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EP140 Revelation 17 verse 5

The Woman Who Rides the Beast

The Name on Her Forehead

“... **now** having in her hand a gold cup **now** being full of abominations and of the unclean things of her immorality, and on her forehead a name caused to being written, “**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**”

We have learned that the forehead is a symbol of religious profession or proclamation. This is the reason God marks His witnesses on their forehead, and why the Beast mimics God and likewise has the second beast (the False Prophet) mark the Beast’s followers on the forehead.¹

The name is “*caused to being written*” or inscribed. “*Written*” is a *participle*, which is to indicate that it was a process of inscription that resulted in her being indelibly marked. Besides, it is a very long name, and it must have taken some time to inscribe all of it on her forehead. That was kind of a joke, but not really.

This name speaks of her character which is not something like her clothing or jewels that can be discarded or swapped out. It is an permanent part of her, her personal billboard. In the same way that then name “**Yahweh**” (in all its wonderful facets) defines the personhood of God and announces to all creation that He is the **I AM**, the name “**Babylon the Great, the Mother of Harlots and of the Abominations of the Earth**” defines this woman and announces to all of creation that she is not to be trifled with, as she is the living embodiment of seduction, defilement, and the purveyor of apostasy.

Clearly, by wearing this name on her forehead, she is not ashamed of her doctrines and heresy. Rather, she puts it all out on public display (just like a prostitute would do). Her various concoctions of religious holiness and legalism are prevalent in every sect of the religion of Christianity (and religion at large), just as they are prevalent in every heart that desperately desires to be good and to do good.

Mystery

The name begins with the word “**MYSTERY,**” meaning that there are layers to its meaning, layers which

¹ See *Revelation 7:3, 13:16, 14:1*

are not readily understood. Within this name is a hidden or obscured message which brings content and meaning to this image of the woman who rides the Beast. The Spirit wants us to search it out.

The Greek word translated “*mystery*” means to literally shut one’s mouth though the idea of silence imposed by initiation into religious rites. It is intended to communicate a very cultic type of feeling. This will make more sense as we dig into the “*mystery*” as its expression is found within the secret religious rites and practices that began back in Babel.

“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” That is quite the name?

Babylon the Great

Babylon has deep roots in terms of both Biblical and non-Biblical history. The story starts with a character called Nimrod who was the son of Cush, the son of Ham, the son of Noah. The details in his story are all very important to the narrative, for they tie together stories across the **Codex** that we would otherwise faintly understand.

The **Codex** tells us that Nimrod began, or literally in the Hebrew, *caused* to begin, to be a mighty one, a tyrant, a warrior, in the earth. Being *causative*, we are to understand that Nimrod took an action of some sorts, which resulted in him being a “*mighty one in the earth.*”

This is **Clue Number 1.**

This phrasing “*mighty one in the earth*” is not dissimilar to what the Spirit said in **Genesis 6:1-4** about those men of old that were the product of the “*sons of God*” (a reference to the angels) and the “*daughters of men.*” Apparently, some sort of supernatural union occurred between a group of angels and women, and this union produced the “giants” of old, the Nephilim. The Nephilim were referred to as the “*mighty ones,*” the tyrants, the warriors, of old.

Perhaps this link sheds some light on how Nimrod became “*mighty.*” It is likely that he got his hands on something supernatural such that Nimrod caused to begin to be a mighty one, just like the mighty ones of old.

This is **Clue Number 2.**

With this strength and power, the text goes on to explain that Nimrod was a mighty hunter (a tyrant, a warrior) before **Yahweh** (literally, in the “*face*” of **Yahweh**). In fact, his stature became proverbial, “*Therefore it is said, “Even as Nimrod, a mighty hunter before Yahweh.”*”²

Why would his hunting prowess be linked to **Yahweh** in this manner: “*in the face of Yahweh?*”

Many Rabbis interpret this as meaning he was a great hunter of men’s souls, which he sought to conquer and dominate. They conclude that Nimrod was a great leader of men, for he was able to assemble mankind all into one place and build a kingdom around the promise that together they can be great, so much so, that they will be able to reach into the heaven’s and make a name for themselves amongst the host of heaven. This is definitely a profane boast.

