

I have entitled this fifth message in the series, The Harlot, looking at this great prostitute, “The Language of Babylon.” I have done so for a very good reason. I want to demystify how the harlot maintains an hegemony over the people groups—how it continues to vaunt itself up and look like it is all-important, as if it were puffed up like a frog. And it is in the language it uses. Why do you suppose that historic church groups have insisted for a long time on speaking a dead language, Latin? Why do you suppose they couch biblical inquiries in these impossible-to-pronounce words?

Would you ever see Jesus doing that in His sermons? Like His Sermon on the Mount,<sup>1</sup> can you hear Jesus engaging in a discussion about convoluted theological things? Would Jesus, for example, explain His return by using language like “the immanence of the eschaton.” Eschatology is the doctrine of last things. Would you hear Jesus referring to anything that way? In the discussions about Christ, the harlot church has engaged ponderous terms, to quote a line from an elegy written in, “The Village Blacksmith,” an English poem about the industrial revolution. It begins, “Under a spreading chestnut-tree/The village smithy stands;” and talks about how the blacksmith’s shop, in the open air, under the spreading chestnut tree, was the center of all kinds of exchanges. And in the poem, “The Deserted Village,” the discussion was about an intellectual and a priest.<sup>2</sup> A line that sticks with me from the poem is, “While words of learned length and thundering sound/ Amazed the gazing rustics ranged around.” In other words, these two were using words of “learned length and thundering sound,” and the uneducated village people were amazed—“Amazed the gazing rustics ranged around.”

These things were intentionally hyperinflated to make the average folk believe that they could never reach God. In the Middle Ages, these words of learned length and thundering sound were often spoken in cathedrals, the architecture of which was designed to minimize the human presence

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This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See Matthew 5–7.

<sup>2</sup> See the poem, “The Deserted Village,” by Oliver Goldsmith.

within the structure, and intentionally so. As they developed more sophistication, they would strain the sunlight through stained glass windows to make the interior of the church building look like it was what you would envision the location of the throne of God to be. These were just intentionally deceptive things to further and to maintain the division between the people and God, and to consolidate power in the group that called itself the clergy. “Clergy” is derived from the word *kleroo*,<sup>3</sup> which we talked about earlier, meant you have an inheritance from God, which is the basic truth of being a son of God. But they, as thieves and robbers do, gathered it up all to themselves. And the laity were named so to indicate that they had no inheritance from God, but would only have the crumbs that fall from the tables of the clergy.

So they discussed Christ in terms like monophysitism, monoenergism, monothelitism from the word *thelema*,<sup>4</sup> which means “will.” They talked about whether Christ was God or man. Earlier versions of that would be whether a Holy God could ever dwell in a corrupt vessel. They created tensions where there were no tensions. They did so, in part, to try to explain things that would be explained by the revelation of the Scriptures, but they forged ahead, absent the revelation of the Holy Spirit, to employ reason to bridge the gap. Was Jesus of the one substance of God, or was He God and man? Anyone who had the revelation of the Body of Christ being comprised of human bodies and spirits that had been elevated from the dead by the Spirit of God and energized with the life of God<sup>5</sup> would know the answer.

But in the framing of these discussions to support institutional paradigms—which is what the harlot clothed herself with as she approached kings: with offices that had biblical sounding names but empty of any content that was divinely inspired, divinely understood, or divinely practiced—she was able to create this entire illusion based on the usage of words of learned length and thundering sound—which, by the Spirit of God, are easily understood—creating doctrines like Trinity, attempting to bifurcate the one God into three persons, rather than the one God in His various manifestations to teach us about Father and Son.

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<sup>3</sup> See *kleroo*, Strong’s Greek 2820 - <https://biblehub.com/greek/2820.htm>

<sup>4</sup> See *thelema*, Strong’s Greek 2307- <https://biblehub.com/greek/2307.htm>

<sup>5</sup> See Romans 8:10-11: “And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”

They defined God in ways that closed up the Book again. That which was timely to be revealed, they re clothed it in mysteries, when God always intended the children's bread would be the revelation of the nature of God. Do you think God was going to make it so difficult as to make it that which would be captured by words of learned length and thundering sound? No. That is the paint on the face of a harlot. That is the garb the harlot wears to give you the impression that she is something special when, in truth, she is just a common opportunist with a heart that has never been given to anybody else, a calculating, hard-edged entity that looked for the profit in every transaction. Not a nice person. No one you would want to put your trust or your confidence in.

