666 and Base Sixty Math – Part 4 Idolatry, Nimrod, Babylon, and The Great Whore

Idolatry, Nimrod, Babylon – Audio Only Link

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What I want to focus on in this post is the history of idolatry from the time of the flood up until Nebucadnezzer's reign and how the base 60 counting system can be shown in their worship of these gods. The significance of such is this, one thing that can be clearly understood is that the number 666 is a clue to look at base 60 math in history. (666=10×60+1×60+6) There is not a lot we can glean from the number 666 but we know for certain that God placed that number in the book of Revelations for a reason, and He expects His people to understand it in the last days.

First, we will look at the Enuma Elish and The Epic of Gilgamesh. These are two of the oldest written stories in the world. It is impossible to overstate the importance of these records in gaining an understanding of the post-flood world. The pantheon of gods in those stories gives us insight into the antediluvian idolatry that was brought through the flood in the minds of Noah's family. We will see how this idolatry began to express itself at Babel and throughout Mesopotamia. It was the only religion we know of in the post-flood world before the scattering into nations.

From there we will see how Marduk emerges from the pantheon of gods in the Enuma Elish to be the supreme god of Babylon up to the reign of Nebuchadnezzar II (605 BCE to 562 BCE) and how base 60 math and that counting system is still dominant throughout Babylon and all of Mesopotamia.

After this, we will take a closer look at a few of the gods from the above pantheons. In doing so we will expose the identity of the Great Whore in Revelations 17 who sits upon the scarlet-colored beast having seven heads and seven crowns.

Then we will take a close look at Nimrod and how he re-establishes idolatry after the flood. His names, his personality, and his actions are key to understanding the age of the Gentiles.

Finally, we will look at Asshur.

Nimrod and Asshur are the two key historical characters interacting in concert with idolatry. When you understand their relationship you will begin to see how the age of the Gentiles has developed into what it is today. The age of the Gentiles began at the tower of Babel. The confusion of languages propelled the scattering of people into what became individual nations according to their language. The judgment of all those gentile nations, from then until now, is the subject of much of the book of Revelations. The Beast of Revelations 13 and his actions are the culmination of what began back then.

Part 4

Sixes and Sevens

Genesis chapter 2 verse 2 tells us God created the universe and everything in it in 6 days, then on the seventh day, He rested. Then God blessed the **seventh**

day and set it apart as holy because in the **seventh day** God had rested from all His work of **creating and preparation.**

Sixes have to do with this physical universe and mankind. Sevens have to do with God's purposes and predetermined times.

Sixes, creating.

Sevens, preparation.

The Hebrew scriptures are full of numbers as well as words. If you pay attention you will find most numbers are multiples of 6 or multiples of 7 depending on the understanding God wishes to reveal. Clearly, the multiples of 6 always relate to humanity and the universe we live in. Multiples of 7 generally have to do with God's appointed times, events, and purposes. As I said in the paragraph above on the seventh day God rested from all His work of **creating and preparation**. Six is less than seven just as man is less than God, and just as this universe we live in is less than the dwelling place of God.

One of the keys to understanding prophecy is knowing the numbers. Sixes and sevens are a clue as to whether we are talking flesh or spirit. God ordained a certain future and He prepared everything in advance of the creation. He has His own calendar and He has certain events written in indelible ink. When you see 42 months (7×6), 1260 days (7x6x30), time, times, and the dividing of time (1+2+½=3½ which is half of 7 or if time is one year then it is 3 ½ years or 42 months or 1260 days) you begin to see how He communicates His calendar to us. These are sometimes called appointed times, meaning humanity has an appointment with God that will not be broken.

Origins of Post-Flood Idolatry

Most people assume that after the flood mankind started over with a clean slate beginning. If there was an extinction-level event today, with only a few people surviving, those people would have to start over but they would have clear memories of the world before the event. They would still remember computers, GPS, cars, airplanes, religions, and everything else. They would tell their children and grandchildren about the world before. This is what happened with Noah's family.

As I stated in the last post, at the time of the flood mankind had totally turned away from the God who formed Adam and Eve and placed them in the Garden of Eden. Noah was the only man on the entire planet who found grace in God's sight. The Bible says that the heart of man was only on evil continually.

If I use the Bible as a source for dating the flood I arrive at a date of 2348 BCE. I am aware of the problems with using the Bible to establish a date, but in order to save time I am willing to concede it is as good a date as one can get for now. The Jewish calendar is a mess. The Bible, the Book of Jubilees, and the Septuagint all disagree with each other, so let's just use that date for the sake of discussion. Therefore, the date shown in the table below of 2900 BCE should be about 2350 BCE. From there to Nebuchadnezzar's reign in approximately 600 BCE the dates need to be compressed to fit. The closer we get to 600 BCE the more accurate they are.

The Timeline

Now, a little history of Mesopotamia so you can put the timeline in order in your mind without a semester or two of lectures.



Sumer and Akkadian Empires



Babylonian and Assyrian Empires



Babylonian Empire at the time of Nebuchadnezzer

Taking these maps top to bottom we start with Sumer in the lighter shade with the cities of Babylon, Uruk, Eridu, Nippur, and others. Also, you see the cities of Nineveh, Ashur, Akkad, and others further north which were built by Nimrod after the more southern cities were established. The darker shaded areas are the expansion of the population that came under the rule of the Akkadians. The timeline is Sumer first, then came the Akkadians with Sargon Ī and conquered the

area some 200 years after Sumer is established. Then the third dynasty of Sumer after the Akkadians. On the second map, you see the Old Babylonian era along with the rise of the Assyrian empire. In the bottom map is the Babylonian empire at the time of Nebuchadnezzar, around 600 BCE.

2900 BC	Pre-dynastic Sumerians
2750 BC	First Sumerian dynasty of Ur
2340-2125 BC	Sargon I begins the Akkadian rule in Mesopotamia
2100-1800 BC	Third Sumerian dynasty of Ur
1800-1170 BC	Old Babylonian period
1728-1685 BC	Hammurabi, author of the first known Code of Laws
1600-1100 BC	Staggered periods of Hittite hegemony over Mesopotamia
1520-1170 BC	Periods of Kassite dominance
1200-612 BC	Assyrian period
714-681 BC	Reign of Sennacherib, whose conquest of Judah resulted in the first deportations of the Hebrews
668-626 BC	Reign of Ashurbanipal, the most energetic of the Assyrian conquerors
612 BC	Fall of Nineveh
612-539 BC	Neo-Babylonian Period
~650-600 BC	Zarathustra, the founder of Persian Zoroastrianism
605-565 BC	Reign of Nebuchadnezzar; his conquest of Judah and subsequent deportation of some Hebrew peoples mark the beginning of the Hebrew Exile
539 BC	Fall of Babylon and the beginning of Persian dominance in Mesopotamia
546 BC	Conquest of Lydia and the Greek cities of Asia Minor by Cyrus
521-486 BC	Reign of Darius I; the Persian empire at its fullest extent, from Macedon to Egypt, Palestine to India
499-494 BC	Rebellion of Greek cities against Persian rule
490-489 BC	Darius I invades Greece on a punitive expedition against Athens; known in Greek history as Persian Wars
480-479 BC	Invasion of Greece by Xerxes
479 BC	Defeat of Persian armies by the Greeks
~400 BC	Beginnings of Mithraism in Zoroastrianism

To the right is a chart from the University of Massachusetts at Boston with an academically accepted timeline basically from early Sumer to Alexander the Great. From my first post up to now, I have given ample reasons to not accept the dating generally accepted by academia. The closer we get to the present the more accurate they are, but once the physical evidence begins to get thin their dating begins to get stretched. The farther back we go, the dating stretch grows exponentially. Post-flood, which this chart is, the dating is not too bad. Before the flood is when it gets whacky. The dating shown in this chart would actually agree pretty close to the timeline of the Septuagint. However, for reasons it would take too long to explain, I do not agree with the Septuagint. I am going to use the Bible

for dating purposes in this post even though it poses some problems of its own.

The chart gives you the key events from the flood to around 400 BCE. In order to correspond to biblical dating the events on the chart from 2900 BCE to 714 BCE need to be compressed into a timeframe from 2348 BCE to 714 BCE. The closer the events get to the present the more accurate the dating so just keep that in mind. Again, the Bible has some dating errors of its own but it gives us a ballpark figure to work with.

The Enuma Elish and The Epic of Gilgamesh





LEFT: The seven tablets of the Enuma Elish RIGHT: The deluge tablet from the Epic of Gilgamesh

First, a little history of the two tales so you will understand what you are reading.

The actual tablets of the Enuma Elish that were translated are dated no earlier than the 7th century BCE because they were part of the library of Ashurbanipal at Nineveh. At the time of Ashurbanipal, Marduk had been replaced by Ashur as the supreme god in Assyria. However, because those tablets still honor Marduk as the supreme god it is a foregone conclusion that they are copies of earlier works dating as far back as the First Babylonian Dynasty (c. 1894-1595 BCE) when

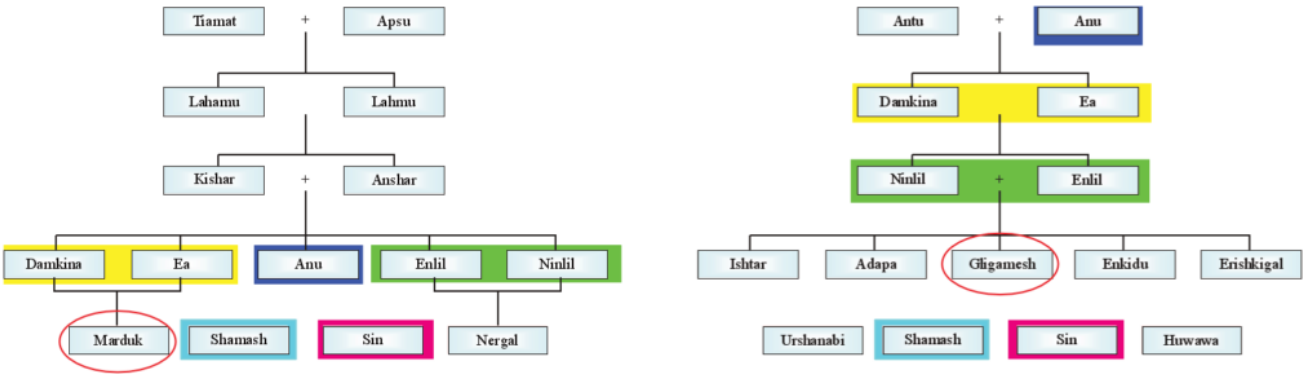
Marduk was elevated to be the national god of that dynasty. This is supported by a similar promotion of Marduk seen in the first lines of the Code of Hammurabi (c. 1754 BCE). So we can reasonably assume the Enuma Elish had been a well-accepted creation story since 1900 BCE or before.

