

Let's dive into the third six.¹ Cain is the picture of a man out of rest—the sweat of his brow,² the tiller of the ground. He is not at rest in his relationship with God because, even though he is shown the path of repentance, instead of choosing that, he elects to murder his brother. Which is to do what? It is to do away with the standard and to establish your own standard. So he establishes the standard by which God might be approached as the standard of the works of your hands. Anyone engaged in this economy of the works of your hands labors outside of God's rest. That is why this fourth beast of Daniel, chapter 7,³ is known for controlling your ability to buy and sell; you cannot buy or sell.⁴

What is the relevance of the mark, the name, and the number, and the placement of one or more of those on the forehead and on the right hand? What is the forehead? Why are the sons of God given the mark of God—marked with the name of the Father, to be specific⁵—upon their foreheads? It has to do with what is going on in your mind. What kind of a mind do you have? “Let this mind be in you which was also in Christ” (cf. Philippians 2:5). That mind that is in you that was in Christ is one that submits to the Father, who engages in the posture of *tithémi*.⁶ Which is the manner in which we *hupostasis*,⁷ we stand under, in the anticipation that, lying down as if we are dead—the picture of rest—we expect and we anticipate God standing up as Himself in our circumstances.

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

¹ 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.”

² See Genesis 3:19: “By the sweat of your brow you will eat your bread, until you return to the ground—because out of it were you taken.”

³ See 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.”

⁴ See also Revelation 13:16-17: “He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.”

⁵ See Revelation 14:1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.”

⁶ See *tithémi*, Strong's Greek 5087 - <https://biblehub.com/greek/5087.htm>

⁷ See *hupostasis*, Strong's Greek 5287 - <https://biblehub.com/greek/5287.htm>

The rest we are invited to enter into is that—a guarantee of the Kingdom of Heaven, a guarantee of righteousness, peace, and joy in the Holy Spirit.⁸

Cain was out of rest. Cain was not in *shabath*;⁹ Cain was not in the Sabbath. Even if he kept the Sabbath, as Israel did in the wilderness, it is still possible to physically keep the day without ever entering into God’s rest. I will come to that in a moment, but let me set up how the beast of Daniel 7 moves into the Book of Revelation, the 13th chapter, and establishes this global hegemony in which no man may enter into God’s rest—to complete the three sixes: the laboring and toiling of man.

Let me say it again: the numbers 666 are not a mathematical formulation; they are how you perceive the beast, how you perceive the activities of Satan, who from the beginning in the Garden, that ancient serpent moved to get man to be out of God’s rest. Eden was a type of God’s rest. Toil is coming out of rest, going back to when God worked in the sixth day, when God was at work. Stepping back into work is to step back into the sixth day—to step out of rest. It is possible to step out of rest. In fact, we are admonished to make every effort, to labor to enter into His rest.¹⁰ Which is to say, the laboring is in the sixth day; rest is the result of exiting the sixth day and taking our residence in the seventh day, which is a state of righteousness, peace, and joy in the Holy Spirit. These are the terms descriptive of life in the Kingdom of God. That is when you become a dweller in heaven;¹¹ you are no longer a dweller in the earth.¹²

Daniel, in chapter 7 of the Book of Daniel, saw this great image. Here is how he describes it:

⁸ See Romans 14:17 NIV: “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, ...”

⁹ See *shabath*, Strong’s Hebrew 7673 - <https://biblehub.com/strongs/hebrew/7673.htm>

¹⁰ See Hebrews 4:11 KJV: “Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

¹¹ See Revelation 13:6 (emphasis added): “Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and **those who dwell in heaven.**”

¹² See Revelation 13:14 (emphasis added): “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.”

“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” (Daniel 7:3-4 NKJV).

We have already read about the lion with the eagle’s wings and tied it right into Nebuchadnezzar, and showed the relevance of:

- Why the wings were plucked off—so he could not ascend to the heavens;
- Why he was cast down for seven years and had the heart of a beast—a ravenous beast, one might add;
- And finally, he was made to stand on his feet. Did you notice that? He was made to stand on his feet as a man. He saw himself as soaring the heavens; he was made to stand on his feet like a man. And when he was restored, a man’s heart was given to him. This is clearly depictive of Nebuchadnezzar and Babylon—the man himself.¹³

“And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: ‘Arise, devour much flesh!’” (Daniel 7:5).

Now there is a second beast, a bear that raised itself up on its side, and he had three ribs in his mouth. This is descriptive of the Persians, whose law required that if any infractions were made against the king’s authority, that not only would the person be killed, his family would be killed, and his entire village would be killed. This is a brutish beast, a ravenous beast, bloodthirsty in the extreme.

“After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it” (Daniel 7:6).

¹³ See Daniel, chapter 4.

