

The jealousy of Cain manifested in the murder of his brother Abel is a spirit that is carried through, throughout the Scriptures. We see the fullness of it reaching its apogee with the harlot—the spirit of Babylon who rides upon the beast and drinks the blood of the saints.¹ The harlot is a pretended bride. It does not have the intimacy that is derived from oneness with a husband. The harlot pretends to be a bride by engaging in the same sexual acts as a bride might, but her heart remains separate. It is a monetary transaction. It is very much like offering the fruit of your labor in the hope of being acceptable to God. It is the spirit of religion—it is what it is; it is not anything else. Now, as it moves through history, it takes on mass and weight. As I said, the reason it is three sixes (666) is that the matter is established beyond controversy. When the thing arises three times, you ought to know and recognize it after the first time. When you are discerning, when you are perceiving the number of the beast and you are looking at the three sixes,² you are looking at the three references that are involved with the concept of that which kills the righteous.

Here, let me just pause for a moment and address the number six. You will see it repeatedly through these processes. Six is not the completion; seven is. The word *shabath*³ is derived from the meaning of the number seven, which is completion. God rested, which means all that God had in mind to put into creation had been completed, and so He stopped after the sixth day. In a sense the sixth day is a day of toil or a day of work. The seventh day is when the work is complete, and God enters into His rest and has remained in rest since then. Why did God say to Adam that he would step out of rest, and defined the manner of his being out of rest as, “by the sweat of your brow you will eat

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

¹ See Revelation 17:3b-6: “And I saw a woman sitting on a scarlet beast *which was* full of names of blasphemy, having seven heads and ten horns. 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. And on her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.”

² See Revelation 13:18: “Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number *is* 666.”

³ See *shabath*, Strong’s Hebrew 7673 - <https://biblehub.com/hebrew/7673.htm>

bread until the end of your days”?⁴ Why? Because the rest of God is the completed posture of man when he is in Christ. Man reconciled to God is at rest (I will come to that in a moment). Man unreconciled to God is in an economy of his own toil. He is in the sixth day. He steps out of the seventh day, and he steps backward into the sixth day. He is in an environment of toil. Everything he does and everything he thinks reflects his toil—reflects the fact that he is not positioned accurately in Christ, but rather he is positioned in creation.

One might say that when Adam sinned, not only did he step out of God’s rest, but, as importantly, he stepped back into toil, and therefore everything about his perceptions—his perception of God, his perception of himself, his perception of the earth around him, his perception of the woman—all of that represents friction and toil. How do we know that? What did he do immediately upon stepping out of rest? He took up tailoring; he made for himself clothes of fig leaves.⁵ Before, he did not need any clothing; he was clothed in the glory of God. When you are at rest, you are clothed in the glory of God. When you are in toil, you are clothed in your own imagination. What do I mean by that? How do you dress to go out for any occasion? What informs your judgments? What informs your judgment is how you wish to be seen as yourself. If you were to step out in the glory of God, would it matter how you were dressed? Not at all, because the glory of God is blinding, and no one can see you when you are clothed in the glory of God; they will see God. When Christ, who is your life, appears, the glory of God will appear on your face,⁶ like Moses carried the glory of God when he came down from the mountain.⁷ It is possible to be clothed in the glory of God—that is where man was before he sinned.

⁴ See Genesis 3:19 NIV: “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

⁵ See Genesis 3:7: “Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.”

⁶ See Colossians 3:4 BSB: “When Christ, who is your life, appears, then you also will appear with Him in glory.”

⁷ See Exodus 34:29-30 NIV: “When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him.”

See also 2 Corinthians 3:7-8: “But if the ministry of death, written *and* engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away, how will the ministry of the Spirit not be more glorious?”

After he sinned, he took back up the responsibilities associated with toil, the first of which was to clothe himself. That is why Cain is a tiller of the ground and not judged to be righteous. As this spirit moves forward into history, we see it again in bold relief in the Book of Daniel as it engulfs Nebuchadnezzar, because Nebuchadnezzar is indistinguishable from the spirit of Babylon. That is why the woman in Revelation, chapter 17, is called the harlot, with a name written on her forehead: “BABYLON THE GREAT, THE MOTHER OF HARLOTS.” Where does Babylon itself come from? The first reference to Babylon is found in the Book of Genesis, the 11th chapter. Let us go back and take just a peek at it, shall we? Genesis 11:1-9—here is where Babylon originates. Nebuchadnezzar arises as a son of Babylon and builds the city known as Babylon, but there is a spirit to Babylon which fully pervaded Nebuchadnezzar. And when it continues on in nations of the earth, it is as destructive as this spirit first was. So here it is.