The Epic of Gilgamesh is a Mesopotamian poem considered to be the oldest piece of notable literature. Gilgamesh, the main character, is believed to have been an actual king of Uruk dating to the third dynasty of Ur (c. 2100 BCE). Historically, the story is formed from five poems written in Sumerian which were later combined into a single piece of literature written in Akkadian. The oldest surviving version of this combined epic is known as the Old Babylonian version dating to the 18th century BCE. Only a few tablets of the Old Babylonian version have survived. In those tablets, the incipit serves as a title which is ***Shūtur eli sharrī*** which translated means *Surpassing All Other Kings.* There are later, longer versions of the epic which are referred to as the Standard Babylonian version. This version dates from the 13th to the 10th century BCE. It is longer than the Old Babylonian version and the incipit reads ***Sha naqba īmuru*** meaning *He Who Saw the Abyss.* Again, many of the best copies of this version have been recovered from the library of Ashurbanipal at Nineveh. (7th century BCE)

We can see that the two literary works date to similar time periods, 1900 BCE and 2100 BCE respectively. We can also safely assume both stories predate the copies that have survived.

I recommend taking the time to read both the Enuma Elish and the Epic of Gilgamesh at the above links as I will refer to them throughout this post.

The Partial Pantheon of the Enuma Elish and the Epic of Gilgamesh



LEFT: Part of the pantheon of the Enuma Elish. RIGHT: Part of the pantheon of the Epic of Gilgamesh

Above is a partial list of the pantheon of gods in the Enuma Elish and the Epic of Gilgamesh as they are described to have come into being. The are several other gods mentioned in the two literary works but are difficult to place concerning their genealogy. These pantheons also grew over time. Marduk was the main character of the Enuma Elish and became the supreme god according to the story. Gilgamesh started out as five poems and grew to be an epic over time. Both tales were highly respected in the Mesopotamian world and **considered fact, not fiction.**

The Enuma Elish

"The Enuma Elish is the Babylonian creation story. It is written on seven tablets, each with between 115 and 170 lines of text, and was composed no later than the twelfth century B.C.E. The creating is done on the first six tablets; the creation and the creator are then exalted on the seventh tablet.

The story involves many gods, initially. The story largely concerns a great conflict between the parents (the god Apsu and the goddess Tiamat) and their children. In the decisive battle, the god Marduk defeats his mother Tiamat to become the supreme god. Marduk then proceeds to create the world and humans.

There are many parallels with the Genesis and Exodus texts,"

– the above quote is taken from **Vanderbilt.edu** at this link,

https://www.vanderbilt.edu/AnS/physics/astrocourses/ast203/enuma_elish.html#:~:text=The%20Enuma%20Elish%20is%20the,exalted%20on%20the%20seventh%20tablet.

Here is a link to an English translation of the Enuma Elish.

https://www.sacred-texts.com/ane/enuma.htm

Synopsis of the Enuma Elish

The Enuma Elish is an ancient Mesopotamian creation myth that explains how the world and humanity were created. The story begins with the primordial god Apsu and his consort Tiamat, who represent fresh water and salt water, respectively. They give birth to a pantheon of gods, including the powerful and arrogant Marduk.

Apsu and Tiamat are unhappy with the behavior of their offspring, who are noisy and disruptive, so they plan to destroy them. However, Marduk discovers their plan and kills Apsu. Tiamat is furious and vows to avenge her mate's death by creating an army of monsters.

The gods are terrified of Tiamat and her army, so they turn to Marduk for help. Marduk agrees to defeat Tiamat in exchange for being named king of the gods. He creates powerful weapons and a chariot and leads the gods into battle against Tiamat and her forces. In the end, Marduk emerges victorious and kills Tiamat, splitting her body in two to create the heavens and the earth.

Marduk becomes the ruler of the gods and creates humanity to serve them. He also establishes a series of rituals and laws to ensure order and stability in the universe. The story ends with a hymn of praise to Marduk, who is hailed as the greatest of all gods.

The Enuma Elish was written in Akkadian, the language of ancient Mesopotamia,

and was likely composed on or before the 19th century BCE. It is one of the earliest known creation stories and has influenced the religious beliefs and cosmologies of many cultures throughout history.

The Epic of Gilgamesh

"Gilgamesh was, as most scholars agree, a real living person, and a king of a city-state in Sumeria. Most people focus on the epics about him, which were written by the people that had conquered Sumeria, seen the tablets, and tried to rewrite the story with their own additions and twists. That's because they were not nearly as clever as the Sumerians.

Examine the way his name was written over the centuries. There are seven basic forms. Take the earliest, which was the name awarded to him while he was living in Sumeria. Ignore the rest, since they were done by these conquerors, who really did not have a good understanding of the Sumerians, and were a crude lot in comparison.

Some of the reports of Gilgamesh begin with: "The story starts by introducing the deeds of the hero Gilgamesh. He was one who had great knowledge and wisdom, and had access to preserved information." What? Nothing about him tearing lions apart? No, his own people of his timeline respected him for his wisdom and his collection of knowledge. So what name did they give him?

(And by the way, contrary to many if not most of our traditional scholars, I have found, and believe to be true, that every name, including the nouns, written in the Sumerian tongue, had meaning both in their individual parts and in conjunction. There is no such thing as "meaning unknown or unsure" if you look hard enough.)

Digir Gis Ne Pap Ga Mes. Yes, I could explain how we get from Gisnepapgames to Gilgamesh, but it would take quite a bit of space and time, Here is the meaning of those words in Sumerian (translated by myself, yesterday) :

Digir means divinity, or actually, sky god. And he was said to be part god. But who was his father, according to Gilgamesh himself? I will give you a hint; the female version is now referred to as Lillith, from Rabbinical fame.

Knowledge + washed away + by flood + sealed tablets + stored.

So his name indicates "one that has the knowledge, stored in sealed tablets (and thus invisible to casual viewers) of the time before the flood. "

He was one who had great knowledge and wisdom, and preserved information of the days before the flood, and shared that information with his people. But he was not liked. He was a bully and greedy as well. So his followers called upon the gods to send someone to humble him – and thus Enkidu enters our story.

Whom else do we "know" of that had information preserved from the time prior to the flood? Enoch, and perhaps Seth as well, according to a great many (half dozen) stories, with at least three suggestions given as to the location where they were buried and the materials that were used to preserve them upon – wood, clay and stone. I researched all three locations, and believe to have found them, but I also found the original home of the Sumerians and that's the location that I focus on in my book.

We can remember him as the almost Marvel-type superhero that later plagiarists made of him, or we can remember him as the founder of one of the first libraries of knowledge. I leave that up to you."

-the above quote is by Jim Duyer

Link to the English translation of the Standard Babylonian version of the Epic of Gilgamesh-

https://uruk-warka.dk/Gilgamish/The%20Epic%20of%20Gilgamesh.pdf

Synopsis of The Epic of Gilgamesh

The Epic of Gilgamesh is an ancient Mesopotamian epic poem that tells the story of Gilgamesh, the legendary king of Uruk. The story begins with a description of Gilgamesh's character, which is presented as a cruel and arrogant ruler who mistreats his people and abuses his power.

In response to his behavior, the gods create Enkidu, a wild man who lives in the forest and has the strength to match Gilgamesh's. When Enkidu is brought to Uruk, he and Gilgamesh fight fiercely, but then become friends and set out on a series of adventures together.

They journey to the Cedar Forest to kill the monster Humbaba, but encounter many obstacles along the way. They are ultimately successful in their mission, but their victory comes at a great cost. The gods are angered by their actions and punish them by killing Enkidu.

Overwhelmed with grief, Gilgamesh embarks on a quest for immortality, hoping to find a way to avoid death like his friend. He travels across the world and meets many wise men and creatures, but ultimately realizes that death is inevitable for all mortals.

The story ends with Gilgamesh returning to Uruk, where he reflects on his life and legacy. He recognizes that he has accomplished much, but also that he is a mere mortal like everyone else. The epic concludes with a meditation on the nature of humanity and the inevitability of death.

The Epic of Gilgamesh is considered one of the earliest surviving works of literature, dating back to the 3rd millennium BCE. It has had a significant influence on subsequent literature and mythology, and its themes of mortality, friendship, and the search for meaning continue to resonate with readers today.

The Implementation of Post-Flood Idolatry

- In the Midrash (Jewish commentaries on the Hebrew Bible), Nimrod is

identified with Amraphel, the king of Shinar who is mentioned in Genesis 14:1.

- The Islamic tradition identifies Nimrod with the king Namrud, who is mentioned in the Quran and is said to have opposed the prophet Ibrahim (Abraham).
- In an ancient Near Eastern text, the Sumerian King List, there are references to a king named Enmerkar who is said to have built the city of Uruk and to have had conflicts with the gods.
- We do know for certain the city of Uruk is the city of Erech in the bible which credits Nimrod for building that city.

Now I will connect Nimrod to the above pantheons. Then we can easily follow it down through history to today.