Perhaps there is more to the story, and an even darker and more disturbing aspect to this tale. The

² See **Genesis 10:6-11; 1 Chronicles 1:10**

Hebrew word “*began*” which should have been rendered “*caused to begin*” as in “*Nimrod was caused to begin, to be a mighty one in the earth,*” has a mixed meaning beyond just the origination of something. For example, in **Genesis 4:25-26**, we are told the following:

Genesis 4:25-26

Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, “God has appointed me another offspring in place of Abel, for Cain killed him.” To Seth, to him also a son was born; and he called his name Enosh. Then men **began to call** upon the name of **Yahweh**.

This sounds very innocent and beautiful, “*men began to call upon the name of Yahweh.*” But is it? The word “*began*” is in a *passive* form, meaning that they were caused to begin by someone or something. The word also comes from a Hebrew root word that means to “bore through” (to wound) “to profane,” or to “break one’s word.” The Hebrew root word brings a different connotation to this passage.

In essence, this is the time that men began to profane the name of **Yahweh** or to be disparaging to His name. This understanding gives context to why immediately after this statement the **Codex** begins to detail the story of the corruption of mankind. “*Then Yahweh saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*”³ Hearts filled with this sort of debauchery do not “*call upon the name of Yahweh*” in an honorable way.

With this part of the narrative giving background to the word “*began*” or “*caused to begin*” we walk away with a different perspective on this commentary about Nimrod. It becomes shadowed, darkened with a sense of profane rebellion. In other words, Nimrod’s rise to power and strength was tainted with darkness and spiritual profanity as took his stand before **Yahweh**, as if he was more than a man, a “mighty” one.

This is **Clue Number 3**.

Keeping **Clues 1-3** in our mind, let’s continue to explore the Nimrod narrative to discover more about this woman “**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.**”

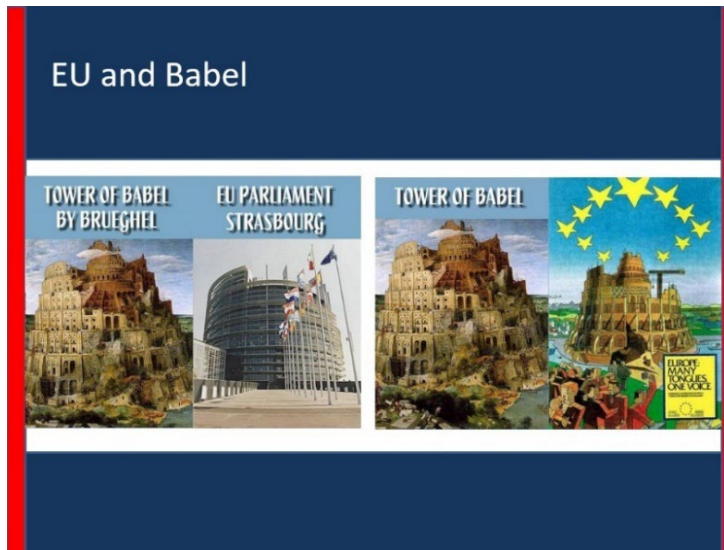
Nimrod established or built the foundation of his empire in Babylon.

Genesis 10:8-12

Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth. Since he was the greatest hunter in the world, his name became proverbial. People would say, “This man is like Nimrod, the greatest hunter in the world.” He built his kingdom in the land of Babylonia, with the cities of Babylon, Erech, Akkad, and Calneh. From there he expanded his territory to Assyria, building the cities of Nineveh, Rehoboth-ir, Calah, and Resen (the great city located between Nineveh and Calah).

³ See **Genesis 6:1-8**

According to the Arab tradition, Nimrod was the first king or mighty one on the earth. He was famed for his imperialism and tyranny over the peoples he subdued. It is also said of Nimrod that he professed to have seen a golden crown in the sky, so he had one made just like it. Donning his kingly crown, he claimed to rule in the name of the powers of the sky, either as Orion or the Sun. He also claimed to be the earthly personification of these powers.



Then in **Genesis 11:1-9**, we are told that Nimrod led the people under his rule to build a tower with its tops reaching into the heavens, a monument to their collective greatness.⁴ They did this to make a name for themselves and to have a central monument or gathering place that would keep the people from being dispersed across the earth. It was a way to keep the people under his control and leadership.

Much like the Jewish Temple became the gathering place for the people of **Yahweh** and everyone was required to

appear for compulsory holidays and sacrifices, that is what this tower was purposed to do. It was intended to be a fixed gathering place for humanity. This would limit the spread of how far people could wander away into new lands. For they would have to be within traveling distance of this mighty tower to access knowledge, truth, and secrets from the heavenly realms.

