

I have introduced the idea of the first prototype of the beast in Scripture—the first of three—in accordance with the biblical principle of discerning by the mouth of two or three witnesses or by two or three testimonies.¹ Because in that, the matter is established. I have introduced Cain as the first of a prototype of three.

1. The first is Cain,
2. The second is Nebuchadnezzar and the spirit of Babylon, and
3. The third is the beast of Revelation, chapter 13, accompanied by and in league with the false prophet.

This is allowing the Scripture to interpret itself, and it accounts for the reference of the three sixes—the same thing in three manifestations: 666. We have not talked about what the three sixes signify yet. We are merely talking about the archetype, and what we may derive from the archetype.

In establishing Cain as the first of these, we referenced Genesis 4:1, where his mother said, “I have acquired a man by the help of Jehovah.”² In other words, his mother, Eve, is admitting that what she has brought forth is a man. What kind of man did she bring forth? This is to be compared, say, to the man that God formed from the dust of the ground. The firstborn of the woman, the firstborn of Eve is Cain. She proudly declares that, “I have brought forth a man by the help of Jehovah.” What kind of man did she bring forth? As I said in the last broadcast, a murderer; she brought forth a killer; she brought forth a jealous man; she brought forth a man who gloried in his strength. She brought forth a man who approached God in his own wisdom. In truth, Cain is the product of the fall. He is the first showing of what had happened when his parents, Adam and Eve, separated themselves from God.

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See 2 Corinthians 13:1: “This *will be* the third *time* I am coming to you. ‘By the mouth of two or three witnesses every word shall be established.’” See also Deuteronomy 17:6, 19:15; Matthew 18:16.

² See Genesis 4:1: “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, ‘I have acquired a man from the Lord.’”

No longer is the knowledge of God central in the mind of Eve. We do not know so much the mind of Adam because the matter on the record is silent, but we know what was going on in the mind of Eve because she named him. The name “Cain” is defined as the expression, “With the help of Jehovah I now possess a man; I now have brought forth a man.” She sees this as exclusively the first child of her flesh, the first issue from the womb who is of the flesh. He lives up to the entire billing; he lives up to the entire character of that.

The first clue we have as to who this man is comes when he is a laborer or a tiller of the soil, whereas his brother, Abel, is a shepherd—he tends flocks.³ In that first showing, one has the characteristic that we would associate with Christ, and the other has the characteristic of the economy that had been introduced into the world at this time. What was the economy introduced into the world when man sinned against his Father? “By the sweat of your brow you shall eat bread; by your toil you shall eat bread all of the days of your life.”⁴ This man, this son of Eve, this man that she has brought forth takes to the economy that now results from the fallenness of man. As far as we know, Adam did not become a tiller of the ground; Cain is the first tiller of the ground as far as we know from the Scriptures.

Abel is a tender of flocks—a type and shadow of Christ. He brings a lamb to God as his sacrifice for his sins⁵—the type and shadow of Christ. What does Cain bring? Cain brings the result of the sweat of his brow, the works of his hands.⁶ Cain has introduced religion: your works. Which is why in Titus 3:5 these two positions in creation are dramatically contrasted. The following is said:

Not by works of righteousness which we have done, [not by religious works] but according to his mercy he saved us, [and how?] by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5 KJV, comments added in brackets).

³ See Genesis 4:2b: “Now Abel was a keeper of sheep, but Cain was a tiller of the ground.”

⁴ See Genesis 3:19 BSB: “By the sweat of your brow you will eat your bread, until you return to the ground—because out of it were you taken. For dust you are, and to dust you shall return.”

⁵ See Genesis 4:4a: “Abel also brought of the firstborn of his flock and of their fat.”

⁶ See Genesis 4:3: “And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.”

The works of our hands are never going to be accepted to God because they produce a false notion of equality. It is an exchange based upon an assumption of equality—self-righteousness. If I can produce by the works of my hands that which saves me, then what need do I have for the blood of the Lamb. He is that kind of man—he is a religious man. He is a man who, by producing as sacrifice the works of his hands, displays what is in his mind: that his toil is altogether sufficient to earn him a place with God.

You notice, they did not just stop worshipping God after Adam and Eve were cast out of the Garden. The first generation out of the Garden continued in the knowledge of God, but here you have the bifurcation between the holy and the profane, between righteousness and the works of one's hands in which one hopes to gain access into the presence of God. The two are here at the beginning, as they shall be again at the end.