(*Gen 10:8-10 [KJV])*
And Cush begat ***Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. 10*** *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.*

The building of Babel Genesis 11:2-9 KJV
2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded. 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from

thence did the LORD scatter them abroad upon the face of all the earth.

Nimrod, the leader and builder of the aforementioned cities in Sumer and further north into what would become Assyria, not only builds cities but also ziggurats. Ancient Mesopotamia is literally littered with ziggurats. Nimrod's first attempt at Babel was destroyed by God in the well-known story of the tower of Babel. Nevertheless, every city of any size in Mesopotamia had a ziggurat dedicated to one of the gods from the pantheon of gods in the Enuma Elish and the Epic of Gilgamesh.

Notably, the above picture of the ziggurat at the city of Ur is still there today. Ur was the city that God called Abraham to **come out of** and go to the land that He would give to him and his descendants which is now Israel. That city was Ur of the Chaldees, Chaldees being another name for Sumer or Shinar.

*Other well-known ziggurats of the ancient world are the **Ziggurat of Babylon**, known as the Connection house of earth and sky, the **Ziggurat of Nimrod**, which was built for Marduk and Ishtar, two Assyrian gods in the tenth century BC, and **Chogha Zanbil** (1260 BC) as the temple of **Inshushinak**.*
So far, 11 ziggurats have been discovered from historical written sources and 21 ziggurats from archaeological excavations.

-source, Iransafar tours

The ziggurats were built to honor the god of the city. Since their gods were believed to dwell in the heavens the ziggurats had long staircases built from the ground to the top of the ziggurat where the temple of the god was located along with the altar for sacrifices. Very similar to the story of the tower of Babel which was to reach the heavens.



(Exod 20:23-26 [KJV]) Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

The ziggurat was a temple to the main god of the city. Each city in Mesopotamia had a primary god. For example, Murdock was the god of Babylon, Enki was the god of Eridu, and Ishtar was the goddess of Nineveh. One of the most interesting to me is Enlil who was the patron god of Nippur. His temple was called e-kur, meaning mountain house.

Over the years the name Enlil became Elil. Elil is the Hebrew word for idol. Elilim, plural, is idols. (see picture above)

The Great Ziggurat of Ur, pictured above, is dedicated to the god Nanna, who is also known as Sin in the Akkadian pantheon above.

Scholars have agreed that the tower of Babel was most likely some form of a ziggurat. We have a ziggurat that carries Nimrod's name. We have ziggurats in the cities that Nimrod is credited with building. We have Nimrod connected to the time of Abraham, late in Nimrod's life, and we have Abraham in the city of Ur. We have the great ziggurat of Ur still with us today. I think it is safe to conclude that when Nimrod built a city, a centerpiece of that city would have been the ziggurat and that ziggurat would have been a place of worship dedicated to one of the panthea of gods worshipped in the pre-flood world.

Nimrod, being a young adult, around 35 years of age, one hundred years after the flood is re-establishing idolatry in the post-flood world and doing it on a massive scale given the small but growing population he had to work with. It is not known at what age he began to build but it was during the time period of flood plus 100 to 400 years. Using the biblical flood date this would be around 2250 BCE to 1850 BCE.

The tower of Babel was his first attempt if we are to assume the cities listed in Genesis 10:10 are in chronological order. Given the timeline of 100 to 400 years after the flood for Nimrod's existence, there is little question that the gods worshipped at these ziggurats were the ones being worshipped before the flood. This likely answers the question of what prompted God to intervene. God had just finished wiping out the human race but as the proverb says "The dog is turned to his own vomit again; and the *sow that was washed* to her wallowing in the mire."

Yes, I believe Nimrod was the leader of post-flood idolatry. I believe the pantheon in the Sumerian Kings list, the Enuma Elish, and the Epic of Gilgamesh describe the first religion of the post-flood world. This was the only religion in the world at the time of the tower of Babel, before the confusion of languages and the scattering of people across the earth into individual nations.

When the confusion of languages occurred, the names of the idols began to change according to the separate languages, but the characters remain the same. The oral traditions of these idols evolved over time but the idols of every people on every continent and every city and every nation will find their roots here, in Babylon. Every religion in the world will find its roots here with three exceptions. Judaism, Christianity, and Islam stem from a different source although they have certainly been tainted, Christianity in particular, with traditions stemming from this ancient source.

I run the risk of getting sidetracked on this subject because there is so much that needs to be taught about the consequences of immediately turning back to idols after the flood. I will save it for another time if God gives me the grace to do so.

Let me just summarize a few points we have covered so far in this entire series on 666 and base 60 math so we can move on.

1. The history of the pantheon of gods in the Sumerian Kings list, the Enuma Elish, and the Epic of Gilgamesh all come from before the flood.
2. The worship of multiple gods comes from the 200 angels who descended from heaven and mated with human women.
3. Those angels had an overall leader and also leaders of groups of 10. The responsibility of teaching humans in areas of art, medicine, warfare, and more were divided among the groups. This is why we see different gods with different specialties.
4. The children of these angels, half human, and half angel, were what is known as the Nephilim. They were giants.
5. The Nephilim became the men of renown, the historical titans. They became the first kings. **This is the origin of the concept of kingship.**
6. The angels, the fathers of the Nephilim, were the gods and the children were the kings ruling the earth for their fathers.
7. This is why the Sumerian Kings list begins with the phrase ” When the kingship descended from heaven”.
8. Nimrod is the first person after the flood to be called a king. His kingdom

was the land of Shinar.

9. The beginning of his kingdom was Babel which became Babylon.
10. The base 60 numbering system was used before the flood, in the design and architecture of the pyramids, in all units of measurement, in the Sumerian Kings list, and in the building and record keeping after the flood in the Mesopotamian area of the world at least until the time of Nebuchadnezzar in 600 BCE if not beyond.

Now let's pick it up here at point number 10.

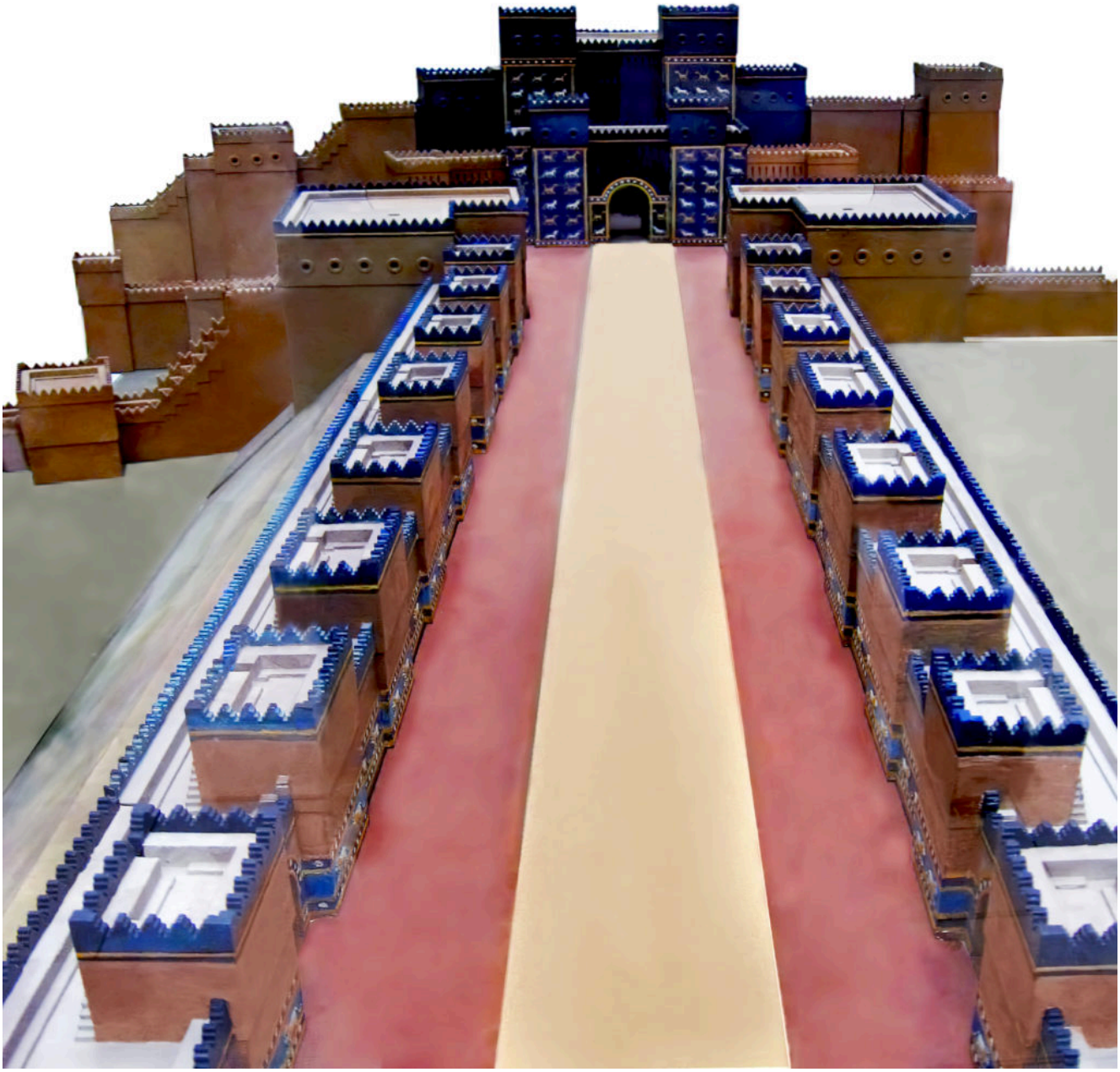
The sexigesimal system of mathematics continued for over 2000 years throughout the middle east. We have tens of thousands of artifacts using that system for all kinds of uses from astronomy, to architecture and engineering, to record-keeping, and many tablets used in teaching the system. It was so prevalent in their society that we see the influence of base 60 math in the worship of their idols, most notably in Babylon. Below you will see the reproduction of the Ishtar Gate and the Processional Walk to Marduk's Temple. Further below is a model of what it would have looked like in 600 BCE during Nebuchadnezzar's reign. This type of architecture and engineering shows the sophistication of base 60 math. Beyond that, we will look at the use of base 60 counting in their mode of worship.