Most of us should have heard the tale of the tower of Babel. If you have not, you can read all about it in **Genesis 11:1-9**. Not so ironically, the tower of Babel is used symbolically on propaganda put out by the European Union. This union of nations and peoples attempts to accomplish a feat like that of the men of old, to build an eternal name for themselves that reaches to the heavens, a gathering place for all the peoples of Europe.

The Bridge – the Gate of God

Nimrod named his first capital city “Bab-el,” and it was in Babel that **Yahweh** first confused the languages of men causing them to disperse and spread out upon the earth. The name “Babel” in the local language meant “*Bab*” the gate, and “*el*” God, literally, “The Gate of God.” This intimates that this building was not just a marvel of engineering ingenuity; rather, it suggests the inauguration of a new and idolatrous form of religion which exalted man, namely Nimrod, to be the **bridge**, the **ladder**, the **gate** between the populace and God. This tower was merely a symbol of his spiritual or supernatural authority to stand defiantly in the face of God to access the realm of the angelic.

Not surprisingly, this was a straight up rip-off or misappropriation of **Yahweh’s** imagery as the “*bridge*,” “*ladder*,” or the “*gate of heaven*” between the populace and God.

Satan is such a poser; he always steals from what belongs to **Yahweh** and acts as if it belongs to him.

⁴ See **Genesis 11**

As an angelic creature, he knew that the true *bridge, ladder, or the gate of heaven* upon which he and the angelic hosts traversed between the spiritual and physical realms was the Son of God. So, before **Yahweh** disclosed Himself to mankind as the bridge, the ladder, or the gate, Satan stepped out in front of that train “so-to-speak” to take the title and role for his purposes and incorporate it into his schemes. This was all passed on to Nimrod.

This sort of rip-off was nothing new. Nimrod’s wife, Semiramis, appropriated aspects of what would be the messianic narrative, but more on that in a moment.

Brief History Moment

Have you ever read passages in the Bible and thought, “hum” that was weird, what is that story actually about? You innately know there must be more to the story than what is recorded in the **Codex**, but for some reason, the Spirit just moved on and never gives us the full background story behind the drama.

For instance, there is a very odd story in **Genesis** about Jacob and Esau, the sons of Isaac, the son of Abraham. One day Esau, the oldest brother, came back from “hunting” and was so famished and thought he was going to die that he literally sold his birthright to get a bowl of stew from his younger brother Jacob. Reading the text, one can’t help to think that Esau must have been a huge drama queen, and the whole narrative just does not make logical or emotional sense. Let’s look at the story.

Genesis 25:27-34

When the boys grew up, Esau became a skillful {*or a cunning*} hunter, a man of the field, but Jacob was a peaceful man, living in tents. Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob. When Jacob had cooked stew, Esau came in from the field and he was famished; and Esau said to Jacob, "*Please let me have a swallow of that red stuff there, for I am famished.*" Therefore, his name was called Edom.

But Jacob said, "First sell me your birthright." Esau said, "*Behold, I am about to die; so, of what use then is the birthright to me?*" And Jacob said, "First swear to me;" so he swore to him and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew; and he ate and drank **and rose and went on his way**. Thus, Esau despised his birthright.

Keep in mind, the birthright was a big deal. It entitled the oldest brother to two times the inheritance of any other sibling, and, once dad passed or became incapacitated, it also established him as the head of the family. So, giving up a birthright is a big deal, huge, and not done lightly. That is why this story does not seem to make sense. Why would Esau give up his birthright for some stew.

But perhaps there is more to the story that incorporates our “mighty one,” Nimrod.

Much like the famed book of **Enoch**, there is another ancient book which was quoted in the Bible, but not included in the Biblical cannon, and that is the book of **Jasher** (or **Jashar**). The name “Jasher” is believed to mean “victorious” or “upright.” The Book of Jasher is a collection of Israelite poems, and it is referenced in **Joshua 10:13**; **2 Samuel 1:18**; and is quoted from in **2 Timothy 3:8**. The book of Jasher provides the “rest of the story” when it comes to this transaction between Esau and Jacob.

But before we get to the “rest of the story,” there are other background layers of historical narrative and folklore that plays in to the “rest of the story.”