Why do you think that the church has so routinely betrayed those who put their trust in it? Why do you think this harlot is unable to deliver love and caring? Because it is not in the nature of a harlot. She cannot do it. She cares about herself. Why does any office that it doles out to somebody who wants to be important and looks to the church and an office in the church, such as a deacon, to be important, why does it always come with greater and greater commitment to the institution? Like the proverbial tar baby, you cannot escape it. If it gives you something, and you accept it, the price of that is your undying loyalty. So much so, that if even members of your own family disagree with you, and disagree with this entity, you are taught that your duty is to cut them off—have nothing to do with them for merely asking for discussion. It is why you are routinely coached to keep your eye on whoever questions the blatant attempts at hegemony that the harlot church makes to dominate people and their groups. The use of the kings and their penal systems, their judicial systems, to charge, to try, to convict, to sentence, and to punish, up to and including the punishment of death, people who are searching for God in the labyrinthine folds of church doctrine, church polity.

Why is it that the people are always made to feel, when they ask legitimate questions, that they are being heretical, they are being rebellious, they are being non-conformists, they do not belong, they are to be excluded, and so on? Why is that so? Does any of this comport with the spirit of a father raising sons to maturity, where it is a given that you explain the mysteries to your children as early as they can hear them, and you keep explaining the mysteries as they grow up, so that they grow from ignorance and failure to understand, to fully understanding, and then beyond that to employ and to practice the truths they have learned?

Listen to Paul on the subject.

*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also (2 Timothy 2:2, NKJV).*

When have you ever heard these terms?

- Monophysitism—Why can't you just say, "Is Christ God, or man, or both?" Why can you not just say that? Monophysitism. Because this monophysitism is the coquettish flirtation of a prostitute.
- Monoenergism—Why can't you say, "Is there human power that accomplishes the will of God, or is there the power of God that accomplishes the things of God in the believer?"
- Monothelitism (from the word *thelemos*, which is "will")—Do we have two wills? Do we have the human will? Do we have the will of God? If you have got a soul, you have got a human will. If you have got a spirit, you have got the will of God. There are two centers of being: a soul and a spirit. In the unredeemed, the soul rules. In the redeemed, the spirit begins to re-assert control over the soul. The process of the saving of the soul is the re-assertion of the will of the spirit over the soul. Now is that difficult to understand? No, it is not. Not unless you assume that people are intrinsically stupid.

"Monothelitism"—that makes you sound important if you can say that. And if you are the arbiters of what that means, then the businessmen will support you. The kings will support you because you have the secret codes. This has been the game since the prostitute divided from the bride in the wilderness. In the wilderness, she sits on many waters.<sup>6</sup> So that is not your ordinary wilderness, is it? She sits on many peoples. In other words, she dominates many peoples. She cannot just do that and be a girl about town. She has to appear to be exclusive; she has to appear to be rarified; she has to be more than arm candy. If you are associated with her, then you get to feel like you are something special. So it appeals to the weaknesses of insecure people who feel the need to be

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<sup>6</sup> See Revelation 17:1: "Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot who sits on many waters, ...'"

validated by an association with a lying spirit, who, in truth, being derived from the father of lies,<sup>7</sup> is simply garbed in an attractive appearance—attractive to the soul—to disguise the true intent to kill you, to separate you from Christ, which is the state of death.

These are great sounding words, powerful sounding things. It sounds like you are learned, like you know. I am not against education, but I am against the pretense and the pretended use of education to gain an advantage over people. I work tirelessly to demythologize Scripture, to reveal Scripture, because the intent of God is to be known,<sup>8</sup> and to be known as He is. If you can believe Christ, this is what He said: “I have come,” Christ said, “to show you the Father” (John 14:9-11). How is He going to show us the Father, do you think? He is going to reveal the Father plainly.

