

The man of the sixth day is a reference to an economy of the sweat of the brow. It is underwritten by the torment of fear, and people are brought into it—they are herded into it—by this fear of not having enough. And even when, as in the case of Israel, they were supplied every day for forty years,<sup>1</sup> the apathy of their unwillingness to commit to the truth they had lived in for so long, which was meant to reset their mindsets from the slavery of Egypt—which was, quintessentially, the sweat of your brow—they would not enter into the rest of God,<sup>2</sup> which really would have been the curative result of having been set free from a mindset of slaves. You see, it is not possible to embrace a relationship of sonship so long as you have the mind of a slave. And if you cannot embrace the relationship of a son, you cannot be given an inheritance. Galatians tells us, in chapter 4, that you must first be a son in order to be an heir.<sup>3</sup>

What are we tracing all the way through all of these exercises? We are tracing the Seed of the woman and the seed of the serpent.<sup>4</sup> The Seed of the woman inevitably re-enters God’s rest. God inevitably brings the Seed of the woman back to the challenge of re-entering His rest. It is how it has to be. God does not have a plan B for the supporting of His sons, nor does He need one. He established the entire earth to support sonship. And everything that the son may rely on is different from what he may produce by the sweat of his brow.

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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 Nehemiah 9:20-21: “You also gave Your good Spirit to instruct them, And did not withhold Your manna from their mouth, And gave them water for their thirst. Forty years You sustained them in the wilderness; They lacked nothing; Their clothes did not wear out And their feet did not swell.” See also Exodus, chapter 16; Deuteronomy 2:7.

<sup>2</sup> 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 4:3-5.

<sup>3</sup> See Galatians 4:6-7: “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.”

<sup>4</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.”

The ultimate resource of the son is his Father, and this is connected to our identity and our purpose. If you do not know who your Father is, you are a lost person, and you will live out of that being lost to try to provide for yourself. Why? Because your Father is your resource. There is an enormous difference between the economy of the sweat of your brow<sup>5</sup> and an inheritance. You may claim the economy of the sweat of your brow as your own because indeed it is, but with it comes the terror of always being afraid of not having enough because you are your own and only supply. And everything mitigates against you being able to keep what you have acquired by the works of your hands—everything from the weather to human beings seeking to take it from you.

Only in the certainty that your Father is your resource may you rest above the fray and above the storm of thieves, robbers, and spoilers of your inheritance—only in your Father. Because the same Father who gave you today’s supply is the One who will give you tomorrow’s supply. You see, that lifts you above the mere consideration of living in anticipation of your supply. If your supply is guaranteed, and if you accept that your supply is guaranteed, how does that change your mindset? If you are elevated beyond the need for obsessive consideration of what you are going to eat, drink, or be clothed with, what then? Then you are free to consider why you are here because your supply is going to be your supply. Why are you here, then?

And that, you see, moves the discussion to an entirely different plane. You are moving away from the plane of the natural where the obsession is with what you can get from God based upon how you determine you want to live and what your best life is for you. By the way, the theology of “living your best life now” has nothing to do with the representation of God. It has everything to do with the comfort generated by the adequacy of your supply. You will live and die in the mud if your theology is about living your best life now. You will never be above the dictates of needs and wants, and God will have no greater place to you than that of how He guarantees your plans succeeding.

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<sup>5</sup> See Genesis 3:17-19 BSB: “And to Adam He said: ‘Because you have listened to the voice of your wife and have eaten from the tree of which I commanded you not to eat, cursed is the ground because of you; through toil you will eat of it all the days of your life. Both thorns and thistles it will yield for you, and you will eat the plants of the field. 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.’”

If you are freed from that, if you understand that your supply is a given and that it will be adequate and sufficient for what you have been called to do, then you are free to concentrate upon what you are here for. What have you been called by God for? He will supply His calling of you. That raises the bar; then, you see, we may entertain the thought of how exactly He designed us to represent Him. We understand He will never leave nor forsake us.<sup>6</sup> So He, dwelling in us, means to put Himself on display to bring humankind to Himself by the excellence of the display of His glory. “Men will be brought to repentance,”<sup>7</sup> the Scriptures say, “when they see the glory of God in the face of Jesus Christ,”<sup>8</sup> who wears your face. For when you die and are assembled to Christ, your life is now hidden with God in Christ.<sup>9</sup> So when God appears in and through the person of Christ, He will appear wearing your face. That is how He designed it.

These are not the reckless ambitions of overreaching preachers. This is actually the original intent. The fact that you have been shut out of this means you have been robbed by those whose instructions you followed. Someone who robs you of the truth of what you were given is a thief, and you owe a thief nothing but confrontation. So, you are free to engage why you are here.