The Garments of Power

In the book of **Jasher** it is implied that Nimrod possessed special garments that Esau wanted, and which Esau killed to possess. It was believed that Nimrod received from his father Cush the garments which God made for Adam and Eve, and it is these garments that made him strong and made him this great hunter before **Yahweh**. Esau coveted these garments and wanted to become more than just a “*skillful hunter*,” but a mighty hunter just like Nimrod.

The garments were thought to be handed down from Adam and Eve to Enoch to Methuselah, and down to Noah. But then Ham, Noah’s son, is rumored to have stolen them and kept the garments hidden in secret. Ham secretly gave the garments to Cush, who was Nimrod’s father, and he gave them to Nimrod when he turned of age, approximately 20-years old.

Perhaps this is the link to both **Clue 1** and **Clue 2** and explains how “*Nimrod caused to begin to be a mighty one*.” These garments were sourced from the Garden of Eden, a supernatural yet natural place that exists on the earth but at the same time does not exist on the earth. The Garden is a spiritual place that seems to cross over realms. The **Codex** tells us that a mighty cherubim, and a flaming sword which turns in every direction, are stationed at the entrance to the Garden to protect the way to the tree of life, indicating that it would otherwise be theoretically possible for someone to find the Garden without this spiritual protection.⁵

Having been sourced from this supernaturally natural place, these garments that were provided by **Yahweh** to Adam and Even seem to have held some sort of supernatural juju which made Nimrod so mighty, and it explains why Esau wanted those clothes for himself.

The Prophetic Dream

One night Nimrod had a disturbing dream. He felt great terror, and he became agitated. Nimrod called in all his advisors and soothsayers and related his dream to them. One of his priests, Anooki, said that this terror “was nothing else but the evil of Abram and his seed which will spring up against my master and king in the later days.” The dream was prophetic. Abram was Abraham’s name before God changed it.⁶

A wicked seed of Abrah, referring to Esau, went in the fields to hunt and, according to **Jasher 27**, he found that for which he was hunting. Nimrod and his large entourage were themselves on a hunting expedition. Though Nimrod always kept two bodyguards close, he had no idea that Esau was hunting him.

When Nimrod and his two bodyguards were distanced from the rest of the company, Esau who had been silently stalking them sprung forth and attacked Nimrod and cut off his head. The two bodyguards engaged and fought Esau and he killed the two bodyguards with his sword.

Hearing the screams of the two bodyguards, the rest of Nimrod’s entourage became aware of what had happened and started to pursue Jacob. Prior to fleeing from this group, Jacob took the garments, and then fled running all the way back home.

⁵ **Genesis 3: 21, 24**

⁶ **Genesis 17:5**

When Esau arrived at the tent of his father Isaac, he was weary and exhausted from the fight and the flight, and he probably believed that Nimrod's people would soon find him and kill him in revenge. This is why he told Jacob, "*Behold, I am about to die; so, of what use then is the birthright to me?*" Esau was not being a "drama queen" as the story otherwise seems to convey; rather, Esau had hunted and murdered men, an evil which was prophesied in Nimrod's dream, and he stole the garments for himself.

"... and he ate and drank and rose and went on his way. Thus, Esau despised his birthright." Apparently, Esau believed that the garments he stole from Nimrod would give him more than what his birthright would give him, more power, more strength, more everything.

Though not recorded in the **Codex** or the book of **Jasher**, it is likely that once Nimrod's entourage failed to catch up to Esau before he entered his father's territory, they were compelled to give up the chase, which is why Esau lived. Abram and his family had a reputation as fierce fighters, ancient mercenaries who were not to be messed with. They were like the special forces of old, against whom a normal army could not compete.

Once, Abram's nephew Lot had been taken captive by a massive army comprised of four different alliances. But *"when Abram heard that his relative had been taken captive, he led out his trained men, born in his house (which likely included Isaac), three hundred and eighteen, and went in pursuit as far as Dan. He divided his forces against them by night, he and his servants defeated them, and pursued them as far as Hobah, which is north of Damascus. He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people."*⁷

One band of trained fighters against four armies. A story like that would give any army, even those hellbent on revenge, a reason to pause and deescalate. It is all pretty epic.