*And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; [This would be some of the descendants, oddly enough, of Cain.] and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 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. And the LORD came down to see the city and the tower, which the **children of men** builded. [“With the help of the Lord I have brought forth a man”⁸—the children of men, descendants of Cain.] 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. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 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 (Genesis 11:1-9 KJV, emphasis added, comments added in brackets).*

⁸ 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.’”

What was the point? The point was they hoped to build a tower to the heavens. This is a way of accessing God by the works of your hands. Before I even get into the story of Nebuchadnezzar, come back now with me; we are looking at this tower to the heavens. Come back with me to the Book of Daniel, chapter 4, and I want to look at verse 20. This is a vision that God gave to Nebuchadnezzar, and it is a vision about Nebuchadnezzar himself. Keep in mind, we are thinking about building a city to the heavens. Religion is about bridging between heaven and earth by the works of your hands. Here is the vision of Nebuchadnezzar. I will come back and deal with this in greater relief, but here I want to introduce it. Nebuchadnezzar had a dream, and Daniel is interpreting the dream.

... My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. [But here it is.] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: [He said,] It is thou, O king, ... (Daniel 4:19b-22a KJV, comments added in brackets).

Now let us go and talk about the spirit of Babylon. What we have seen is the introduction of it. Babylon is known for wanting to ascend to the heavens. That is the spirit when the city was first founded on the plains of Shinar. One of its principal builders was a hunter of men whose name was Nimrod.⁹ The idea was, “let us build a tower to the heavens”¹⁰—let us construct a bridge between God and man so that man, the builder of the bridge, may have access to God by the works of his hands. You know, there is a fellow whom they call a “pontiff” (from Latin *pontifex*: *pont-*, *pons* bridge + *facere* to make, so “bridge builder”); it is a Latin word for “bridge.” It is a bridge

⁹ See Genesis 10:8-10: “Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod the mighty hunter before the LORD.” And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.”

¹⁰ See Genesis 11:4: “And they said, ‘Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.’”

between the gods and men. Before the Latins were Christianized, pagan Rome had a form of religion in which there was a thing called, The College of Pontiffs (Latin: *Collegium Pontificum*)—which is to say, “the association of the bridges”—and that was a reference to the priests. The chief of the *Collegium Pontificum* was called, in Latin, *pontifex maximus*, or simply *pont max* which is one of the titles of the sitting pope in Rome.

This concept of a tower to the heavens built institutionally has been with us since the days of Babylon—since the founding of Babylon. Hence, the spirit of Babylon is intimately connected to the beast, and it has the number of the man out of rest: the man of the sixth day. I am giving you three references because the three sixes (666) are a road map; they tell us, “Look for this sign. It reoccurs.”

1. It is the man out of rest who moves from Cain, and shortly thereafter to the building of the city of Babel, where the spirit of Babylon (the spirit of human toil) desires to build a tower to the heavens. It is the same spirit that was in Cain, who wanted to offer the works of his hands, the sweat of his brow¹¹ as the basis of his negotiated relationship to God. That was how he attempted to build a tower to the heavens: by the works of his hands. Now they are building a tower to the heavens by the works of their hands.
2. God depicts Nebuchadnezzar as a tree whose top reached the heavens (cf. Daniel, chapter 4). The symbolism is unmistakable. This is the second of the three references.
3. The third is the mouth that speaks blasphemous things against God, against the saints, against the dwellers in heaven.¹² It is a replacement. That is why the war at the end of the age is a theological war—it is a debate; it is a conflict of ideas. The war is to define who is God who dwells in the heavens, to bring, as it were, the heavens down to earth. That is why he causes signs, fire to come down from heaven in the plain sight of men.¹³ It is all an effort to define God in the image of man’s making.

¹¹ See Genesis 4:2b-3: “Now Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord.”

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.”

¹³ See Revelation 13:12-13: “And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.”

But let us look at Nebuchadnezzar, because he is such a display of this spirit of Babylon that it summarizes what I have been laboring to lay out for you: What is the meaning of 666? Let him who has understanding perceive the number of the beast—a perception that has to do with understanding the Scriptures. Now you know why the guessers cannot even come near the deconstruction of Scripture. They do not start with the Scriptures; they start with an arithmetic approach. Let us go back, and I want to just take a broad look at the first five chapters of the Book of Daniel. Here, I am just going to tell you what you will find in the first six chapters of the Book of Daniel.

