

We are continuing to discuss the three sixes—666—of Revelation 13. We are at the point where I have laid out that the man of the sixth day is Cain, looking back even at his name, where his mother declared, “With the help of the Lord I have got me a man,” so to speak, “I have brought forth a man.”<sup>1</sup> The number of the beast is the number of a man.<sup>2</sup> The first one called by this designation is Cain. And we saw, in the tension between the man in the sixth day and the man in the seventh day, God’s declaration that the Seed of the woman and the seed of the serpent will be locked in a struggle that is described as enmity. “I will put enmity between your seed,” He said to the serpent, “and the Seed of the woman; and He will crush your head.” The designation of this conflict is that it will finally be resolved with the crushing of the head of the serpent; but in the process, the heel of the Seed of the woman will be bruised.<sup>3</sup> So we know that wherever the two appear, there is going to be this conflict.

In the initial round of this conflict, a mortal blow was struck at the first person to be defined as “righteous” following the fall of man in the Garden of Eden. “Righteous Abel” was struck by Cain; as it were, the serpent struck the first blow.<sup>4</sup> We began to watch the progression into Babylon. And the place and position of Babylon are unmistakable, both in terms of the enslavement of the Jews and the rise of the spirit of Babylon as chronicled in the Book of Revelation. In fact, a woman is called the prostitute who sits on many waters.

---

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 Genesis 4:1 BSB: “And Adam had relations with his wife Eve, and she conceived and gave birth to Cain. ‘With the help of the LORD I have brought forth a man,’ she said.”

<sup>2</sup> 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.”

<sup>3</sup> See Genesis 3:15 NIV: “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”

<sup>4</sup> See Genesis 4:8: “Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.” See also Matthew 23:33-35: “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.”

*And on her forehead a name was written:*

*MYSTERY, BABYLON THE GREAT,  
THE MOTHER OF HARLOTS  
AND OF THE ABOMINATIONS  
OF THE EARTH (Revelation 17:5 NKJV).*

In that designation, we saw how Babylon was founded by Nimrod, a hunter, and the presumption is a hunter of men—one who entraps men. Babylon was one of five cities established on the plains of Shinar by Nimrod.<sup>5</sup> Probably the greatest name in all of Babylon was the name Nebuchadnezzar, who was warned about his pride. In spite of being warned in a dream about his pride—in the form of a vision in which Nebuchadnezzar was cast as this tree that reached to the heavens and then was cut down—room and space and time were made for him to repent (Daniel 4). But in spite of being warned ahead of time by Daniel, agreeing that this was the word from God, Nebuchadnezzar nevertheless fell into this spirit of pride. And in fact, when he was walking on the parapet of his mighty palace, one of the wonders of the ancient world, he said, “I have done all of this with my own hands.”<sup>6</sup> It seemed like he could not escape the entrapment in this spirit of hubris, this spirit of pride. The spirit of pride is the spirit of Satan. As you will recall, the Scriptures say, “lest being lifted up in pride, you fall into the condemnation of the devil.”<sup>7</sup>

We saw, additionally, Nebuchadnezzar as the very expression of this hubris. And this prideful display of his own narcissistic view of his accomplishments was registered in his alter ego, a great image of gold that was sixty cubits high by six cubits wide, and to which Nebuchadnezzar required everyone to bow, not as a god of Babylon but as the alter ego of Nebuchadnezzar himself.<sup>8</sup> So we saw the thing that God warned Nebuchadnezzar about being first put on display by Nebuchadnezzar even before the warning was given. We know that this spirit of pride and of self-

---

<sup>5</sup> See Genesis 11:1-9.

<sup>6</sup> See Daniel 4:28-30: “All *this* came upon King Nebuchadnezzar. At the end of the twelve months he was walking about the royal palace of Babylon. The king spoke, saying, ‘Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?’”

<sup>7</sup> See 1 Timothy 3:6 BSB: “He must not be a recent convert, or he may become conceited and fall under the same condemnation as the devil.”

<sup>8</sup> See Daniel 3:1-7.

sufficiency began in Babylon with the building of a tower to the heavens,<sup>9</sup> elicit the wrath of God to disperse the dwellers in the plains of Shinar and to confuse their language, hence giving rise to the term “Babel.”<sup>10</sup> And the kingdom with the headquarters known as Babylon was born out of this hubris, born out of this pride. But, as I said, it reached its quintessential reference point when Nebuchadnezzar became the king and was overthrown in his pride. The symbol of his pride was an image of two sixes—66—sixty and six.

I want to step back and tie down, with absolute certainty, the first assertion that Cain—whose name means “a man” (“With the help of the Lord I have produced a man”) and who gives the designation of the three sixes (666) as “the number of a man”—works out of the economy of the sixth day. Cain is angry that his version of righteousness is not acceptable but lives out of the fear of provision and protection, lives in the economy of the sixth day and lives by the sweat of his brow. It is clearly that, and that is rejected by God in favor of one who clothes himself in the blood of a lamb.

