

We are discussing number two in the series of three sixes—666. The first is the man from earth whose mother declared, “With the help of Jehovah I have brought forth a man.”<sup>1</sup> We asked the question, what kind of man? And in summary, one who kills the righteous, unto whom his generations are likened unto a serpent, vipers: “You serpents, you vipers who killed the righteous,” Jesus said in Matthew, chapter 23, including spilling the blood of righteous Abel.<sup>2</sup> They are identified in a hard and fast way with Cain, as a serpent and a viper carrying on the spirit of the serpent who bites the heel of the Son<sup>3</sup>—that ancient prophecy in Genesis 3:15 that is finally fulfilled in the Book of Revelation, the 13<sup>th</sup> chapter, and indeed, in the whole of the Book of Revelation. We are chasing down this spirit of the viper that bites the heel of the righteous, manifesting in Cain for the first clear iteration thereof.

The second iteration, and like we said, this is the number six; it is the number short of seven. It is the incomplete, and more particularly, it is stepping out of rest and stepping into toil as the basis upon which one gains access to the heavens. We saw the spirit of Babylon as established on the plains of Shinar as that which attempted to build a tower to the heavens so that one may access God by the sweat of his brow.<sup>4</sup> This was the same spirit that was in Cain, who attempted to access God by bringing the produce of his labor—being the man who typifies the entering into the economy of the sweat of the brow. He is the first man in Scripture clearly identified as the one who lives by the sweat of his brow, bringing the fruit of his labor as an offering to God, and thereby

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

<sup>1</sup> 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.’”

<sup>2</sup> See Matthew 23:31-36: “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! 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 and persecute from city to city, 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.”

<sup>3</sup> See Genesis 3:15: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

<sup>4</sup> See Genesis 11:1-9.

establishing self-righteousness as the basis of his relationship to God. This is juxtaposed with his brother, Abel, and Abel's effort. And by the way, Abel is called "righteous" when he brings, in typology, Christ the Lamb.<sup>5</sup>

As we move forward in history along the arc of the three—the six, six, and then six—we come inevitably to Babylon. This is not a vague or opaque reference. The spirit that rides the beast, the religious spirit that is articulated by the beast, is called Babylon, and it is in perfect synchronization with the spirit of Babylon. In the last broadcast we introduced ourselves to this spirit via the reaction of Nebuchadnezzar to Daniel interpreting his dream (this was from chapter 2). Daniel interprets Nebuchadnezzar's dream, and Nebuchadnezzar declares, "God is God; the Lord is God; your God is God."<sup>6</sup> Now you would expect that that would have some effect on his mind, but no. In chapter 3,

*Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, [Which is sixty—a score is 20, so threescore is 20, 40, 60. His height is sixty.] and the breadth thereof six cubits: [So, sixty-six—we are missing one six.] (Daniel 3:1b KJV, comments added in brackets).*

The first six is the man from the earth, Cain. The second six is depicted in Nebuchadnezzar's idea of religion in Babylon.

*Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up (Daniel 3:2 KJV).*

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<sup>5</sup> See Genesis 4:2b-5: "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. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell."

<sup>6</sup> 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.'"

This is not overtly an image of one of the gods of Babylon. They are coming to dedicate an image that Nebuchadnezzar had built. To whom? He makes this great image of gold. This is a depiction of his religious hegemony—that he and the image are one. I will point out to you that a few chapters hence, the people are saying—I think it is in chapter 6—that nobody should be worshipped for thirty days unless they were worshipping Darius.<sup>7</sup> This is what resulted in Daniel being put in the lion’s den. I will get to it in the process of deconstructing this. In chapter 3 he makes this image of gold, and he commands that everybody should fall down and worship this image.<sup>8</sup>

Now he has just seen God in demonstration, and what does he do next? He says, “I will make a great image, and everybody must come and fall down and worship it.” As I said, it is not clearly defined as one of the gods of Babylon. It is his idea, and I am positing the view that this is his alter ego, and he requires everybody to bow down and worship this image. And of course, you know the story, Shadrach, Meshach and Abednego did not. They were thrown into the fire, and the fire consumed those who threw them in. And then, as Nebuchadnezzar looked, verse 24 says, of chapter 3,

*Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. [Nebuchadnezzar sees Christ walking amongst Shadrach, Meshach, and Abednego. So what does he do?] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye*

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<sup>7</sup> See Daniel 6:6-9: “So these governors and satraps thronged before the king, and said thus to him: ‘King Darius, live forever! All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.’ Therefore King Darius signed the written decree.”