This scheme of the devil to continue to define you as a person—man or woman—of the sixth day is an ever-evolving scheme, and it reaches a second milestone when the tower of Babel is built. Here in the 11<sup>th</sup> chapter of the Book of Genesis, it says,

*Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, “Come, let us make bricks and bake them thoroughly.” They*

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<sup>6</sup> See Hebrews 13:5-6: “Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, ‘I will never leave you nor forsake you.’ So we may boldly say: ‘The Lord is my helper; I will not fear. What can man do to me?’”

<sup>7</sup> See Romans 2:4: “Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?”

<sup>8</sup> See 2 Corinthians 4:6: “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

<sup>9</sup> See Colossians 3:3-4: “For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.”

*had brick for stone, and they had asphalt for mortar. 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.”*

*[So the Lord God scattered them.] But the Lord came down to see the city and the tower which the sons of men had built. And the Lord said, “Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. Come, let Us go down and there confuse their language, that they may not understand one another’s speech.” So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city. 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 (Genesis 11:1-9 NKJV, comment added in brackets).*

The founder of the city of Babel was a man named Nimrod who was described as a great hunter. He actually began the process of building cities, and Babylon was but one of the many cities that he built. He established the city of Babylon, and he was described previously as a mighty hunter<sup>10</sup> and was designated as one who hunted men. As the city of Babel continued on, it began to produce a spirit of world domination; this is a key segue. Just like in the heart of this man who was a hunter of men, who formed the city of Babel, so it was that this continued to be a place where the domination of men took on a very virulent form. If you go to the Book of Daniel, we will see the highlight on Babylon. I want you to go to chapter 3, and we will look beginning at verse 1. We are jumping into the middle of the narrative, and because I have covered these things before, I am not recreating everything I have done before. I am building on what I have done before.

*Nebuchadnezzar the king made an image of gold, ... (Daniel 3:1a).*

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<sup>10</sup> See Genesis 10:8-12: “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. From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, and Resen between Nineveh and Calah (that *is* the principal city).”

One of the things Daniel warned Nebuchadnezzar about was pride. And in fact, just before he died, Nebuchadnezzar was warned about his attitude of subjugating people and thinking that he was greater than he was. Here, in chapter 4—I know I am jumping around just a bit, but I will go back to chapter 3, where I took you.

*Nebuchadnezzar the king,*

*[And here is where it says:] To all peoples, nations, and languages that dwell in all the earth: (Daniel 4:1a, comment added in brackets)*

This is how he addresses himself. He has this vision of a great tree that has been cut down.<sup>11</sup> At the end of chapter 4, Daniel tells him the meaning of this great tree that has been cut down. Daniel says to him,

*They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, [Why is that so? Because God wants to put Nebuchadnezzar back into the remembrance of the significance of coming into God’s rest—the number seven.] till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.*

*And inasmuch as they gave the command to leave the stump and roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules (Daniel 4:25-26, comment added in brackets).*

So it was promised that Nebuchadnezzar would have to be destroyed, not killed but reduced to this abject position, if he was going to turn back to the Lord. Nebuchadnezzar recognized that this was a message from God because Daniel had told him that he had become so puffed up in his pride that this was what had to be done. He had to be humbled if he was going to have the continuity of his kingdom.

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<sup>11</sup> See Daniel 4:10-16.

Before he was humbled is where we are in chapter 3. The condition that would bring about his ruin already existed. That is what we are looking at in chapter 3. I went to chapter 4 primarily to show you that the hubris that existed in the man was already there, and his way of doing things was of a world-dominating figure. The spirit that Nimrod had that was inculcated in his creation known as Babel—and hence the founding of Babylon—now reaches full flower in Nebuchadnezzar. All I wanted to do was to show you the connection in spirit between Nebuchadnezzar of Babylon and his predecessor Nimrod. Why is this connection so important? In addition to the fact that one is the founder of Babylon and the other is its greatest king, why is this important?

Because the same features that we discovered in Genesis 3 are here again. The man who lives by the sweat of his brow now becomes the man who is so proud that he is described as a tree that reaches to the heavens and rules the world of his day in this dominating fashion (see Daniel 4). What does that remind us of? It reminds us of this great beast that Daniel will speak about in the Book of Daniel, chapter 7—we are in Daniel 3—this great beast that dominates the whole earth. Daniel gives the interpretation of the dream to Nebuchadnezzar and says to him, “You are the spirit that is defined as the head of gold in this great image that you saw in your dream that presaged the coming of kingdoms. It will start with you, Nebuchadnezzar, and it will end with this kingdom that opposes the Kingdom of God.”<sup>12</sup> And the four great beasts shown to Daniel in a subsequent vision in Babylon—not the one that Nebuchadnezzar had, but the one that came to Daniel in Babylon—depict the voracious appetite of Babylon to consume nations, and that will live on in the great kingdom at the end of the age which represents the sum of all the fears of mankind.<sup>13</sup>

That is why the woman who sits on this beast is called “the whore of Babylon.”<sup>14</sup> The religious imperative is the thing that justifies this alternative reality that enslaves mankind. The systems will be there, they will function, and they will entrap human beings, but the one that justifies it all is this prostitute—a type of the bride; a perverse, corrupt, insinuation of being the bride—making it legitimate. So we know that the Seed of the woman, who is Christ, will ultimately be opposed by

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<sup>12</sup> See Daniel 2:36-45.