The dominion that this beast was given was over the whole earth. This, of course, is a reference to Alexander the Great, who moved as swiftly as a leopard; we would think of it as a cheetah who could move faster than a lion, faster than a bear. Alexander, with 30,000 men, destroyed the Persian army of more than a half a million men, and he did so by moving with lightning speed. The four eagle's wings represented those who took over his kingdom after he died. He had four generals who were leaders of his campaign, and these successors included:

1. Cassander, one of his generals who ruled Macedonia and Greece;
2. Lysimachus, who ruled Thrace and Bythina;
3. Egypt was ruled by the general with the last name Ptolemy. So Cleopatra of Egypt was not an African woman; Cleopatra of Egypt was a Greek woman who was descended from Ptolemy, who was one of the Greek generals of Alexander the Great.
4. And Syria, which included Jerusalem or Israel as one of the provinces of Syria, was ruled by Seleucus. It was one of the Seleucid kings, Antiochus Epiphanes—"Antiochus appearing as god"—who, 160 years before Christ, offered a pig on the altar in Jerusalem and sparked the Maccabean Revolt.

So these three preceding kingdoms were predatory, but then there was a fourth kingdom, and this is what he said about it:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth [and bronze claws (cf. Daniel 7:19)]: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel 7:7-8 KJV, comments added in brackets).

We could go on and read the rest of this. I have done so in previous broadcasts, but I want you to see something as to how all four beasts are amalgamated into one in the Book of Revelation, the 13th chapter. John is now speaking some 700 hundred years after the writing of the Book of Daniel. This is in the Book of Revelation, and the apostle John is writing:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw [So he is talking about one beast.] was like unto a leopard [That is one of the other three from Daniel.], and his feet were as the feet of a bear, and his mouth as the mouth of a lion... (Revelation 13:1-2a KJV, comments added in brackets).

So the beast with ten horns is not different from the character of Babylon. In fact, Babylon itself is subsumed in this great beast, like the lion is subsumed in the beast of seven heads and ten horns. All of these kingdoms continued to possess the spirit of Babylon until it reached its apogee in this final great kingdom. This kingdom made its entrance into the world as this kingdom in the days of the Roman kings. The mistake often is made of thinking that it was exclusively the classic Roman Empire. Anybody with any smattering of understanding of history knows that the Roman Empire, after it fell as a political empire, reemerged as a religious empire. Constantine amalgamated the church and the state as one entity; collapsing them together, he made the church secondary to the state. The church had to give an account to the state for the power given to the church by Constantine following the Council of Nicaea, thus reducing the Christian faith to credal forms and creating an empire, creating a church-state nexus, which began to produce the harlot. Because it would require the church from that point on to justify its authority to state power.

But then again, the mystery is this: There was a switch in the year 800, well after the New Testament had been written. The classic Roman Empire fell by the fifth century. The political empire ended, but what must be observed is that that was not the end of the Roman Empire, because the spirit of Babylon continued. On Christmas day—you ought to find that strikingly coincidental—of the year 800, the pope (and the Vatican) in Rome, being harassed, choked and strangled, and cut off in general by the Lombard Germans, appealed to then, the second king of the Carolingian dynasty of the Frankish Germans—of the French.

The first of these Carolingian kings was called Pepin I. He did what his father before him chose not to do. His father before him was a steward of the Merovingian dynasty, which was the prior

dynasty of France, established as far back as Gregory of Tours (that is for another history lesson). Pepin I accepted the pope's invitation to replace the Merovingian dynasty with his own dynasty called the Carolingian dynasty. Pepin I had become popular because his father (who was also the grandfather of Charlemagne), Charles the Hammer, Charles Martel, had stopped the advance of Islam while it was knocking at the doors of Paris. The Merovingian dynasty was weak, and Charles Martel (Charles the Hammer) displayed great military brilliance and persistence, and saved Christendom from the advance of Islam. Charles the Hammer chose not to take over, not to usurp the Merovingian dynasty.

The pope, however, abandoned the Merovingian dynasty and invited Pepin I, the son of Charles Martel, to become the first of the Carolingian kings. Pepin's son, Charles the Magnificent (Charlemagne)—these fellows had very demure, very muted names and titles, you know: Charles the Hammer or Charlemagne (Charles the Magnificent)—anyhow, Charlemagne was invited to come to Rome on Christmas day in the year 800, and the pope anointed him king of the Holy Roman Empire. He became the first “Christian” emperor of the newly rebooted, newly restored religious empire, which continued to draw upon state power for its survival. And, of course, Charlemagne did what was expected of him and suppressed the Lombards and generally gave access to the papacy of all of the domain of Charlemagne, which by the time of his death represented a rebooting of Europe, and more particularly, much of the lands once held under the sway of the classic Roman Empire. That happened in the year AD 800.