<sup>8</sup> See Daniel 3:4-5: “Then a herald cried aloud: ‘To you it is commanded, O peoples, nations, and languages, that at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up;’”

*servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*

*Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon (Daniel 3:24-30 KJV, comments added in brackets).*

Then the next thing happens. So watch the movement of this.

1. Daniel prophecies, tells Nebuchadnezzar his first dream, tells him the interpretation, and Nebuchadnezzar declares, “God is God.”<sup>9</sup>
2. Second round: Nebuchadnezzar builds this alter ego to himself of gold, sixty and six, and says, “Everybody must worship.” Shadrach, Meshach, and Abednego do not; I just read you the story. He calls them out of the fire, and he says, “Your God is God. I will not put up with anybody who speaks anything against God.”<sup>10</sup>
3. Then he now has a dream, and he remembers the dream. This dream is about a great tree whose top reached unto the heavens,<sup>11</sup> like the tower of Babel reached the heavens.<sup>12</sup> This

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<sup>9</sup> See Daniel 2:36-49.

<sup>10</sup> See Daniel, chapter 3.

<sup>11</sup> See Daniel 4:1-18.

<sup>12</sup> See Genesis 11:4 NIV: “Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.’”

clearly is what is in the man's heart, to reach the heavens, because Nebuchadnezzar is the tree. You remember the dream. Birds came, lodged in the branches, animals rested in the shade, and all of the rest of it. Then the tree is cut down, and the stump is bound with an iron and bronze band and left untended. Then after seven years it begins to sprout again.

Daniel interprets the dream for Nebuchadnezzar. Daniel says, "You are this tree whose branches reach the heavens, but you will be cut down, and your stump, as it were, will be bound with iron. The roots will remain in the earth. You will be wet with the dew of heaven, and you will be assigned a portion with the **beasts** in the grass."<sup>13</sup> "Let his heart be changed from a man's, and let it be a **beast's** heart" (cf. Daniel 4:16) —beast? Four great beasts?<sup>14</sup> One final beast?<sup>15</sup> Yes. God is displaying the predatory nature in the heart of Nebuchadnezzar, nurtured by the spirit of Babylon, and God is putting it on display.

In fact, there were four great beasts that would be seen in Daniel, chapter 7, and Nebuchadnezzar and Babylon would be the first of these beasts. This one was like a lion that had two wings like an eagle and stood upon the earth like a man—the heart of a man was given to him after he was recovered from having the heart of the beast.<sup>16</sup> So the heart of the beast persisted. This predatory heart persisted. This self-aggrandizing heart persisted, and God warned him that he would be cut down. What is the next thing that he does? Nebuchadnezzar was humiliated. His body was wet with the dew of heaven, just like it was said. But he was restored.<sup>17</sup>

What happens after Nebuchadnezzar sees this vision, and he is told the meaning of it by Daniel? What then happens? He falls down, and he worships God; he goes through the same routine. Then

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<sup>13</sup> See Daniel 4:19-27.

<sup>14</sup> See Daniel 7:17: "The four great beasts are four kings that will rise from the earth."

<sup>15</sup> See Revelation 13:1: "Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name."

<sup>16</sup> See Daniel 7:2-4: "Daniel spoke, saying, 'I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. And four great beasts came up from the sea, each different from the other. The first *was* like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it.'"

<sup>17</sup> See Daniel 4:34a: "And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: ..."

one day he is walking on the parapet of his magnificent palace—the one famous for the Hanging Gardens of Babylon, one of the wonders of the ancient world—and he looks out upon all of his domains, and this is what he said: “Surely I, Nebuchadnezzar, have done all this great thing.” Here is the reading in particular from Daniel 4:29,

*At the end of twelve months he walked in the palace of the kingdom of Babylon. [He had heard all these things, you know—seen the vision, seen the dream, acknowledged God twice—and now he is walking in the palace that is central to the kingdom of Babylon. “The might, what I have built, what I have done...”] The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (Daniel 4:29-30 KJV, comments added in brackets).*

Does that sound like offering sacrifices of the fruit of your works to God? It is the same spirit. I will read it again. This is Daniel 4:28, and this is the spirit of Babylon.

*All this came upon the king Nebuchadnezzar [all that had been prophesied]. At the end of twelve months [so twelve months from the time he got the vision and the interpretation] he walked in the palace of the kingdom of Babylon (Daniel 4:28-29 KJV, comments added in brackets).*

Now, how short term is his memory? He has twice now been confronted with the reality of God.