But here it is in 1 John, chapter 2. The context is,

*Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time (1 John 2:18 KJV).*

He describes antichrist as having had, at one point, a sort of connection to the Body of Christ in the fashion in which Cain had a connection to the things of God through his father Adam.

*They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us (1 John 2:19).*

In other words, it is sort of like oil and water. They may exist in the same medium, but they remain distinct for the entire time that they would be in this sort of positional fellowship, not unlike tares

---

<sup>9</sup> 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.’”

<sup>10</sup> See Genesis 11:9: “Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.”

and wheat, sheep and goats. So inevitably, there is to be a great falling away by which this man of lawlessness will be revealed.<sup>11</sup> This great falling away is like unto the 17<sup>th</sup> chapter of the Book of Revelation which describes a harlot who pretends to be the bride. So this idea of the sons of righteousness and sons of evil, the Seed of the woman and the seed of the serpent, the sons of God and the sons of men together, that whole nexus together, is well documented in the Scriptures. It will be like that. Hence, the warning is to not be deceived because the sons of Satan, in their war with the sons of God, really want to be thought of as the sons of God.<sup>12</sup> That is exactly what took over this angel in the first place. When Satan was before the throne, his dispute with God was about who the heirs ought to be. Hence, the Scriptures repeatedly speak of this, “Did God at any time say to the angels, ‘You are My Son; today have I begotten you’?” (Hebrews 1:5). All of the behaviors of Satan are the ways that a servant pretends that he is a son, but a slave can never inherit because a slave is property. A son is truly the heir.

It is the same principle that separates Ishmael and Isaac. And in fact, this analogy is used in the Book of Galatians, the 4<sup>th</sup> chapter, to distinguish between those who are the sons of the slave woman and the son of the free woman.<sup>13</sup> A slave cannot be an heir because, before he is anything, even while he is in his mother’s womb, he is the property of his father. You cannot morph from being the property of another to being a son without actually first being set free by your father. And there is no evidence that Ishmael was set free by Abraham; he remained the property of Abraham, though God had mercy on him. But it was that his standing as a slave preceded his standing as a son, inasmuch as whatever was in his mother, who was a slave, was already the property of the owner of his mother, who happened indeed to be Abraham, the father.<sup>14</sup>

In the progression forward, there is this tension between the sons of God and the sons of Satan. In fact, when God said, “I will put enmity between your seed and the Seed of the woman,” He was merely acknowledging that, because the serpent had previously argued with God about his right to

---

<sup>11</sup> See 2 Thessalonians 2:3 BSB: “Let no one deceive you in any way, for it will not come until the rebellion occurs and the man of lawlessness—the son of destruction—is revealed.”

<sup>12</sup> See Luke 21:8: “And He said: ‘Take heed that you not be deceived. For many will come in My name, saying, “I am *He*,” and, “The time has drawn near.” Therefore do not go after them.’”

<sup>13</sup> See Galatians 4:21-31.

<sup>14</sup> See Genesis 21:9-13.

be an heir, the serpent was always going to be insistent that he and his progeny would be the heirs. And the progeny, of course, would be those who are fathered by his spirit on the earth, meaning, human beings born of man and woman who would be infused with the spirit of Satan to contend with the Spirit of God.

God was not arbitrarily saying, “Well look, from now on there will be conflict between the sons of God and the sons of Satan.” He is not arbitrarily doing that. Much like He said to man, “By the sweat of your brow you will eat bread,” He is not declaring to man that God ordained that man should live by the sweat of his brow. He is simply saying, “The choice you have made will continue to be evident in your priorities and, therefore, in the way you live.” So He was saying the same thing to Satan, who had already contended with God over the issue of whether he was the heir or whether man was the heir. Much of this is sealed up in the Book of Hebrews in chapters 1 and 2, which says God now speaks through Son (Hebrews 1:2), and then says,

*For to which of the angels did He ever say:*

*“You are My Son,  
Today I have begotten You”?* (Hebrews 1:5a NKJV)

But to the Son He says,

*Ask of Me, and I will give You  
The nations for Your inheritance,  
And the ends of the earth for Your possession* (Psalm 2:8).

So there was always a distinction between the sons of God and the sons of Satan, the offspring of God and the offspring of Satan. It was an endemic condition where there would always be conflict between the two, but the conflict would be resolved. God decreed it so initially, namely, that the Seed of the woman would crush the head of the serpent, meaning He would rule over him. And in fact, eventually, when the matters of final judgment were rendered, God would destroy the beast and all who are described as being under his hegemonic rule.<sup>15</sup> So, that was to continue.

---

<sup>15</sup> See Daniel 7:11; Revelation 19:20, 20:10.