Look at some of the ways He revealed certain things. He revealed His body and His blood sacrificially. How? By taking elements on a table, common to a Middle Eastern table in His day, bread and wine.<sup>9</sup> He did not create some esoteric... He could have re-introduced manna.<sup>10</sup> That would have been a little more consistent with a body from heaven. No, but He took leftovers on a table. Why? Because He does not wish to establish any barrier to our understanding of Him. And more to the point, He has no desire to create enmity between God and man, in man’s understanding of God. That is why.

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<sup>7</sup> See John 8:43-44 (NIV): “Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.”

<sup>8</sup> See Ephesians 3:10-12: “...to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in Him.”

<sup>9</sup> See Luke 22:17-19: “Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.’ And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’”

<sup>10</sup> See Exodus 16.

That is why, when He was resurrected from the dead, He said, “Touch Me. Handle Me.”<sup>11</sup> Because He came to show us the Father, not to recreate these labyrinthine barriers that we inevitably have no choice but to be lost in if we intend to pursue God. Again, the understanding is not ordinary, but you do have a spirit. And the Holy Spirit has been given to dwell in your spirit, to verify the truth when you hear it.<sup>12</sup> So, whereas we do not dumb things down so as to be inaccurate, we do not inflate things so as to be obscure.

Now let us go back and read some more. This woman, the one we finally see—the one who appears in her final deportment, and all of her wickedness, like the cup she holds,<sup>13</sup> is full—how does she present herself? Before in history, she might have presented herself as benign, might have presented herself as friendly, so that if you are the member of a certain race of people, and she had co-opted that race and made herself the church of that race of people, she might have appeared to be friendly; she might have appeared to be benign; she might have appeared to be supportive; she might have even appeared to be uplifting, ennobling. But no. When she is shown finally, here is how she is:

1. First, she sits on many waters. So her position is one of superiority to the nations. She does not take the low seat at the feast; she wants the highest seat at the feast. She sits on many waters. The nations are under her, co-opted by her, and so are the kings.
2. She commits fornication with the kings and with the inhabitants of the earth.<sup>14</sup> She dulled their senses because they were lured by their lust for what she offered. Insecure people greatly desire affirmation and confirmation, and she offers that to insecure people. She is not giving them anything of value; they are still insecure. In fact, they are more insecure

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<sup>11</sup> See John 20:26-27: “And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, ‘Peace to you!’ Then He said to Thomas, ‘Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.’”

<sup>12</sup> See John 14:15-17: “If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”

<sup>13</sup> See Revelation 17:4: “The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.”

<sup>14</sup> See Revelation 17:2: “...with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”

now because they are nothing without her. She has taken over in the place of their insecurities and calls the shots.

3. Drunk with the wine of her fornication, they stumble around poisoned, as it were, by her, unsteady on their feet. She takes what little they had in making them subject to her.
4. She is clothed with finery, and she sits in a place that would suggest she has unimpeachable relevance and power. She sits on the beast. She makes herself indispensable, even to this global kingdom as it oppresses the saints and as it crushes and tramples down the whole earth.<sup>15</sup>

Do you not understand that she is part and parcel, and perhaps the most significant element of the oppression of nations, indistinguishable from the cannibalization of the hope of nations? This is not a pretty picture for a woman who once carried the Seed of God.<sup>16</sup> But choice remained her obligation. What appealed to her and caused her to separate herself from that portion of what she was amongst was the potential of personal gain, personal relevance, personal enrichment, personal wealth, and personal mystery. That is why she is a mystery.<sup>17</sup> But she is the mother of everything that betrays, everything that is false, everything that appears to be one way and is another, everything abominable, everything seductive, everything poisonous, everything wicked. There is no room in the hearts of the believers for charitable review of that which drinks the blood of the saints.

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<sup>15</sup> See Revelation 17:3: “So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.”

See also Daniel 7:7: “After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns.”

<sup>16</sup> See Revelation 12:4b-6: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

<sup>17</sup> See Revelation 17:5: “And on her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

I will pause there for now. We will continue on, and we will continue to describe the harlot as she presides over the destruction of kings and is ultimately, herself, inevitably destroyed. And I say inevitable because there is a just God, and His justice will visit the thing that has been such an obstacle to humanity knowing God.

I am Sam Soleyn. We will continue our discussion at another time. Blessings. Bye-bye.