

Now as we move into the contrasting and inherently conflicting economies of the sixth and of the seventh day in Genesis 4, we will start with the birth of Cain. It says in verse 1,

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, [this is Eve saying] “I have acquired a man from the Lord” (Genesis 4:1 NKJV, comment added in brackets).

That is an interesting word, isn't it? “With the help of the Lord I have acquired a man.” Let us delve into that for a moment. The word “Cain” (*Qayin*¹ in Hebrew) is related to Kenite and has an affinity with *Qanah*.² That is not so much the thing as, “I have acquired a man.” This acquisition is quite similar to the name Cain. It is *Qanah*. In fact, one may readily conflate the two, so “to acquire” and “Cain” are essentially indistinguishable. It means to attain (as in a buyer); to procure, by implication, by purchase; to recover; to redeem. So it would appear that the mother, in naming Cain, saw it as a continuity in the flesh—that she is rebooted, in a sense. “With the help of the Lord, (in other words, God enabled me and) I acquired a man (I purchased for myself a man).” This very much has to do with her sense of continuity—that she will continue. It has the overtones to it of being vindicated, being authenticated, lasting. “I have acquired a man.” Isn't that fascinating?

By contrast, she bore again, this time his brother Abel, which is related to the word *Hebel*,³ and he became a keeper.⁴ The name *Hebel* is the way the Hebrews pronounce Abel, but if you look at

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.

¹ See *Qayin*, Strong's Hebrew 7014 - <https://biblehub.com/hebrew/7014.htm>

² See *Qanah*, Strong's Hebrew 7069 - <https://biblehub.com/hebrew/7069.htm>

³ See *Hebel*, Strong's Hebrew 1893 - <https://biblehub.com/hebrew/1893.htm>

⁴ See Genesis 4:2: “Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.”

it closely, it has two meanings to it. One is *ab*⁵ and the other is *el*⁶—Abel. *Ab* is “father” in Hebrew, and *el* is “God”—Abel, God as my Father. Abel is a keeper of sheep, but Cain is a tiller of the ground. What does that tell you? I mean, it is right here. By the sweat of your brow, you will live as a man.⁷ “With the help of the Lord,” his mother said, “I have produced a man”—a man who lives by the sweat of his brow, vocationally. Unequivocally, Cain is the indication of the step backward from a son of God to a son of man. “With the help of the Lord, I have produced a man.”

The number of the beast is the number of a man. It says so. Well, you have read it before, I am simply reminding you of what you read. Go back to the Book of Revelation, the 13th chapter, toward the end of the chapter. What does it say?

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 (Revelation 13:18).

Three sixes (666), in type and shadow, match the obverse of it which is 777: three times the number of completion (7) is the number of God. Why is six the number of a man? That is what no one has asked, or not that I know of. It is just assumed that six is the number of man. But why? Because it symbolizes the economy that supports a man. Cain takes after it instantaneously. He becomes a tiller of the ground, fully embracing the economy that he lives by the sweat of his brow—tiller of the ground. Now what is produced from the ground is not cursed; so wheat and all of that, that is not where the curse was. The curse upon the ground was on,

- The reduction of your space,
- The reduction of your economy,
- The reduction of your inheritance—thorns and thistles⁸ shrinking your domain. That is what thorns and thistles, the curse upon the ground, meant.⁹

⁵ See *ab*, Strong’s Hebrew 2 - <https://biblehub.com/hebrew/2.htm>

⁶ See *el*, Strong’s Hebrew 410 - <https://biblehub.com/hebrew/410.htm>

⁷ 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.”

⁸ See Genesis 3:18: “Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.”

⁹ See Hebrews 6:8 BSB: “But land that produces thorns and thistles is worthless, and its curse is imminent. In the end it will be burned.”

So fruit born out of the ground is not cursed. What is cursed about it is an understanding that you, by the sweat of your brow, are responsible for your own economy. Anybody who has that mindset can be threatened. Why, subsequently, did mankind develop the worship of false gods? What was the primary focus upon the gods? The gods of ancient Egypt, the gods of ancient Babylon, the gods of ancient Greece, why did they sacrifice and what did they sacrifice to these gods? They sacrificed primarily blood. In the hope of what? Of good harvests, good crops, good flocks, good herds—still in the economy based in the fear of not having enough. Their relationship to God became that of appeasement, not of an actual sonship relationship with the Father, for they had no inheritance. There is not an inheritance evinced by the sweat of the brow. It is toil; it is labor; it is doing by your own strength.