As noted, Esau survived to live another day. Several years later Isaac was close to death. Jacob disguised himself as his brother Esau to obtain the blessing of his dying Father. Their mother, who was the brainchild behind this deception, dressed Jacob in Esau's clothes, which had a very particular smell that Isaac associated with Esau. The Codex specifically says, *"Then Rebekah took the **"desirable"** garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son."*⁸ In the Hebrew, that word translated desirable or in some translations as "fine," comes from a root word that means desirous or covetous. Could this have been "the garments" he stole from Nimrod. The garments that were to be coveted.

NASU Genesis 27:15-16

Having fooled Isaac, Jacob received the blessing of the firstborn that should have gone to Esau. As one would expect, Esau was furious, and he planned to kill Jacob once Isaac died. Clearly, Esau had no trouble with murder, he had crossed that line before.

Jacob was then instructed by his mother Rebekah to flee to her brother's home in Haran, a village in the region of what we know as southern Turkey just north of Syria. And Jacob fled to the home of Uncle Laban.⁹

⁷ **Genesis 14:14-16**

⁸ **Genesis 27:15-16**

⁹ See **Genesis 27:41-28:5**

Back to the "Bridge," "Ladder," or the "Gate of Heaven."

The point of all this fascinating history/folklore is to convey the connection between the events recorded in **Genesis 25:27-34** (and the book of **Jasher**) and **Genesis 28:12-14**, when **Yahweh** appeared to Jacob and revealed that He is the bridge, the ladder, the gate of heaven. The stories are all interwoven and they help account for the details we are given by the Spirit, sort of like a connect the dots puzzle.

Once again, Nimrod named his first capital city "Bab-el," and it was in Babel that the Lord first confused the languages of men causing them to disperse and spread out upon the earth. The name "Babel" in the local language meant "The Gate of God." The meaning of this name seems to indicate that this tower was not just a marvel of engineering ingenuity; rather, it suggests the inauguration of a new and idolatrous form of religion which exalted man, namely Nimrod, to be the **bridge** between the populace and God.

Let's pick back up with Jacob. While he was fleeing the wrath of his brother Esau, **Yahweh** came to Jacob in a dream.

Genesis 28:10-14, 16-17

Then Jacob departed from Beersheba and went toward Haran. He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head and lay down in that place.

He had a dream, and behold, **a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.** And behold, **Yahweh** stood above it and said, "I am **Yahweh**, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants ...

Then Jacob awoke from his sleep and said, "Surely **Yahweh** is in this place, and I did not know it." He was afraid and said, "How awesome is this place! **This is none other than the house of God, and this is the gate of heaven.**"

Then in the New Testament, alluding to this story, Jesus told Nathaniel, "*Truly, truly, I say to you, you will see the heavens opened and **the angels of God ascending and descending on the Son of Man.***"¹⁰ In so doing, Jesus was declaring that He is the **ladder** which Jacob saw, He is the **bridge**, the only **gate of heaven** that connects the heavenly realm with the physical realm.

The tower of Babel may be a symbol of man's rebellion, pride, and profanity, but its importance cannot be ignored. No matter how "mighty" man may become, there is nothing which man can do to supplant the Son of God. Man's efforts are simply not enough, no matter how great the man. In short, the **work of our hands** simply will not cut it, no matter how grandiose. They will not be a replacement for the only One who is the gate of heaven.

This gives some much-needed background to two other passages in the New Testament. In the first, Jesus declares that He is the **gate**, translated as the "door of the sheep" through which all who want to

¹⁰ **John 1:51**

enter the heavenly realm must enter.

John 10:1-10

“Truly, truly, I **now** say to you, he who does not choose to **now** be entering by the door into the fold of the sheep, but is **now** climbing up some other way, he is a thief and a robber. But he who chooses to **now** be entering by the door is **now** a shepherd of the sheep. To him the doorkeeper **now** opens, and the sheep **now** hears his voice, and he **now** calls his own sheep by name and **now** leads them out. When he may put forth all his own, he chooses to **now** go ahead of them, and the sheep **now** follow him because they know his voice. A stranger they simply will not in the **future** follow but will in the **future** choose to flee from him [*an allusion to the Beast/Antichrist*], because they do not know the voice of strangers.” **This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.**

So, Jesus said to them again, "Truly, truly, I **now** say to you, I **now** am the door [*or the gate*] of the sheep. All who came before Me **now** are thieves and robbers, but the sheep did not hear them. I **now** am the door; if anyone may enter through Me, he will in the **future** be caused to be saved and will in the **future** choose to go in and in the **future** choose to out, and in the **future** find pasture. The thief **now** chooses to come that he may steal and may kill and may destroy; I came that they **now** might have life, and **now** might have it abundantly.