The Ishtar Gate Photo: Don Hitchcock 2015 Source: Pergamon Museum, Berlin



The Procession Street of Babylon Photo: Don Hitchcock 2015 Source: Pergamon Museum, Berlin



A detailed model of the Procession Street and the inner and outer Gates of Ishtar Photo:Gryffindor Permission: The photographer has graciously released this image into the public domain Source: Pergamon Museum, Berlin

Along the processional street which led from Nebuchadnezzar's throne, through the streets of Babylon to Marduk's temple, you would see the lions on each side of the street facing toward Ishtar's Gate leading into Marduk's temple. There were 60 lions on each wall. The lion was the national symbol of Babylon in the same way that the eagle is the national symbol of the United States.

Once you reach Ishtar's Gate you find decorated by bulls, lions, and dragons (also called sirrush). There were a total of 120 animals on the gate, 60 on one side and 60 on the other side.

"The animals represented on the gate are young bulls (aurochs), lions, and dragons (sirrush). These animals are symbolic representations of certain deities: lions are often associated with Ishtar, bulls with Adad, and dragons with Marduk. Respectively, Ishtar was a goddess of fertility, love, war, and sex, Adad was a weather god, and Marduk was the chief or national god of Babylon."

-source: https://www.worldhistory.org/Ishtar_Gate/







The Sirrus, pictured above, is a walking serpent. The tale of the creation of this creature by Marduk is from the Enuma Elish above. It is also the subject of Bel and the Dragon, a Hebrew scripture that credits Daniel as the source. A four-footed serpent is also the devil in the Garden of Eden in the book of Genesis. Hopefully, you see the connection between this creature, the dragon of the book of Revelations, and the serpent in the garden in Genesis.

The Enuma Elish is a story of creation. The Enuma Elish predates the writings of Moses of which Genesis is a part. Many scholars believe that Moses borrowed the creation story in Genesis from the Enuma Elish primarily and from other Mesopotamian literature because they predate his writings. That logic is sound unless you take into account that the writings of Moses are no more than recounting what he was told on Mt. Sinai by the One who predates everything.

When you read the Bible all of the characters above can be found in those scriptures. If you want to understand the Bible and other Hebrew scriptures you need to know the characters involved. The Sumerian Kings list, the Enuma Elish, and the Epic of Gilgamesh are the source of post-flood idolatry. The stories themselves began orally after the flood from the survivors of the flood. Nimrod, the mighty hunter before the LORD, was the instigator of re-establishing the worship of these false gods.

Now let’s look at some biblical links to base 60 math in the book of Daniel. Later we will look at the imagery of the visions of Nebuchadnezzar and Daniel that will draw the picture of the Beast who comes up from the sea and explain who he is

and where his kingdom is.



The Gold Image of Nebuchadnezzar

In the book of Daniel, we read that King Nebuchadnezzar made a statue of himself out of gold.

The dimensions of the statue were 60 cubits high and 6 cubits wide. Again we see base 60 measurements being used. It is no surprise because base 60 is the standard system in his day and the standard system that has been used for the 2000 years previous to Nebuchadnezzar in Mesopotamia.

The purpose of the statue was for all people to kneel before the statue and worship the image of Nebuchadnezzar. Anyone who refused to do so would be put to death.

This should sound eerily familiar to the book of Revelations when the beast that comes up from the earth makes an image of the beast that comes up from the sea. He says that the people of the earth should worship the beast and cause as many as would not worship the beast to be put to death.

Hopefully, I have presented enough evidence to convince you, the reader, that base 60 was the mathematics and the everyday numbering system from before the flood, immediately after the flood, and still in use in Mesopotamia at least until the reign of Nebuchadnezzar 600 BCE. I personally believe that 666 is at least in part a clue to look at that time period to get to the root of the beast. Names in Hebrew often explain the character of the person. 666 is the number of his name.

Now that we are certain where to look, let's start putting substance to the symbology in the book of Revelations.

I am going to do a deep dive into the Enuma Elish and the Epic of Gilgamesh to further explain the impact of idolatry on humanity. I cannot take the time to connect every god in every culture for you, but if you are interested in researching any god in particular, this will give you a good place to start. I will tell you upfront, this will lead to the woman who rides upon the scarlet-colored beast in Revelations 17. On her forehead is written this name: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. She is also described in Revelations 17 as being: that great city, which reigneth over the kings of the earth.

In the Enuma Elish these are the major gods in the order of their coming into being and their duties:

1. Apsu – The primeval freshwater ocean, often associated with the male

principle in Babylonian mythology.

2. Tiamat – The primeval saltwater ocean, often associated with the female principle in Babylonian mythology. Tiamat eventually becomes the chief antagonist of the story.
3. Lahmu and Lahamu – The first pair of divine beings born from the union of Apsu and Tiamat. They are sometimes described as serpentine or dragon-like creatures.
4. Anshar – A deity who emerges from the chaos of the universe and eventually becomes the father of Anu.
5. Kishar – A deity who emerges from the chaos of the universe and eventually becomes the mother of Anu.
6. Anu – The god of the sky and the father of the gods who eventually becomes the supreme deity of the Babylonian pantheon.
7. Ea (Enki) – The god of wisdom, magic, and fresh water. He is often depicted as a craftsman and inventor and is known for his ability to solve problems and create order.
8. Damkina (Ninhursag) – The mother goddess, the wife of Ea, and the mother of Marduk. She is often associated with fertility and childbirth.
9. Marduk – The patron deity of the city of Babylon and the hero of the story. He eventually becomes the most important deity in the Babylonian pantheon.
10. Kingu – A deity who becomes Tiamat's chief general and advisor in her war against the younger gods.
11. Sin (Nanna) – The god of the moon, and the father of Shamash and Ishtar. He is associated with wisdom and judgment.
12. Shamash (Utu) – The god of the sun and justice, and the son of Sin. Shamash is often portrayed as the judge who determines the fates of mortals and gods alike.
13. Ishtar (Inanna) – The goddess of love, fertility, and war. She is often

associated with sexuality and is known for her passionate nature.

14. Adad (Hadad) – The god of storms and weather. He is often associated with thunder and lightning.
15. Ninurta – The god of agriculture, hunting, and war. He is often depicted as a hunter or warrior and is known for his skill with weapons.
16. Gagaga – A minor deity whose role in the story is unclear.
17. Mushdamma – A minor deity whose role in the story is unclear.
18. Nabu – The god of wisdom and writing, and the son of Marduk and Sarpanitum. He is often associated with the god Thoth from Egyptian mythology.
19. Nergal (Erra) – The god of war and pestilence, and the son of Enlil and Ninlil. Nergal is often associated with the underworld and is sometimes depicted as a fierce warrior.
20. Ninazu – A minor deity whose role in the story is unclear.
21. Nusku – The god of fire and light, often associated with the god Agni from Hindu mythology.
22. Tishpak – The god of craftsmanship and the patron deity of the city of Eshnunna.
23. Uras – A minor deity whose role in the story is unclear.

In the Epic of Gilgamesh these are the gods and one mortal in alphabetical order. This list gives a brief description of their part in the story.

Adad – The god of thunder and storms. He is mentioned as one of the gods who help Ishtar when she goes to confront Gilgamesh.

Anu – The god of the sky and king of the gods. He is often depicted as a wise and just ruler, but also as somewhat distant from human affairs.

Aruru – The goddess of creation and birth. She creates Enkidu, Gilgamesh's companion, and friend, in response to the prayers of the oppressed people of Uruk.

Belit-Sheri – A goddess of writing and records. She is mentioned as one of the deities who records the adventures of Gilgamesh and Enkidu.

Enkidu – A wild man who lives in the wilderness before being tamed by a priestess and brought to Uruk. He becomes Gilgamesh's closest companion and friend, and the two embark on various adventures together.

Enki (Ea) – The god of water and wisdom. He is mentioned as the one who reveals the secret of immortality to Utnapishtim and his wife.

Enlil – The god of wind, earth, and storms. He is often portrayed as a powerful and stern deity who demands respect and obedience from the other gods.

Ereshkigal – The goddess of the underworld and sister of Ishtar. She is often depicted as a fearsome and merciless deity who rules over the dead.

Gilgamesh – The protagonist of the story, a king of Uruk who seeks immortality after the death of his friend Enkidu.

Humbaba (Huwawa) – A fearsome giant who guards the Cedar Forest, which Gilgamesh and Enkidu seek to enter. He is often depicted as a monster with a face like that of a lion.

Ishtar – The goddess of love and war. She is often depicted as a beautiful but dangerous deity who is easily offended and quick to anger.

Marduk – The god of Babylon and patron deity of the city of Babylon. He is not mentioned by name in the standard version of the Epic of Gilgamesh, but he is thought to have been added to later versions of the story as a way of incorporating him into the Mesopotamian pantheon.

Ninurta – The god of agriculture and hunting. He is mentioned as one of the gods who help Ishtar in her quest to defeat Gilgamesh.

Ninsun – The goddess of wisdom and Gilgamesh's mother. She is often depicted as a wise and compassionate figure who advises her son.

Shamash – The god of the sun and justice. He is often depicted as a wise and fair judge who helps Gilgamesh on his quest for immortality.

Siduri – A goddess of wine-making who lives on the edge of the world. She advises Gilgamesh to abandon his quest for immortality and enjoy the pleasures of mortal life.

Tammuz – A god of vegetation and fertility. He is mentioned as one of the deities who mourns the death of Enkidu.

