven.” (Semiramis) Yet simply reading the chapters shows that God was exceedingly angry because of this heathen worship. There is also a mixing of what is Biblical and what is Roman Catholic in the “Hail Mary,” the prayer is used repeatedly in the rosary. It states: “Hail Mary, full of grace, the Lord is with Thee. Blessed art thou among women...” This is actually partly found in Luke 1:28 spoken by the angel Gabriel announcing

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<sup>7</sup> Baker, Todd, Exodus from Rome Vol II, Published The Scofield Press, 2018 pg. 181 quoted from Pope Pius IX, *Ineffabilis Deus*, at <http://www.papalencyclicals.net/Pius09/p9ineff.htm>. Retrieved on September 1, 2015,

## Mary's pregnancy

However, the rest of the prayer is not Biblical. It states "...Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." Mary is "holy" only as she is holy in Jesus. She was not the mother of God, but of the physical child Jesus. The Roman Catholic Church gives her a title that denotes her superiority over Jesus. She cannot pray for us sinners because she herself was a sinner, and because only Jesus "*ever liveth to make intercession for us*" (Hebrews 7:25). This is the manifestation of the Semiramis–Tammuz occult worship which originated in Babylon, and was carried to other countries. Finally, we can see that it came to Samaria by the Assyrians and was carried to Rome by the apostate false Christian Simon Magus where it has flourished for many centuries.

Next message: THE BURDEN OF BABYLON CONTINUED– WE MUST COME OUT OF HER.

E-mail: [Pentwaterbiblechurch@scofieldinstitute.org](mailto:Pentwaterbiblechurch@scofieldinstitute.org) Call: 877-706-2479