1. First, Daniel interprets his dream, and Nebuchadnezzar falls down, worships, and says, “God is God.”
2. Then Nebuchadnezzar turns right around and makes an image of sixty and six, which is his alter ego, and calls all of his kingdom to worship it. Shadrach, Meshach, and Abednego did not, so he has them thrown into the fiery furnace. Big mistake—Nebuchadnezzar has already said, “God is God.” But then they appear with the Son of Man in the fire, and he falls down again, and he worships and says, “God is God. And I will not put up with anybody who speaks anything blasphemous against the God of Shadrach, Meshach, and Abednego.”

So now, “the God of Daniel, the God of Shadrach, Meshach, and Abednego, He is the one God.” Twice now he has borne witness to the truth of the one God.

Then Nebuchadnezzar is given this dream in which he is shown that he is this tree that attempts to reach the heavens by his own might, and he is cut down, and he is going to go through a period of seven years of depravity where he loses his mind. But then God would restore him after seven years. Knowing all of that, twelve months later,

*...he walked in the palace of the kingdom of Babylon [the center piece of his kingdom, his storied pride]. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, [So, “I built it in my own strength, and I built it for my glory...”] and for the honour of my majesty? While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, [or the Most High is sovereign over the kingdoms of men] and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws (Daniel 4:29b-33 KJV, comments added in brackets).*

Daniel saw a vision of this in chapter 7, and here is the vision as it relates to Nebuchadnezzar and this particular thing. He says,

*.... I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle’s wings: [What is the vision? He was given wings like an eagle, though he was a beast.] I beheld till the wings thereof were plucked, [So the kingdom was taken from him.] and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it. [This perfectly states what finally*



happened when he came out of his malady, and was restored after seven years.] (Daniel 7:2b-4 KJV comments added in brackets).

Here is the point: What is this kind of man who first acknowledges God, then makes an image to celebrate his own god-hood, commands everybody to worship, sees God in the fire with the three men, releases them, and says, “God is God”? And then, God Himself warned him in a dream that he was about to be cut down. Twelve months after that he says, “I built all of this. I am the great one.” What are we seeing here? We are seeing the double-mindedness of Nebuchadnezzar. Whatever happens to a double-minded man, whether in the Old Testament or the New Testament? He is unstable in all his ways.<sup>18</sup> So he could not even receive the things he had seen from the Lord. He heard them, but they were not retained in him.

Religion is described as one who sees himself in a mirror, and goes away and forgets what he sees because he does not look into the perfect law of liberty.<sup>19</sup> Religion is always hitting the things of God a glancing blow, but, in the end, what drives all religion is man’s search for his own greatness, for his own glory in what he can do. That is the spirit of Babylon, and that is why the false church is called the whore or the prostitute of Babylon.<sup>20</sup> Why? Because she seeks glory in what she can do that is indispensable to kings. God said of Israel, “They have forsaken Me, the fountain of living water, and they have hewn for themselves cisterns—broken cisterns that can hold no water.”<sup>21</sup>

Why did Adam give in, and what did Adam give in to with Satan? What was the particular thing that Satan said that was so appealing to Adam and to Eve? “You shall be as gods, knowing good

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<sup>18</sup> See James 1:6-8: “But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; *he is* a double-minded man, unstable in all his ways.”

<sup>19</sup> See James 1:23-25: “For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”

<sup>20</sup> See Revelation 17:1-6.

<sup>21</sup> See Jeremiah 2:13: “For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns—broken cisterns that can hold no water.”



and evil.”<sup>22</sup> In other words, “You do not need to depend on God. It is in you to be God. God knows that in the day you eat of that tree, your eyes will be opened—you will know good and evil; you will live forever.” This is the juxtaposition, and it has metastasized in this kingdom known as Babylon. The root of the kingdom of Babylon [Babel] is confused speech, double-mindedness evinced perfectly in the character, Nebuchadnezzar. This is about how a man seeks to have glory apart from his Father. It is competition between man and God for the question of, who is God? This is the spirit of Babylon.

Babylon is in the sequence of three sixes (666):

1. The man who lives by the sweat of his brow;
2. Babylon is the second in the series.
3. So when we look at the third, we understand the number of the beast.

I am Sam Soleyn. We will look at it momentarily. Bye-bye.

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<sup>22</sup> See Genesis 3:4-5: “Then the serpent said to the woman, ‘You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’”