Utnapishtim – A mortal man who was granted immortality by the gods after surviving a great flood. He serves as a sort of role model for Gilgamesh, showing him that even immortality comes with its own set of challenges.

The Enuma Elish is a creation story, and the Epic of Gilgamesh is a story of the king of Uruk, a city that Nimrod built. These two stories provide the foundation for understanding the idolatry of mankind after the flood. From these gods, with their names in the Akkadian language, we see the roots of all idolatry that spread throughout the world after the flood.

The Woman on the Scarlet Colored Beast

aka the Great Whore

I am going to pick out a few of the key characters to show their influence throughout history.

Anu – the sky god and father of the gods, is where we get the name Annunaki from the popular Ancient Alien theory put forth by Zecharia Sitchin. Here is the truth about the word Annunaki or, originally, Anu naki. The term "Anunnaki" (written as "𒀭𒀭𒋛𒆳𒆠" in the cuneiform script) is an Akkadian term that refers

to a group of deities in the ancient Mesopotamian religion. The word “Anunnaki” is composed of two parts: “Anu”, the god of the sky and the heavens, and “naki”, a term that means “princely offspring” or “offspring of royal seed”. The root of this would be one of the antediluvian angels who mated with a human woman and their offspring would have been Nephilim, princely offspring since the Nephilim were the original kings in the antediluvian world.



Roberto.Amerighi, Public domain, via Wikimedia Commons

Ninurta – *(Sumerian: 𒀭𒌨𒌓𒃻: ^{D}NIN.URTA, possible meaning “Lord [of] Barley”) also known as* **Ninĝirsu** *(Sumerian: 𒀭𒄑 𒅗𒄷^{D}NIN.ĜIR$_2$.SU, meaning “Lord [of] Girsu“), is an ancient Mesopotamian god associated with farming, healing, hunting, law, scribes, and war who was first worshipped in early Sumer. In the earliest records, he is a god of agriculture and healing, who cures humans of sicknesses and releases them from the power of demons. In later times, as Mesopotamia grew more militarized, he became a warrior deity, though he retained many of his earlier agricultural attributes. He was regarded as the son of the chief god Enlil and his main cult center in Sumer was the Eshumesha temple in Nippur. Ninĝirsu was honored by King Gudea of Lagash (ruled 2144–2124 BC),*

who rebuilt Ninĝirsu's temple in Lagash. Later, Ninurta became beloved by the Assyrians as a formidable warrior. The Assyrian king Ashurnasirpal II (ruled 883–859 BC) built a massive temple for him at Kalhu, which became his most important cult center from then on. – source: Wikipedia, the free encyclopedia

Ninurta, aka, Ningirsu is the current focus of the British Museum's Girsu project headed by archeologist Sebastien Rey. His work on the ancient site of the city of Girsu has uncovered a temple to Ningirsu dating to the earliest times in Sumer. We can now add his namesake city of Girsu to Nippur, Nineveh, Lagash, and Kalhu as cities dedicated to this god. The above stone relief is from the temple of Ninurta at Kalhu. Ninurta became an important deity of the Assyrian empire well into the time of Nebuchadnezzar. He is mentioned in the Bible by the name Nisroch. The king of Assyria at the time mentioned in the Bible (704-681 BCE) was Sennacherib.

Now here is the important part. Sennacherib is a type, a foreshadowing, of the Assyrian that will come down from the north at the time of Jacob's trouble as portrayed in the Bible. Isaiah chapter 38 is the foreshadowing event. The Assyrian, the antitype, is the one whom Yahusha HaMashchiach (Jesus, the Christ, the Anointed One of God) will consume with the spirit of His mouth and will destroy with the brightness of His coming. Now you know the god in whose temple Sennacherib died. Also, you see that those gods, who men made images of, had mouths but could not speak, had ears but could not hear, and had hands but could not aid those who worshipped them, were no gods, just useless, worthless idols.

Inanna/Ishtar



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Queen of Heaven

Goddess of beauty, love, war, justice, and fertility

Goddess Ishtar on an Akkadian Empire seal, 2350–2150 BCE. She is equipped with weapons on her back, has a horned helmet, and is trampling a lion held on a leash.

Major cult center: Uruk; Agade; Nineveh

Abode: Heaven

Planet" Venus

Symbol: hook-shaped knot of reeds, eight-pointed star, lion, rosette, dove

Mount: Lion

Personal information

Parents: Most common tradition: Nanna and Ningal, sometimes An or Enlil Enki

Siblings: Utu/Shamash (twin brother) Ereshkigal (older sister)

Consort: Dumuzid, Zababa

Children: Nanaya

Equivalents

Greek equivalent: Aphrodite

Roman equivalent: Venus

Canaanite equivalent: Astarte, Anat

Elamite equivalent: Pinikir

Hurrian equivalent: Shaushka

source: Wikipedia

Inanna, aka, Ishtar

Inanna *is an ancient Mesopotamian goddess of love, beauty, war, and fertility. She is also associated with sex, divine law, and political power. She was originally worshiped in Sumer under the name "**Inanna**", and later by the Akkadians, Babylonians, and Assyrians under the name* ***Ishtar***[b] *(and occasionally the logogram 𒌋𒀭𒈹). She was known as* ***"the Queen of Heaven"*** *and was the patron goddess of the Eanna temple at the city of Uruk, which was her early main cult center. She was associated with the planet Venus and her most prominent symbols included the lion and the eight-pointed star. Her husband was the god Dumuzid (later known as Tammuz) and her sukkal, or personal attendant, was the goddess Ninshubur (who later became conflated with the male deities Ilabrat and Papsukkal).*

She was especially beloved by the Assyrians, who elevated her to become the highest deity in their pantheon, ranking above their own national god Ashur. ***Inanna / Ishtar*** *is alluded to in the Hebrew Bible and she greatly influenced the Ugaritic* ***Ashtart*** *and later Phoenician* ***Astarte****, who in turn possibly influenced the development of the Greek goddess* ***Aphrodite.*** *Her cult continued to flourish until its gradual decline between the first and sixth centuries CE in the wake of Christianity.* – source: Wikipedia

Ianna/Ishtar was the goddess of love, beauty, war, and fertility. Many of her festivals included prostitution with the priestess as a form of gaining a blessing from the goddess for the man's wife to get pregnant. She was always associated with fertility and water so many of her devotees sought blessings for their crops.

Ianna/Ishtar was particularly venerated and celebrated during the Akitu festival, which marked the beginning of the agricultural year and the renewal of nature.

During the Akitu festival, people would bake cakes called "mishi" or "mashgû" in honor of Ishtar. These cakes were made from wheat, honey, and oil, and were often shaped like animals or symbols associated with the goddess, such as the eight-pointed star or the rosette. The Akitu festival was traditionally celebrated in ancient Mesopotamia during the first 11 days of the Babylonian month of Nisan, which roughly corresponds to our month of March-April. It was a Spring festival

celebrating the new agricultural season and was intended to garner favor from the goddess for good crops.

There are five references to her in the book of Jeremiah where she is called the Queen of Heaven.

(Jer 7:18 [KJV])
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.

There has been a lot of squabble within and without the Christian church connecting Ishtar with Easter. One reason is that the word Ishtar is pronounced easter. But the greater connection is with the spring festival. Easter in the English-speaking church should be called Passover. In all other languages, the name of the celebration is that language equivalent to the Hebrew word Pesach which we call Passover. Only the English-speaking world calls it Easter.

The dead giveaway that ends all debate is the connection to the spring festival. The following is the known history of the word Easter.

Easter is a Christian holiday that celebrates the resurrection of Jesus Christ, which is said to have occurred on the third day after his crucifixion. The holiday is observed on the first Sunday following the first full moon after the vernal equinox, which typically falls between March 22 and April 25 in the Gregorian calendar.

The word “Easter” is believed to have originated from the Old English word “Ēastre,” which was the name of a pagan festival celebrating the goddess Eostre or Ostara. Eostre was a Germanic goddess of spring and fertility, and her festival was held during the spring equinox, which marks the beginning of spring.

The Germanic festival of Oester, which was celebrated around the same time as Eostre’s festival, also had themes of fertility, rebirth, and the renewal of nature. The name “Oester” is similar to “Easter” and some scholars believe that the two

words may be etymologically related. Over time, the Christian holiday of Easter absorbed some of the traditions and symbols of these earlier pagan festivals, including the use of eggs and rabbits as symbols of fertility and new life.

The celebration of the Hebrew festival of Passover is clearly explained in the Bible. It has nothing to do with Spring, fertility, eggs, bunnies, or any of that nonsense that is called Easter. The Christian church is clearly in error. My advice is to repent. Celebrate Passover as outlined in your Bible and call it Passover.

(Rev 18:4 [KJV])
And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The 'her' in the above passage is the woman of Revelations 17 sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

(*Rev 18:5-8 KJV)*

5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, ***I sit a queen****, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:* ***for strong is the Lord God who judgeth her.***

Again, I say, repent.

But I digress, let's get back to some of these Sumerian gods as we go on our way

to discovering the identity of the beast, the number of whose name is 666.



Tammuz, alabaster relief from Ashur, c. 1500 BC; in the Staatliche Museen zu Berlin, Germany

Tammuz, aka Dumuzid-

Dumuzid *or* ***Tammuz*** *(Sumerian: 𒌉𒉿, romanized: Dumuzid; Akkadian: Du'ūzu, Dûzu; Hebrew: תַּמּוּז, romanized: Tammûz),[a][b] known to the Sumerians as* ***Dumuzid the Shepherd*** *(Sumerian: 𒌉𒉿𒁺𒈦, romanized: Dumuzid sipad),[3] is an ancient Mesopotamian god associated with shepherds, who was also the first and primary consort of the goddess Inanna (later known as Ishtar). In Sumerian mythology, Dumuzid's sister was Geshtinanna, the goddess of agriculture, fertility, and dream interpretation. In the Sumerian King List, Dumuzid is listed as an antediluvian king of the city of Bad-tibira and also an early king of the city of Uruk.*

source: Wikipedia

Dumuzid is better known today by his Akkadian name Tammuz. He is the husband/consort of Inanna/Ishtar. It is interesting to note that in the Hebrew calendar, the month of Tammuz is named after this god/idol. In the Babylonian calendar, the corresponding month is called Duzu which is also this same god/idol. Both the month of Tammuz and the month of Duzu are the late June and early July time periods of our Gregorian calendar. Tammuz and Duzu begin on the summer solstice.