In the second chapter of the Book of Daniel, Nebuchadnezzar has a dream. Keep in mind, I am attempting to show you how the spirit of Babylon is the continuation of the spirit of Cain, which in turn will finally, in the reference of the three sixes, culminate in the horn sitting on top of the beast with the mouth that speaks blasphemies against God.¹⁴ In the second chapter of the Book of Daniel, the captives have been taken, really, from all over the world that Nebuchadnezzar conquered. Those conquered would include Egyptians, Syrians, and certainly both Israel and Judah, and they have been taken into Babylonian captivity. Nebuchadnezzar had a dream in chapter 2, and he awoke and he could not tell what the dream was nor could he tell the interpretation, obviously. So he calls all the wise men, the soothsayers, the magicians, all of those who practiced occultic arts in Babylon, and he said, “Here is your task: Tell me what my dream was and tell me the interpretation.” Needless to say, they said, “King, O king, live forever. Nobody can do that. Only the gods know the dreams. Now if you can tell us the dream, we will surely tell you the interpretation.” Nebuchadnezzar said, “I am about to kill all of you because I need you to tell me the dream and tell me the interpretation. There is no negotiation. You are stalling for time.” He issued the command to kill them all. And the captain of the guard, his name was Arioch, was instructed to carry out this order of execution.¹⁵

¹⁴ See Daniel 7:8: “I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words.”

¹⁵ Daniel 2:1-13.

Among the people slated for execution were Daniel, Shadrach, Meshach, and Abednego, who had been appointed officials in Babylon on the basis that they were wise men who knew God. Daniel prayed and asked God to reveal the secrets to him, and of course, God did. I am abbreviating the story because I want to keep the focus on Nebuchadnezzar. At the appointed time, Daniel appears before Nebuchadnezzar and says, “Of myself, I can do nothing. But God in heaven—the God I know, the God I serve—tells men visions and dreams. So here is what it is. You, O king, saw this great vision in which there was a great image, the head of which was gold, chest and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes of iron and clay. Then you saw a stone cut out of the mountain without hands. It was hurled at the foot of the image, and it came crashing down and was like powdered dust. And then the stone grew and filled all the dimensions of your dreams.”¹⁶

He said, “God wants you to know that, beginning with you, a series of things will be precipitated in the earth in which kingdoms will come into the earth. The reason you are having this dream is they begin with you; you are the head of gold. A kingdom less than you will come up after that, that will be as inferior as silver is inferior to gold. Then there will come a third kingdom that will be typified by bronze, and it will rule the whole earth. There will come a fourth kingdom, and it will have in it the strength of iron and the weakness of clay. The legs will be of iron and the feet and the toes of iron and clay. So there will be ten toes of clay mixed with iron.” And he says, “The God of heaven will, in the days of these kings, establish His Kingdom. That is what is typified by the stone cut out of the mountains without hands which is hurled at the foot of this image. It destroys the image, and the Kingdom fills the dimensions of Nebuchadnezzar’s dream.” He says, “God has chosen to tell you about this because it begins now with you, and it begins with Babylon—you are the head of gold. Finally, there will be a Kingdom that will not be given to another; all these other kingdoms will be, but this Kingdom typified by the stone will not be given into the hands of anyone else. It will break in pieces all the other kingdoms, and it will consume them, and it will stand forever.”¹⁷

¹⁶ See Daniel 2:31-35.

¹⁷ See Daniel 2:36-45.

Nebuchadnezzar was overjoyed. He fell at Daniel’s feet, and he said, “This is the vision. This is the dream, and the interpretation rests well with me. We will offer sacrifices to your God. God is God.” Nebuchadnezzar’s pronouncement at the end of the second chapter is all encompassing. It says King Nebuchadnezzar fell on his face and worshipped Daniel and commanded that they should offer various sacrifices to him. And then he says, “Of a truth, it is that your God is a God of gods, and a Lord of kings, and a revealer of the secrets, seeing that you have been allowed to reveal these secrets.”¹⁸ So he says, “God is God, and this is who we should worship.”

I want to introduce, in the time remaining, chapter 3. Nebuchadnezzar just gets through saying, “There is no God but God,” and then chapter 3 says,

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits (Daniel 3:1b KJV).

It does not say Nebuchadnezzar made an idol of a Babylonian god. It said simply, “He made an image of gold,” and this image is sixty and six. So this is number two—sixty and six. This is an image in celebration of the greatness of Nebuchadnezzar, and he commands everybody to worship him in effigy. I want to pick up there when we come back, at number two of three.

I am Sam Soleyn, and I will see you again. Bye-bye.

¹⁸ See Daniel 2:46-47: “Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him. The king answered Daniel, and said, ‘Truly your God is the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret.’”