1. For you have those who dwell in heaven;⁷
2. And you have those who dwell on the earth⁸ (in the Book of Revelation, the 13th chapter).

And you have,

1. A beast who is serpent-like, who is like that ancient serpent, the dragon, because it derives its power from the serpent, the dragon;⁹
2. And you have the sons of God who are the righteous of the earth.

There is war between them, and it is a propaganda war. Why? Because it is the definition of who God is and how God may be worshipped.

⁷ See Revelation 13:6: “Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.”

⁸ See Revelation 13:14: “And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.”

⁹ See Revelation 12:9a: “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world.”

See also Revelation 13:3b-4: “And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, ‘Who *is* like the beast? Who is able to make war with him?’”

I mentioned that, on our way, we will look at the second reference which is Babylon. That is where the focus of this original finding—of this man who has been brought forth by his mother, “With the help of Jehovah I now possess a man”—that is the first reference of three. But before we leave him all together, let us establish uncontrovertibly the spirit of the man. He is a murderer of the righteous. We do not know what the generations of righteous Abel would have been; he was murdered by his brother Cain.¹⁰ It is that which creates genocide. Is it surprising to us that the beast should “trample down and devour the whole earth,”¹¹ killing its brethren indiscriminately? To what end? To establish itself in the place of God. This mouth that speaks blasphemously speaks against God, against His kingdom, against the saints, and against all things holy and righteous.¹² This is the spirit of Cain. Here is what the Scriptures say about Cain. This is a reading from the New Testament, Matthew 23:30-39—and this is the Lord Jesus Christ speaking prophetically at the end of His ministry on the earth.

...and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ [In other words, if we lived in the days of our fathers, we would have been different. We would not have killed the prophets.] “Therefore you are witnesses against yourselves [In other words, you know the wrongfulness of killing the prophets, for you are saying so yourselves; therefore you are witnesses against yourselves:] that you are sons of those who murdered the prophets. [Here is Jesus’ instruction to them] Fill up, then, the measure of your fathers’ guilt. [This language is astonishing. Look:] Serpents, brood of vipers! [What does He tag them with? —being of Satan. But we are talking about how that spirit kills the righteous. So read on...] How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues [He is not talking here about the general public waging war against the saints. He is talking about those who are religious, who offer the works of their hands.

¹⁰ Genesis 4:4-8.

¹¹ See Daniel 7:23: “Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces.’”

¹² See Revelation 13:5-6: “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.”

These are the ones, He says, “And some of them you will scourge in your church buildings (that was the synagogue in the ancient world).”] *and persecute from city to city, [Now here it comes. You brood of vipers, here is what you are doing:] that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation* (Matthew 23:30-36 NKJV, comments added in brackets).

What? All the righteous blood shed on the earth from the blood of righteous Abel. So, who are you like? If you are the shedders of the blood of the righteous in your time, from whom are you descended—since the first one whose righteous blood was shed was Abel? It says so in the narrative. You do not have to guess here; you do not have to speculate here. The first righteous man to be murdered on the earth was Abel. Who did it? The ‘man’—the religious man; the man who comes with the works of his own hands; the man who seeks to negotiate with God, bargain with God on the basis of what he can bring as an offering to God; the first man to live by the sweat of his brow, as far as we know.

“O Jerusalem, Jerusalem, the one who kills the prophets [So Jerusalem is considered here as a person who kills the prophets.] and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing (Luke 13:34 NKJV, comments added in brackets).

Do you remember what Jesus said to go and tell that fox? He said, “Go and tell that fox, ‘Today and tomorrow I will cast out demons and I will heal the sick, and on the third day (the third day, the third reference) I will reach My goal.’”¹³ When He refers to him as a fox, and He is saying to Jerusalem, “I would have gathered you as a hen gathers her chicks under her wings,” what is the picture? The picture is a barnyard into which a fox has come, and the hen calls out to her chicks and they come running to her, and she hovers over them with her wings and makes fiercely toward the fox.

¹³ See Luke 13:32 (NIV): “He replied, ‘Go tell that fox, “I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal.”””