The summer solstice, which occurs around June 21st in the Northern Hemisphere, marks the longest day and shortest night of the year. In the Mesopotamian calendar, this was a time of great significance, as it marked the beginning of the harvest season and the peak of the growing season.

Dumuzid was believed to have died at the end of the fall harvest season and to have descended into the underworld, where he remained for six months. During this time, the land was barren and the vegetation withered. However, Dumuzid was also believed to be reborn at the spring equinox, which marks the beginning of spring and the end of the winter season. This cycle of death and rebirth was closely linked to the agricultural calendar and the changing of the seasons.

The summer solstice, therefore, was an important time for the worship of Dumuzid, as it marked the height of his power and influence over the natural world. It was a time when people would offer sacrifices and perform rituals to ensure a bountiful harvest and honor Dumuzid’s role in the cycle of life and death.

In the Epic of Gilgamesh, Dumuzid is mentioned as a shepherd who becomes the husband of the goddess Inanna, also known as Ishtar.

In the epic, Dumuzid is depicted as a carefree and charismatic figure who enjoys the pleasures of life and is favored by the goddess Inanna. However, when Inanna is threatened with death by the god Anu, Dumuzid betrays her by trying to save himself instead of offering himself as a sacrifice in her place. Inanna is subsequently captured and taken to the underworld, where she is forced to spend time as a prisoner.

When Inanna is eventually released from the underworld, she discovers that Dumuzid has taken on a new lover and has become complacent in his role as a shepherd. **Inanna then declares that Dumuzid must spend half of each year in the underworld as her replacement, symbolizing the annual cycle of life, death, and rebirth.**

Dumuzid's role in the Epic of Gilgamesh reflects the Mesopotamian belief in the cyclical nature of life and death, and the importance of fertility and the changing seasons. Dumuzid is also associated with the shepherd's crook, which is a symbol of leadership and protection, as well as with the growth and abundance of crops and livestock.

Dumuzid is mentioned once by his Akkadian name, Tammuz, in the book of Ezekiel in the Bible. This is a significant scripture on our way to discovering the Beast.

Ezekiel 8:13-15 KJV

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 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**. 15 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.*

As I said earlier, Dumuzid, aka Tammuz, was believed to have died end of the fall harvest season and must spend six months in the underworld. During that time (late fall, winter), the land was barren and the vegetation withered. Hence the tradition of the women weeping for Tammuz's death, mourning for him. This was part of the worship tradition of this idol.

This is the connection:

Daniel 11: 36-38 KJV

And the king **(the Beast, the number of whose name is 666** (this is not part of the scriptures, I added it for your understanding)**)** *shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37* ***Neither shall he regard the God of his fathers****, nor the desire of women,* ***nor regard any god:*** *for he shall magnify himself above all. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.*

In verse 37 above it states:

1. he shall not regard the god of his fathers. Big clue.
2. nor the desire of women. This is a reference to Tammuz.
3. nor regard any god.

All of verse 37 is talking about gods/idols. Therefore, the desire of women is clearly a reference to a god. The weeping for Tammuz was a current annual event

in Daniel's Babylon and he would have understood the reference perfectly.

I am getting a little ahead of myself here because I will address The Assyrian in my final section on this subject, but it is necessary to point this out now while we are talking about Tammuz. Daniel's reference to **the Little Horn's family history i.e. (neither shall he regard the god of his fathers)** and **Tammuz (the desire of women)** establishes a lineage and connection to this pantheon. The Assyrian is a descendant of someone who worshipped these idols.

Our next member of the pantheon to look at is

Enlil, aka Elil-

Enlil

God of the Wind, Air, the Earth, and Storms

God Enlil, seated, from Nippur, Iraq. 1800-1600 BCE. Iraq Museum.jpg



Statuette of Enlil sitting on his throne from the site of Nippur, dated to 1800 1600 BC, now on display in the Iraq Museum

Cuneiform	□□□
Abode	Nippur
Symbol	Horned crown

Personal information

Parents	An and Ki
Consort	Ninlil, Ki
Children	Ninurta, Nanna, Nergal, Ninazu, and Enbilulu

Equivalents

Babylonian equivalent	Elil
Hurrian equivalent	Kumarbi

Enlil – source Wikipedia

Enlil,[a] *later known as* ***Elil****, is an ancient Mesopotamian god associated with wind, air, earth, and storms.*[4] *He is first attested as the chief deity of the Sumerian pantheon,*[5] *but he was later worshipped by the Akkadians, Babylonians, Assyrians, and Hurrians. Enlil's primary center of worship was the Ekur temple in the city of Nippur, which was believed to have been built by Enlil himself and was regarded as the "mooring-rope" of heaven and earth. He is also sometimes referred to in Sumerian texts as* ***Nunamnir****. According to one Sumerian hymn, Enlil himself was so holy that not even the other gods could look upon him. Enlil rose to prominence during the twenty-fourth century BC with the rise of Nippur. His cult fell into decline after Nippur was sacked by the Elamites in 1230 BC and he was eventually supplanted as the chief god of the Mesopotamian pantheon by the Babylonian national god Marduk.* source: Wikipedia

In Sumerian writings, Enlil was believed to be the son of Anu, the god of the heavens, and Ki, the goddess of the earth. He was also considered one of the three most powerful deities in the Sumerian pantheon, along with Anu and Enki.

Enlil was often depicted as a bearded man carrying a mace or a staff and was associated with the city of Nippur in Mesopotamia. He was also believed to be responsible for the creation of humanity and was considered a protector of the people.

Enlil was also a warlike deity and was associated with the conquest and destruction of cities. He was often depicted as a fierce warrior and was believed to be able to control the winds and storms to aid his armies.

In later Babylonian and Assyrian writings, Enlil was often conflated with the god Marduk and was worshipped as a powerful sky god and king of the gods. His cult remained influential throughout Mesopotamia for centuries, and he was considered a major deity in the region until the rise of Christianity and Islam.

Enlil's name changed slightly over time and in later writings was known as Elil. The significance of this to our research is that **Elil is the Hebrew word for an idol. Elilim (plural for Elil) is the Hebrew word for idols.** Consequently, Elil is the most frequently referenced name for a false god in all the Hebrew writings

including the Bible.

Nergal, aka Apollyon-

Nergal

God of war, disease, and death



Nergal holding his attributes—a lion-headed mace and a sword—on a cylinder seal from Larsa

Major cult center	Kutha
Abode	Kur (the Mesopotamian underworld)
Planet	Mars
Symbol	lion-headed mace, sword, lion, bull
Number	14

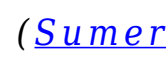
Personal information

Parents	Enlil and Ninlil
Siblings	Nanna, Ninazu, Enbilulu (in the myth Enlil and Ninlil)
Consort	Laṣ (most commonly)Mammitum (in Nippur and in Epic of Erra) Admu(inMari)Ereshkigal (in the mythNergalandEreshkigal)Ninshubur (in Girsu in the third millennium BCE)
Children	Tadmushtum

Equivalents

Southern Mesopotamian equivalent	Ninazu
Old Babylonian equivalent	Erra
Eblaite and Ugaritic equivalent	Resheph
Elamite equivalent	Simut

Nergal – source Wikipedia

Nergal (Sumerian: *[1] dKIŠ.UNU or dGÌR-UNUG-GAL;[2] Hebrew: נֵרְגַל, Modern: Nergal, Tiberian: Nērgal; Aramaic: [3]נֵרְגַל; Latin: Nirgal) was a Mesopotamian god worshiped through all periods of Mesopotamian history, from Early Dynastic to Neo-Babylonian times, with a few attestations under indicating his cult survived into the period of Achaemenid domination. He was primarily associated with war, death, and disease, and has been described as the "god of inflicted death".[4] He reigned over Kur, the Mesopotamian underworld, depending on the myth either on behalf of his parents Enlil and Ninlil, or in later periods as a result of his marriage with the goddess Ereshkigal. Originally either Mammitum, a goddess possibly connected to frost, or Laṣ, sometimes assumed to be a minor medicine goddess, were regarded as his wife, though other traditions existed, too.* source: Wikipedia

In the Enuma Elish and the Epic of Gilgamesh Nergal is the god of the underworld. Although his role evolved depending on the culture and the time, Nergal is always associated with war, plague, death, and destruction. There is no doubt that this is the king of the abyss referred to in Revelations 17.

If we follow the progression of the etymology of Nergal through the various societies that included him in their pantheon of gods we connect him to Resheph of the Canaanites, Amorites, Phoenicians, and Hittites and then to the god Apollo in Greece. The are several books on the subject that can detail it for you so I will not take up time to do it here.

Although Apollo aka Apollyon is best known as a god of the sun, archery, music, truth, poetry, healing, and more he is also associated with disease and death. Archery or the arrow is a direct association with Resheph. Death, disease, and destruction are his roots. **The Greeks themselves most often associated Apollo's name with the Greek verb ἀπόλλυμι (*apollymi*), "to destroy".**

Revelations 9:2-4,11 KJV

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And they had a king over them, which is ***the angel of the bottomless pit****, whose name in the Hebrew tongue is Abaddon, but* ***in the Greek tongue hath his name Apollyon.***

Please make a mental note here that the Bible is saying that this creature from the Enuma Elish and The Epic of Gilgamesh along with many other cuneiform tablets is a real being.