That is why faith is our epistemology. The term *pistis*,¹⁰ being the word “faith,” has two components to it. Whoever comes to God,

1. Must believe that God is,
2. And that He rewards those who diligently seek Him.¹¹

The entire showing of the Scriptures regarding the supply of Israel in the wilderness was to present a juxtaposed perspective to the toil and the labor of Egypt. They had been cultured to the sweat of their brow. And so, God reacquainted them with the rest of His provision—manna out of heaven.¹² When He brought them into the land of Canaan, He continued this type and shadow reference by giving them houses they did not build and fields and vineyards that they had not planted.¹³ Why was He angry with them and swore that they would never enter into His rest?¹⁴ Because for forty

¹⁰ See *pistis*, Strong’s Greek 4102 - <https://biblehub.com/greek/4102.htm>

¹¹ See Hebrews 11:6: “But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.”

¹² See Exodus, chapter 16.

¹³ See Joshua 24:13: “I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.”

¹⁴ See Psalm 95:7b-11: “Today, if you will hear His voice: ‘Do not harden your hearts, as in the rebellion, As *in* the day of trial in the wilderness, When your fathers tested Me; They tried Me, though they saw My work. For forty years I was grieved with *that* generation, And said, “It *is* a people who go astray in their hearts, And they do not know My ways.” So I swore in My wrath, ‘They shall not enter My rest.’” See also Hebrews 3:7-11.

years they saw the continuous provision of God in an economy that was not based on the sweat of their brow—forty years, a generation, enough time to cure the taint of Egypt. But they kept deferring and deferring and deferring belief by which they could enter into His rest.

They were guilty of two things, but it really was the same thing: unbelief and disobedience. These are the same word in the Greek. It is the word *apeitheo*,¹⁵ the word for apathy. They would not enter into His rest by always saying, “We will get around to it tomorrow”—*apeitheo*. And God concluded for them that they would never enter into His rest. That is why the statement in Hebrews, “So today if you will hear His voice, harden not your heart,”¹⁶ is so perfectly applicable. He calls their time in the wilderness, the time of the rebellion. For forty years they rebelled against God—forty years failing to come back into the seventh day. This is serious, folks. We should fear lest we fail to enter into His rest,¹⁷ and the fear should be that we are vulnerable to the threats of the enemy if we do not enter into His economy of the seventh day.

This is a theme that is not some ancillary theme to the Scriptures. This is one of the principal supporting themes of the primary idea of Scripture, which is the conflict between the sons of God and the sons of men—the sons of men who may be co-opted by the threat to their economy, the sweat of the brow. That is the point of friction. That is the point of tension in all of human history, in all of man’s dealings with God. Why then does it surprise us that the number of a man is that he is in the sixth day? He is living by the sweat of his brow; he is living by his own will and in his own strength. That is what it means for it to be the number of a man. The first of these men is the man of the sixth day. He goes backward from rest into the sixth day of toil.

“With the help of the Lord I have acquired a man.” In this economy, men may be acquired, men may be enslaved. In this economy, you are always hoping to have enough, so you are driven beyond today, you are driven to pick up the troubles of tomorrow on the basis of “What if?” What

¹⁵ See *apeitheo*, Strong’s Greek 544 - <https://biblehub.com/greek/544.htm>

¹⁶ See Hebrews 3:7-9: “Therefore, as the Holy Spirit says: ‘Today, if you will hear His voice, Do not harden your hearts as in the rebellion, In the day of trial in the wilderness, Where your fathers tested Me, tried Me, And saw My works forty years.’”

¹⁷ See Hebrews 4:11: “Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.”

if my barns are empty? What if my crops fail? What if my herds throw their young prematurely? What if? What if? What if? What if? When can you be at rest in the constancy of the dirge of the “What if?” When can you actually rest? Does one rest when he is a millionaire? No. Does one rest when he is a billionaire? No. You are always running ahead of the footsteps behind you, and those footsteps are, “What if something happens, and you lose it all?” What if?

And so, we see preachers twisting the Scriptures to try to extract from God enough prior provisions that may be stored up so they do not have to trust God. Do you understand that the bulk of the psychology behind the “live your best life now” philosophy is to get God to give you, ahead of time, more than you need presently so that you will not have to trust him in the future? Nobody says that, but all you have to do is push the argument just a little bit further down its naturally inclined path, and that is the inevitable conclusion.

Why did Israel never enter into His rest? Because every day, while they were collecting the manna of the day, they were worried about tomorrow. What if there is not enough tomorrow? Why else would they not trust God? Having seen His miraculous provision for forty years, what prevented them from entering into the rest that He is in and has been in since the creation? What would prevent anyone? The fear that you are not going to have enough tomorrow. Now, that is the fear that absolutely entraps.

Well, these two brothers, one is in the sixth day, the other clearly is in the seventh day. How do we know that? Because Abel offers Christ, in type and shadow. I do not know if this was the first lamb sacrificed in the history of mankind.¹⁸ I rather suspect that God, when He clothed Adam and Eve with the skins of animals,¹⁹ clothed them in the skins of lambs, representing in type and shadow how the first Adam would be redeemed in the last Adam. Now that is not said in the Scriptures; that is how I think about it.