In the second He says,

Matthew 7:13-14

You are commanded to enter through the narrow gate; for the gate is wide and the way is broad that is **now** leading to destruction, and there **now** are many who **now** choose to be entering through it. For the gate is small and the way has been caused to being narrowed that is **now** leading to life, and there **now** are few who are **now** finding it.

Jesus is the gate, Jesus is the door, Jesus is the bridge or the ladder, and there is no work of mankind that will ever serve to supplant His role. The way has been caused to being narrowed – the way that is **now** leading to life, and there **now** are few who are **now** finding it. Oh, and let’s not forget, Jesus also said in **John 14:6** that He **now** is the “way,” and He is the “life.”

What is the takeaway. Jesus is everything!

One must come through Him, they must travel on Him, and the pathway will lead where? To Him!

This explains why Nimrod’s actions were before the face of **Yahweh** and were profane. He thought he could be the bridge and that he could build the “Gate of God” through which mankind could access the angelic realms.

Esau and the Clothes

Eventually Jacob returned from his self-imposed exile with Uncle Laban. He knew he would have to cross the territory of Esau to return home, and he was terrified, still fearing his brother's revenge.¹¹ But lo and behold, when he arrived at his brother's territory, Esau approached Jacob with a heart of mercy and forgiveness and welcomed Jacob home. Jacob had prepared a great offering to Esau of animals to try to earn his forgiveness, but it was not needed, Esau told Jacob that he had plenty.¹²

Whether Esau's success came by way of the clothes he stole from Nimrod, or just because God was kind to him, we do not know. But it seems he did become that mighty hunter, but for some reason, perhaps because of his blessings, this murderer had a heart of mercy and compassion toward his brother Jacob. The mystery of the clothes will likely be forever surrounded in mystery, much like the Ark of the Covenant, but it makes for a fascinating tale.

Back to Babel

Even though in the local language of the day, "Bab-el" meant "**The Gate of God**," the Hebrews twisted it a bit when transliterating the word into their own language. The Hebrew form of the word "Babel" suggests confusion, and later that meaning stuck and was applied to the city because it was in Babel that the language of man was confused and differentiated.¹³ The very thing that Nimrod and his people did not want to happen happened.

Because their languages were confused, or made diverse, the people naturally spread out upon the earth and grouped together by language. They simply could not understand each other as they once did.

But when they spread out, they also took with them a form of idolatrous worship that was founded in Babel where people bowed to the stars, the sun, the moon, and the hosts of heaven. As such, Babel was the place where this Harlot, the woman who rides the Beast, came on the scene of humanity and begun to spread her apostasy far and wide.

As a side note, the official Biblical name of the land of Babylon is "**Shinar**." Biblical translators just used Babylon since that became the name of the city and the region and has a long history dating back 3,000 years before Christ.

After Nimrod, Babylon had two periods of greatness and glory. The first was under a famous ruler named Hammurabi (1728 B.C.-1686 B.C.). But after his reign, the region went into a long period of decline for about one-thousand years. But it rose to great heights once again under King Nebuchadnezzar about 600 years before Christ. Nebuchadnezzar's reign (605 B.C.-562 B.C.) was great and glorious, and he is considered, in the book of *Daniel*, to be the head of gold, the first and greatest king of six world empires.

Historically, Babylon was important *politically*, as it had once been the central rallying place of humanity and remained a place of importance for thousands of years. But it was also of immense *spiritual* importance. It was in this region that mankind attempted to build unto themselves a symbol of human glory, a **bridge** between God and man. And when it comes to the spiritual, there are layers upon layers to discover, all of which will help us understand more fully the "**MYSTERY**" of the Harlot's name. We must,

¹¹ *Genesis 32:1-22*

¹² *Genesis 33:1-17*

¹³ *Genesis 11:9*

however, access more non-Biblical history.

Semiramis – Mother of Harlots

Nimrod had a wife named Semiramis. And she provides for us not just a type but our human avatar of the woman who rides the Beast. But we will have to wait until next week and we will dive into the history of Semiramis.

I am glad you “tuned in” and have been “ready to listen.”