There are a few more important gods in the pantheon, notably Shamash, but for now, I want to move on.

Let's summarize what we know about the 'Woman who sits upon the scarlet-colored beast'. Her name is *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.* Harlotry in the Bible is a metaphor for worshipping any god other than Yahuah. In the Bible, idols are always described as abominations. Those abominations always lead to the desolation of society. As a mother, the woman who sits upon the scarlet-colored beast gives birth to idolatry and idols. She is also described in Revelations 17 as *the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

Babel was the beginning of Nimrod's kingdom. Babel is Babylon. Babylon is the birthplace of post-flood idolatry. Babylon at the time of Daniel was the great city

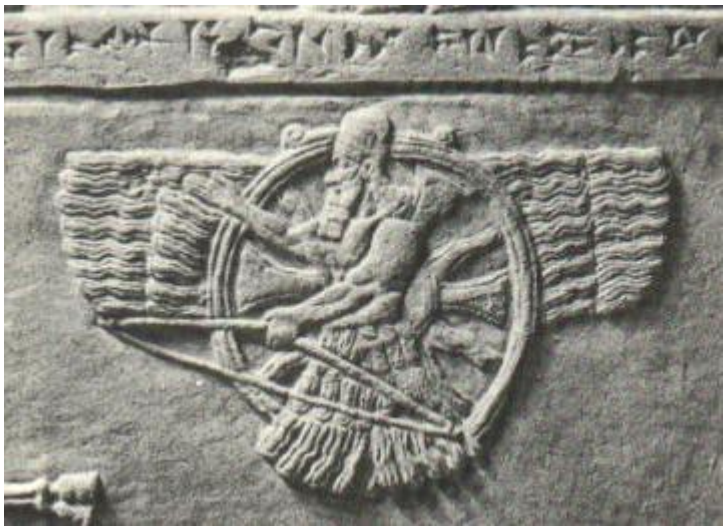
that ruled over the kings of the earth. The visions of Nebuchadnezzar and Daniel are the visions of the judgment of the Gentiles. The statue of Nebuchadnezzar which is the foreshadowing of the image of the beast was 60 cubits tall and 6 cubits wide. The processional walk had 60 lions on each wall. The lion was the symbol of Nebuchadnezzar's kingdom. Ishtar's gate had 60 creatures on each side entering Marduk's temple. 666 points to this place and time.

I hope you are starting to understand the symbology. Now let's expand upon the lion, Nimrod, and wrap up this section.

Nimrod and Ashur

Right now I want to get to the one major god who is not mentioned in the Sumerian Kings List, the Enuma Elish, or the Epic of Gilgamesh. His exclusion in those important stories brings into question his antediluvian origin, and so does his name. He is supposed to be the son of Anu. If so his siblings are the who's who of the Sumerian pantheon. Enlil, Enki aka Ea, Inanna aka Ishtar, Nanna aka Sin, Utu aka Shamash, Nergal, Marduk, Ninurta, Dumuzid aka Tammuz, Adad aka Hadad, and one other god who is mentioned in the Bible but not in the three early Sumerian writings, Dagan aka Dagon. And now, without further ado, let me introduce you to Ashur, the patron god and namesake of the Assyrian Empire.

Ashur-



Ashur, ***Ashshur***, *also spelled* ***Ašur***, ***Aššur*** *(Sumerian: 𒀭𒆠 AN.ŠAR₂, Assyrian cuneiform: 𒀸𒋗𒊭𒌨 Aš-šur, also phonetically 𒀸𒋗𒊭𒌨𒀀 𒀭a-šur₄)*[1] *is a god of the ancient Assyrians and Akkadians, and the head of the Assyrian pantheon in Mesopotamian religion, who was worshipped mainly in northern Mesopotamia, and parts of north-east Syria and south-east Asia Minor which constituted old Assyria. He may have had a solar iconography.*
source: Wikipedia

Modern-day flag of the Assyrian people-



Please note the emblem of Ashur on the flag

Ashur was worshipped in Nineveh, which was the capital of the Assyrian empire during its most powerful period. While the city of Assur was the original center of worship for the god Ashur, over time his cult spread throughout the Assyrian empire, and he became one of the most important deities in the Assyrian pantheon.

In Nineveh, Ashur was worshipped in a massive temple complex known as the E-kur, which was located in the heart of the city. The E-kur was the center of the Assyrian religion and was dedicated to the worship of Ashur, as well as other important deities such as Ishtar, Ninurta, and Shamash. The temple complex was one of the largest and most impressive structures in the ancient world, and it was a symbol of the power and wealth of the Assyrian empire.



Based on a map in ‘Atlas of the Bible Lands’, C S Hammond & Co (1959), ISBN 9780843709414. Author: Ningyou Released to the public domain

Ashur is different from the other gods and goddesses in the Assyrian pantheon because **he was the national god of Assyria and was closely associated with the Assyrian state and the Assyrian king.** Unlike many other Mesopotamian

gods who were associated with specific cities or regions, Ashur was seen as the patron deity of the Assyrian people as a whole. As such, he was elevated to a position of prominence in the Assyrian pantheon and was seen as a powerful and protective deity.

Ashur was also closely associated with the Assyrian king, who was often depicted in reliefs and inscriptions as being supported by the god. This close relationship between the Assyrian king and the god Ashur helped to reinforce the authority and legitimacy of the Assyrian monarchs.

In Daniel 11 verse 37 referenced above it is said that the king, the Assyrian, the Beast, will not regard the god of his fathers. This is clearly a reference to Ashur.

The Ashur deity has no record of an origin. He first appears in some cuneiform inscriptions on clay tablets and cylinder seals discovered in the ancient city of Ashur and other Assyrian cities, providing information about the attributes, roles, and worship of the deity.

The city of Ashur, also known as Assur, was the ancient capital of the Assyrian empire and a significant city in ancient Mesopotamia. It is believed to have been founded in the 3rd millennium BCE and was an important political, religious, and cultural center throughout Assyrian history. The exact identity of the individuals or groups who built the city of Ashur is not definitively known, as the origins of the city predate the historical records, and the available archaeological evidence is limited. However, according to Assyrian mythology and ancient inscriptions, the city of Ashur was believed to have been built by the god Ashur himself, who was considered the national god of Assyria and the patron deity of the city. The ancient Assyrians believed that Ashur personally selected the location of the city and established it as the center of his worship and the capital of his earthly realm. The city of Ashur grew and developed over time, with various Assyrian kings, such as Shamshi-Adad I, Tiglath-Pileser I, and Ashurnasirpal II, contributing to its expansion, construction of monumental buildings, and fortifications. The city of

Ashur remained an important political and religious center of the Assyrian empire until it was eventually eclipsed by other Assyrian capitals such as Nineveh and Dur Sharrukin (Khorsabad) in later periods.

The city of Ashur is among the oldest in Mesopotamia along with Nippur, Lagash, Ur, and Eridu. I believe the namesake of the city of Ashur is Asshur, the son of Shem. I think to connection is obvious, however, archeologists and assyriologists don't make connections to biblical people without evidence. Fortunately, I am neither so I will make the connection using the Hebrew writings.

Wars and rumors of wars

When you understand the relationship between Assur, the son of Shem, and Nimrod, the grandson of Ham, you will finally understand the 4000 years of unending middle east wars and really of all wars. Also, you will see why the land of Canaan is forever in dispute. Let's jump right into it and it will become obvious.

In the book of Jubilees, in chapters 8 and 9, Noah divides the earth between his three sons, Shem, Ham, and Japheth. They in turn divide their portions between their sons and so on. In this division of land, the entire earth is given to the three sons, with one condition. **They all must agree and bind themselves and their descendants to an oath *imprecating a curse on every one that sought to seize the portion which had not fallen to him by his lot. And they all said, 'So be it; so be it ' for themselves and their sons forever throughout their generations till the day of judgment, on which YAHUAH ALMIGHTY shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.***

When you read the division of lands, the land of Asshur, son of Shem, is the land

surrounding the city of Ashur. Further, all the lands in the fertile crescent between the Tigris and Euphrates belong to Shem's family. Nimrod was a descendant of Ham! All of the cities that Nimrod built were on Shem's land! Nimrod and his cities over which he declared himself to be king are cursed.

Nimrod is cursed and his kingdom is cursed. Nimrod, the mighty hunter before the LORD was hated by pretty much everyone. Many scholars have suggested that Nimrod and Gilgamesh are the same people. Their personalities match that is for sure. Nimrod was so hated that even his father Cush did not give him any portion of land on the earth.

Nimrod, the mighty hunter before the LORD became a proverb, *like Nimrod, the mighty hunter before the LORD.* Let's look at the translation of that phrase and I will give you my take on it.

First off, it is a good translation. Translating Hebrew to English is difficult because Hebew is an Eastern language which is literal thinking and English is a Western language which is abstract thinking so it is never a word for word. It is more of a grasping the intent and putting it into words type of translating. The keywords are:

גִּבּוֹר gibbowr, powerful (by implication) a warrior, tyrant.

צַיִד tsayid, hunter, or (that which he took in) hunting, venison, victuals

פָּנִים paniym, the face (with a prepositional prefix, as a preposition) before, etc

The word gibbowr is used many times in the Bible and properly translated as mighty or powerful.

The word tsayid is used many times in the Bible and properly translated as a hunter or as the thing hunted, i.e the game or venison.

The word paniym is used many times in the Bible and frequently translated as face, i.e. face to face or presence as in the presence of.

So a good translation is a mighty or powerful hunter in the face or presence of the LORD. By the way, the word LORD is not in the original scriptures. It is a substitute for His name, Yahuah, that was improperly removed. I will correct that now.

I ask you, what is a hunter? Is not the hunter always the predator? What does a predator do? Does he not stalk his prey, capture his prey and devour his prey? Does a hunter have any other function?