This is the very thing Satan quoted to Jesus (quoting Psalm, chapter 91): “It is written, ‘He will give His angels charge concerning you that they shall bear you up, lest you should dash your foot against a stone.’”¹⁴ The reference is to being gathered under God’s wings as a protective canopy. He is saying, “I was trying to do that with you when the fox came into Israel; when the fox came into Jerusalem; when the fox came into the hen house.” Who is the fox? The deceiver. Why does He use the term “fox” here? The same way He uses the term “serpent”—one who comes slyly, cunningly to take a prey. “You will not see Me again,” He says,

See! [Jerusalem] Your house is left to you desolate; [because you were not willing to be gathered by Me] and assuredly, I say to you, you shall not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the Lord (Luke 13:35 NKJV, comments added in brackets).

This killer of the brethren, this spiller of innocent blood, this destroyer of the righteous is referenced here in the company of serpents and brood of vipers. Revelation, the 12th chapter, will say, “That ancient serpent, the devil and Satan who leads the world astray has been cast down.”¹⁵ “Woe unto the inhabitants of the earth because the devil has gone down to you, and he is filled with fury because he knows his time is short.”¹⁶ What did God put on this killer of the righteous? God put a mark on him. Did God actually inscribe a mark on Cain? No, not at all. God gave him (scholars believe) a certain look, a certain fierce look like that of a predator, and men would avoid him—the beginnings of the indication of a ravenous beast that would be portrayed repeatedly in visions of kingdoms.¹⁷ Indeed, the spirit of Cain is that spirit that moves through the earth.

¹⁴ See Luke 4:9-11: “Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, ‘If You are the Son of God, throw Yourself down from here. For it is written: “He shall give His angels charge over you, To keep you,” and, “In *their* hands they shall bear you up, Lest you dash your foot against a stone.”’”

¹⁵ See Revelation 12:9: “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

¹⁶ See Revelation 12:12: “Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.”

¹⁷ See Daniel 7:2-7; Revelation 13:2.

For our purposes I would like to just reference three quick references here. God spoke about these matters, and I would like for us to look at the Book of Ezekiel, chapter 9, verses 4-6. For context we should read about this man clothed in linen with a writer's inkhorn by his side, who went and stood beside the brazen altar in the city of Jerusalem (verse 2). But before that,

And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar [You note, the number six associated with destroyers. Even when God sends them, the destroyer is presented in the company of one of six.]

And the glory of the God of Israel was gone up from the cherub, [These were the four living creatures that we read about in Ezekiel, chapter 1; they are the four living creatures who represent the corporate man. When the glory of God had departed from the cherub...] whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary (Ezekiel 9:2-6 KJV, comments added in brackets).

You will note how perfectly this passage lines up with Revelation, chapter 7, verses 2-3. Here again you have the sealing or the marking of those who are of God.

And I saw another angel ascending from the east having the seal of the living God, and he cried with a loud voice of the four angels to whom it was given to hurt the earth and the sea (Revelation 7:2-3 KJV).

You notice the exact parallel between the judgment of Jerusalem in the days of Ezekiel, as we just read from Ezekiel 9:2-6, and the sealing of the saints in Revelation 7:2-3. There is this concept of a mark. Now, here in neither case is there an actual mark upon anybody's forehead. God Himself, in Exodus 12:21-23, had indicated that He does not favor marks upon your body. "Then Moses called for all the elders of Israel and said unto them, draw out and take to you a lamb according to your family..." (cf. Exodus 12:21)—actually, that is about the sealing of Israel in the days of the Passover where blood was as a mark upon a door and upon the lintel. God, however, has been in the habit of sealing His people. But as I said before, He does not prefer a mark upon anybody's body.¹⁸ The principle of sealing the saints and exempting them from judgment before judgment falls on the rest of mankind is well established in the Scriptures.

What I want to do here is to wrap up on this point of how a mark was put upon Cain—a signifying mark was put upon Cain to prevent him from being annihilated. The idea was that God would also seal those who belong to Him. The word for that mark is the word *charagma*,¹⁹ which has to do with the impartation of the character of God to people. God imparted to Cain what was in his character. Which is why scholars believe that although it was not a physical mark upon his person, there was on his face and in his bearing, all of the characteristics of a man killer, a murderer, a jealous man, and one who stopped at nothing to prove his point, including killing his brother. We all know when we are in the company of wicked people that they exude a certain invisible quality, and it causes us to discern that they are the wicked.

I want to continue when we come back with the second example of Cain in the Scriptures. It will be a look at Babylon, and specifically at Nebuchadnezzar.

I am Sam Soleyn, we will continue shortly. Bye-bye.

¹⁸ See Leviticus 19:28: "You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the LORD."

¹⁹ See *charagma*, Strong's Greek 5480 - <https://biblehub.com/greek/5480.htm>