John, in 1 John 2:18, is speaking of Antichrist.<sup>16</sup> This is not a benign suggestion. “Anti” means against, opposed to, and when you layer on top of that the prior prophecy that God would put enmity between the seed of the serpent and the Seed of the woman, Antichrist is simply a framing again of this concept. That is why there are many antichrists. But eventually, there would be an expression of Antichrist that personifies this struggle, that takes the lead as it were. And there has always been that in all of the progressions designated by the number six, the number of a man, throughout the Scriptures. So starting here in 1 John 2, he talks about antichrists and says that they were among us though they were never of us. Again, it shows you how the enemy wishes to conflate his position with that of being the sons of God. That is the point I wanted to make. This is always going to be an enactment arising within a religious context, always. That is why the initial conflict arose between two brothers in the context of offering sacrifices to God.

When the final expression of this comes about in the form of a kingdom with seven heads and ten horns, on one of the seven heads, a horn appears speaking blasphemous things against the Most High, against the dwellers in heaven, and opposing the saints because the fight continues to be that of who are the true heirs (Revelation 13:1-9). And although God had spoken on this matter, both in heaven and on earth, it did not quell the desire in the heart of Satan to be considered the heir, nor did it set aside his assumption that his position conferred on him the rightful title of being the heir of God, though God had repeatedly said, “I did not make you to be a son. I made you to be a servant. All angels are ministering servants.”<sup>17</sup>

But whenever this “man” arises—whether it is Cain, whether it is Nebuchadnezzar, or whether it is the mouth that speaks blasphemous things—he is going to assert a claim to being either the rightful heir of God or the truth in the opposition to God. When he appears in the Garden, as we said in some of the earlier broadcasts, his direct attack was upon what God had said, twisting and distorting the expression “every tree of the garden.”<sup>18</sup> And he uses, as his primary weapon,

---

<sup>16</sup> See 1 John 2:18: “Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.”

<sup>17</sup> See Hebrews 1:14 NIV: “Are not all angels ministering spirits sent to serve those who will inherit salvation?”

<sup>18</sup> See Genesis 3:1: “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden?”’”

provision and protection because he understands that the human soul is obsessed with provision and protection. This was the thing that was evident the moment man sinned: he clothed himself and he hid—clothing being the early form of provision for himself and hiding being his protection. So the enemy knows that.

There is a conflation of elements that is seen consistently throughout this whole process:

- The overlay of religion and a religious claim,
- And the enforcement methodologies by the sweat of your brow—truly the man in the economy of the sixth day claiming to be the son of God.

That is why Cain would bring the fruit of his toil as an appropriate offering to God. Whoever is among the saints can be distinguished from the saints in the sense of tares and wheat (Matthew 13:24-30). Ultimately, tares have no substance in the head, so they remain erect all the way up until the time of the harvest, whereas the wheat will bow with the weight of the grain in the head, and it can be distinguished on that basis from the tares.

But it is all about this religious obsession supported by the fear of provision and protection. Those two things mark out everything that Satan has put on the earth that has entrapped mankind:

1. The claim to being the legitimate sons of God;
2. And an environment that becomes systemic, an environment that depends upon the sweat of your brow.

Those two things will always mark out the false from the true. So the spirit of Antichrist is revealed in that regard: “those who went out from among us, but they were not of us.”

Now, I want to get to this. Having begun with the discussion in 1 John, chapter 2, he now moves forward in chapter 3, starting at verse 6.

*Whosoever abideth in him [in Christ] sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [Christ] is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested [or*

*revealed], that he might destroy the works of the devil (1 John 3:6-8 KJV, comments added in brackets).*

He goes on to say in verse 10,

*In this the children of God are manifest, and the children of the devil [in this principle of righteousness versus unrighteousness]: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

*[Now, here it comes.] For this is the message that ye heard from the beginning [At the beginning when Jesus said, “Love one another as I have loved you;” this is the message you heard, this is the new commandment.], that we should love one another. Not as Cain, who was of that wicked one, and slew his brother (1 John 3:10-12a, comments added in bracket).*

What are the designations of Cain? “Of the wicked one.” What is the context? Whoever does righteousness is of God, and whoever does evil are children of the devil. Cain is the first one identified as a child of the devil and identified by the identifying mark—that if you love God, you will love your brother; if you do not love God, you will hate your brother—if you hate your brother, you are a child of the devil. What does “child of the devil” mean? Can we put in there “seed of the serpent”? If we cannot, why not? What other explanation do you have? The first one called a son of Satan, the seed of the serpent, is Cain, identified as the one who slew his brother. This is in the context of the spirit of Antichrist, that which opposes Christ, fulfilling the mandate, “I will put enmity, I will acknowledge the enmity in your claim against the sons of God. When I did not make you to be a son, I made you to be a servant of the sons.” And what was Cain’s presentation? The fruit of his labor. What was his hope? To be accepted while he did that which was unrighteous. Therefore, there is no equivocation, the first six is Cain.

I am Sam Soleyn. We will summarize this as we go forward and launch into chapter 14 of the Book of Revelation. Join me then.