<sup>13</sup> See Daniel 7:1-8.

<sup>14</sup> See Revelation 17:3-6.

a harlot who speaks for the beast. This is a changeling. Part of the deception that will cause the great falling away to be revealed in a man of lawlessness will be a false church.<sup>15</sup>

I want to move quickly here, and I may not get to it in this session, but I will surely get to it in the next session if I do not in this one. With Nebuchadnezzar, verse 1 of chapter 3, we are introduced in this passage to the second two sixes.

The first six is a man—“With the help of the Lord I have acquired a man”—a man in the sixth day. Any time we are defined as the sons of men, we are in the sixth day. That is why the order of Melchizedek has no mother or father.<sup>16</sup> We are not the sons of men. We are the sons of God, like the Son of God. It does not mean we do not have mothers and fathers in the flesh, but we are not reckoned according to the flesh. And in fact, the admonition to us is that from now on we should know no one any longer according to the flesh but according to the Spirit.<sup>17</sup>

*Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon (Daniel 3:1).*

And then the king required everybody to bow down and worship this image (verses 4-7). Now, this was not an image of one of the gods of Babylon; this was an image in celebration of the triumph of Nebuchadnezzar in the spirit of his forebear, in the spirit of Nimrod, who had captured and brought the known world into Babylon. His kingdom was comprised of the nations around him. That is what Daniel, for example, was doing in Babylon. He was taken from his home along with so many others, including Shadrach, Meshach, Abed-Nego, and others mentioned in the narrative of Daniel. That is what they were all doing in Babylon. This spirit captures men. So when

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<sup>15</sup> See 2 Thessalonians 2:7-10.

<sup>16</sup> See Hebrews 7:1-3: “For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated ‘king of righteousness,’ and then also king of Salem, meaning ‘king of peace,’ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.”

<sup>17</sup> See 2 Corinthians 5:16: “Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer.”

it is said, “It oppresses the whole earth, trampling it down and crushing it,”<sup>18</sup> that is the spirit of Babylon. It is encompassing.

And so we see the culmination, the summing up, of what is in the spirit of Babylon in this great beast, which is an economic system. And then what is added to it is the designation of the spirit of Antichrist.<sup>19</sup> The spirit of Antichrist pretends to be Christ. The spirit of Antichrist is not opposing the idea of Christ, it is offering a substitute as to who is Christ. This is the nature of the deception. What aids this spirit of Antichrist in deceiving the inhabitants of the world is a pretended affiliation with Christ as the bride of Christ, but indeed is a harlot because it bargains for its supply. Its economy comes out of the sixth day; it lives by the sweat of its brow; it lives by the economy of its own production. It is not a bride who is submitted to the rule of a husband and derives all that comes from oneness with a husband. It is one who continues to live apart in its independence from her husband and derives an economy based upon the sweat of its own brow or the skill of its own ingenuity and production.

In the next message, we will show you now the symmetry of all of this. It will bring back Cain as the first son of Satan.<sup>20</sup> And it will rope in the harlot church with Babylon, which is the descended son of Satan—the creation of Satan. And it will empty out into the final warfare between the sons of those who came out of the Seed of the woman, namely Christ, and the sons of those who came out of the spirit of the evil one, namely Satan. What we have seen in the entire progression is that God declared enmity between the two. They cannot peacefully co-exist. And the sons have been given the victory; they will crush the head of the serpent.

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<sup>18</sup> Daniel 7:23: “Thus he said: ‘The fourth beast shall be A fourth kingdom on earth, Which shall be different from all *other* kingdoms, And shall devour the whole earth, Trample it and break it in pieces.’”

<sup>19</sup> See 1 John 4:2-3: “By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.”

<sup>20</sup> See 1 John 3:11-12: “For this is the message that you heard from the beginning, that we should love one another, not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother’s righteous.”



I am Sam Soleyn. We will finish up by looking at the 13<sup>th</sup> chapter of the Book of Revelation—the mark, the number, and the name of the beast.<sup>21</sup> You cannot cipher these things by reason; they come by revelation—the Spirit of wisdom and revelation. This is the day when God is debunking the false prophetic. That is the biggest news in our moment. The biggest church news in our moment is how God has debunked the false prophetic and set them down unceremoniously, and they will not rise again. They will form themselves in some aspect of that which opposes the true bride—those who refuse to repent. But we will see the rising of the true prophetic, clean and whole, having been initially submitted to the voice of the Spirit of God.

We will continue our discussion. I will see you then. Bye-bye.

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<sup>21</sup> See 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.”