¹⁸ See Genesis 4:3-5: “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.”

¹⁹ See Genesis 3:21: “Also for Adam and his wife the LORD God made tunics of skin, and clothed them.”

Inasmuch as it is not definitive, we are sure that this is the first uncomplicated reference in Scripture of a lamb being offered. In that sense, you have the two economies present side by side.

1. One offers the sweat of his brow—the product that was produced by the sweat of his brow.
2. The other offers an atoning lamb.

And they are both presented to God. If you understand the dynamic supporting and surrounding these two things, inevitably the conclusion has to be that by the works of the flesh shall no flesh be justified.²⁰ You cannot save yourself once you have stepped outside of fellowship with God. You have to be brought back in, and that by the atoning sacrifice of the One who was qualified to cover us as a propitiation, as a covering by whom we may be presented to the Father.²¹ “For God was in Christ reconciling the world to Himself.”²² The type and shadow of which—appearing early here in Genesis 4—is that of the blood of a lamb.

The language is fascinating. It is the language that says, when God rejected Cain’s sacrifice and accepted Abel’s, Cain was very angry and his countenance fell.

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.

So the Lord said to Cain, “Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door (Genesis 4:4b-7a).

²⁰ See Romans 3:20: “Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.”

²¹ See 1 John 2:1-2: “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” See also Romans 3:25; Hebrews 2:17; 1 John 4:10.

²² 2 Corinthians 5:18-19: “Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.”

“Sin lies at the door.” Here, the word “lies” is to crouch, as in a lion. It is the word *rabats*²³—like a recumbent animal. In short, sin is about to pounce on you when you take this attitude of supplying by your own strength. Sin crouches at your door—sin lies at your door, *rabats*, like a crouching lion ready to spring on you—so your house is not a place of refuge, your house is not a place of rest. You know what happens after that is Cain invites Abel to walk with him in the field and murders him, clubs him to the ground. And God said that the blood of his brother cries out to God from the ground.²⁴ I mentioned to you that there was always going to be enmity between the dwellers of the seventh day, the sons of God—the inheritors of grace, those with a *kleroo*,²⁵ a clerical or clergy inheritance, an allotment—who work from a position of rest, and those who live by toil and are supplied by the sweat of their brow. Nowhere in this story does it tell us that Abel was angry. Nowhere in the story does it tell us that his countenance was wrath or disturbed. And in no place in the story did sin crouch at his door waiting to pounce on him.

The man in the sixth day is a man in turmoil, whose soul is in unrest, who is constantly moving ahead of the storm, and who can only have a relationship of appeasement with God, hoping that what he supplies by the works of his hands pleases God. What was he thinking? Was he thinking that God enjoys the fruit of his agricultural production? But do you know what this displays to us? If you are in the sixth day, not thinking as a son of God—listen to me—you are going to view God as a man. You do not have a view of God as God, as a Spirit. The only view of God you can have if you live in the economy of the sixth day is that of a man. And what pleases the man, you believe will please God. You think that God thinks like a man.

As long as you are in that mindset—as long as you see that God is not a Spirit but a man—you can be threatened by your economy, and the highest you can ask for of God is as it affects your health and your wealth. You cannot rise above that, and anyone who lives in the reality of rest in God, you will view as your enemy. You cannot abide his or her presence because your whole posture

²³ See *rabats*, Strong’s Hebrew 7257 - <https://biblehub.com/hebrew/7257.htm>

²⁴ See Genesis 4:8-10: “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. Then the LORD said to Cain, ‘Where *is* Abel your brother?’ He said, ‘I do not know. *Am* I my brother’s keeper?’ And He said, ‘What have you done? The voice of your brother’s blood cries out to Me from the ground.’”

²⁵ See *kleroo*, Strong’s Greek 2820 - <https://biblehub.com/greek/2820.htm>

of being self-sufficient—that all of your needs, you are accurately meeting—will be destroyed just by the existence of someone who lives by only doing what they see the Father doing, who lives giving place to the Father to be who the Father is. You will always be in awe of what they come up with because they are speaking from a realm above where you are, and you do not know how to get there because you cannot study your way to it. The Spirit of wisdom and revelation is how you discern the number of the beast.²⁶

I will take you through the next two sixes. We have had the first six—6—which is Cain, the man, hence the number of a man. Then we will look at how the next two sixes—66—are presented to us. And then we will look at the final three sixes—666—and the way they are designed to capture every ambition outside of the purview of the sons of God and the Kingdom of God.

I am Sam Soleyn. We will talk about these things next. Bye-bye.

²⁶ 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.”