Knowing what we now know of Nimrod's lack of respect for Noah and any of his kin, we see him as a self-willed man hated by everyone including his own father. He sets out to re-establish idolatry in the face of Yahuah with an in-your-face attitude toward the God of Noah.

With this understanding, I think a better translation would be: like Nimrod, **the powerful predator in the presence of Yahuah.** The mighty hunter before the LORD is just too nice. This guy is a nasty piece of work.

The apostle Peter gives us another description of a powerful predator, an apex predator.

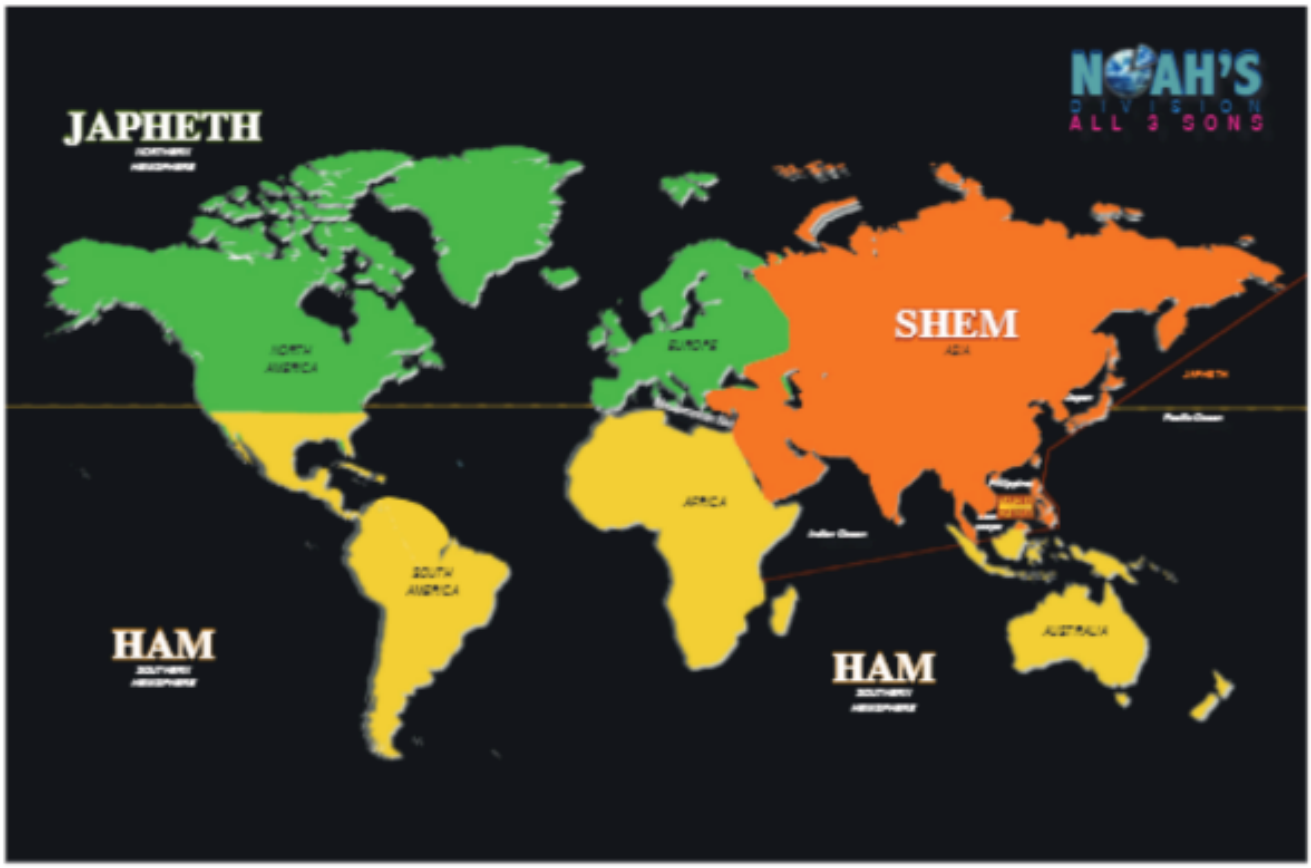
(1Pet 5:8 [KJV])
Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Nimrod is a roaring lion among his brethren. He is the apex predator, the mighty

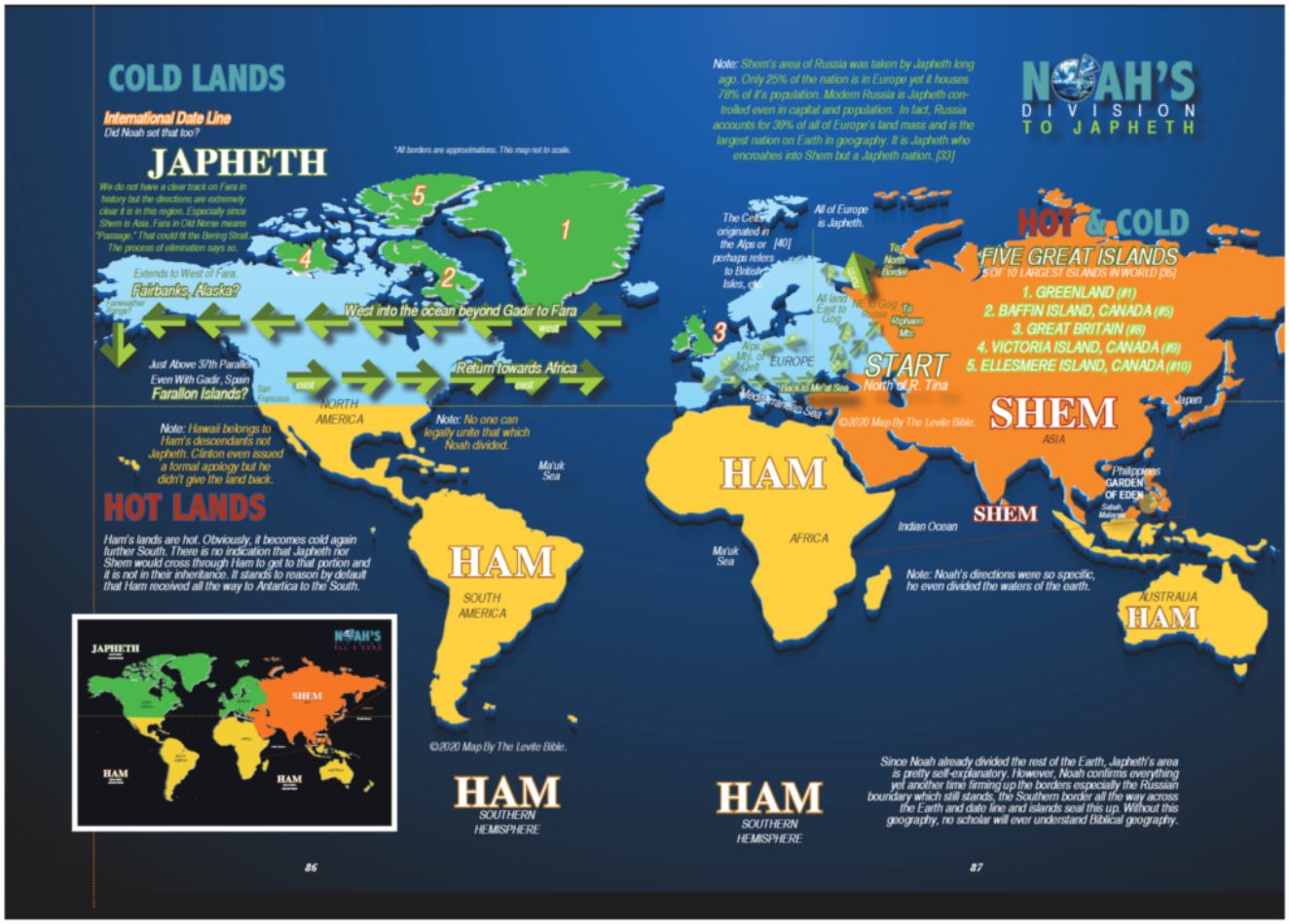
hunter. Notice the statue of Gilgamesh shown above, his stature is as a giant among men holding a lion like a pet as his prey.

There can be no peace in Shem's land so long as Nimrod occupies what does not belong to him.

And so the war begins.



Insert from page 88 of the Book of Jubilees published by The God Culture. free ebook at this link https://www.bookofjubilees.org/



Map of the division of lands by Noah to Shem, Ham, and Japheth. From the Book of Jubilees pages 88-89 published by The God Culture, Free ebook at this link https://www.bookofjubilees.org/

I will pick this up in the next section.

-Summary-

By now you have seen the influence of Base 60 math in the creation of the universe, in the world before the flood, and in Sumeria, the cradle of civilization after the flood. I have shown you some evidence of the use of six and sixties in the worship of idols.

We have seen that the pantheon of gods from the Enuma Elish, a pre-flood creation story, and The Epic of Gilgamesh, the oldest literary work on Earth, are the gods to whom Nimrod establishes worship in the cities that he built. Babel, which is Babylon, is the first of his cities.

We have identified some of the gods with the idolatry mentioned in the Bible and have seen how the names of these gods changed after the confusion of languages at the Tower of Babel but their characteristics remained quite similar as people scattered throughout the earth. We find the roots of idolatry worldwide in Babylon.

The woman on the scarlet-colored beast in Revelations is the mother of idolatry and idols and the birthplace of her offsping is Babylon.

We also see a new god, Ashur, arise seemingly from thin air. Ashur receives his name from Asshur, Shem's son. Ashur becomes the patron god of the Assyrian Empire, just as Marduk becomes the patron god of the Babylonian Empire. According to history the god Ashur built the city of Ashur and since Ashur, the god, got his name from Asshur, the son of Shem. Ashur and Asshur are the same person.

Ashur, the god, and Marduk, the god, become competing gods for supremacy in the Mesopotamian culture as the descendants of Shem war with each other over the Middle East territories.