You see, this mortal wound that was struck at the cross on one of the heads of the beast, the mortal wound had been healed.¹⁴ And so now, this represents the return of and the amalgamation of church and state as one entity to continue on from there. This beast began in the time of the Romans, as Daniel himself accurately depicted in Daniel, chapter 2, verse 44, in the first vision of four kingdoms. He said,

¹⁴ See Revelation 13:3: “And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.”

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever (Daniel 2:44 NKJV).

And indeed, the Kingdom of Heaven did come to the earth in the time of the Roman kings. In fact, the Day of Pentecost occurred in the reign of the Roman emperor, Tiberius. Jesus was born in the reign of Emperor Caesar Augustus, also known as Octavian, and was crucified in the reign of Emperor Tiberius Caesar. Christ Jesus ascended to heaven, and on the Day of Pentecost the Kingdom came in the dynamic power of the Holy Spirit. The Kingdom of God has been on earth since, and so has the opposition. The destiny of the Kingdom of Heaven is to break in pieces and consume all other kingdoms, and to stand forever.

This fourth kingdom is seen again in the Book of Revelation, having been previously seen in the Book of Daniel, and it is classic to the continuation of the spirit of Babylon. This is the third six, the third iteration of those who refuse to enter into God's rest and who ask for another economy, by which men may be entrapped and enslaved. You cannot buy or sell without the permission of the spirit of Babylon manifested in this kingdom.

- The second iteration of the spirit of Babylon, going back to the double-mindedness of Nebuchadnezzar as the epitome of religion, assumes there is a God, but it also assumes that it can access God by the works of its hands—the Tower of Babel, from which the name “Babel” came.¹⁵
- And then the first iteration was Cain, the man who works, tills the soil by the sweat of his brow,¹⁶ because he is under the curse of a man who has separated himself from his Father,¹⁷ inasmuch as such a man has left God's rest and stepped back from the seventh day—from God's Sabbath, from God's rest—and stepped back into an economy characterized by the sweat of his brow.

¹⁵ See Genesis 11:1-9.

¹⁶ See Genesis 4:1-5.

¹⁷ See Genesis 3:17-19.

Why do we think God is offering us the alternative to being caught up in the economy of the beast? Why do we think God is offering us the alternative economy of entering into His rest—ceasing from our labors, living in foundational and fundamental trust of God? Why is this one of the two first stated elementary doctrines?¹⁸ The first being repentance from acts that lead to death—that is what entraps you in the mindset that makes you a captive to the economy of the beast. If you can control the supply upon which people’s lives depend, you can control them. How do you control them that way? You control them systemically by controlling the systems upon which mankind depends. The kingdom, this seven-headed monster with ten horns represents the seven systems of the *kosmos*,¹⁹ and they are easily understandable. They have to do with such things as culture, religion, economies, education, the supply of health—medicines. These are among the seven systems of the *kosmos*. They all require you to pay loyalty and fealty to them as if your life depended on it.

God used the example of Israel out of God’s rest, wandering in the wilderness, and in the Book of Hebrews we are told that we should labor to enter into His rest (cf. Hebrews 4:11)—a thing that is described as the foundational act of faith. The elementary doctrine is to turn first from acts that lead to death, from the acts motivated by the fear of provision and protection, and to turn to faith toward God, which is described as lying down in the certainty of who God is, as one lying in a sepulcher behind the stone that is described as a shield of faith.²⁰ All these things and more I have taught over and over again, over the years.

Now you know the number of the beast: It is the number of man out of rest. It is the three sixes (666) that signify the three occurrences recorded in Scripture in which man is required to step out of rest, going back to the sixth day, having been in the seventh day. No, it is not a number in the sense of a mathematical construct. It is about a way of life, and you can therefore perceive the number of the beast. Wherever man is out of rest, you will see the beast. In this time, the three

¹⁸ See Hebrews 6:1-2 NIV: “Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about cleansing rites, the laying on of hands, the resurrection of the dead, and eternal judgment.”

¹⁹ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

²⁰ See Ephesians 6:16: “...above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.”

sixes mean it is fully grown up; it is no longer type and shadow. It is fully grown up, and its hegemonic control is over all the earth.

You should no longer be captured by the foolishness of men who are trying to identify an individual as the beast. The beast is a kingdom. The spokesman of the beast may be an individual, a false prophet, one who looks like a lamb but speaks like a dragon.²¹ Whoever you hear selling you stress, whoever you hear trafficking upon your fears, motivating you by painting scenarios that have you gobbled up in fear, these are part of the spirit of Babylon. These are agents of the beast. They are inducing you to step out of rest, back into the sixth day. If you think about that for just a moment, you will see right now both politicians and preachers alike selling you fear. Do not buy it. These are not people to be listened to. These are things you should know now, and you should know in this time.

I will have much more to say as we go on into the 14th chapter of the Book of Revelation. Stay with me as we conclude this study.

Blessings, I am Sam Soleyn. Bye-bye.

²¹ See Revelation 13:11: “Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.”