

Current Affairs #125 – The Seed of the Serpent

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We want to jump right into where we left off from the previous broadcast and dig deeper into the seed of the serpent.¹ We have done extensive work on setting forth the Seed of the woman. This would be, of course, a reference to Christ, the many-membered Son of God who was sent to the earth to collect up all the redeemed of the earth. The Christ is the one in whom all the sons of God reside collectively as a corporate man, and a corporate man who must grow up. He must grow up because the destiny of the corporate man is to destroy the works of the devil.² Children are not assigned such a critically important task.

What is amazing to me is how far short of the truth the evangelical gospel actually is. Indeed, it did not originate with the evangelicals; it originated with the Romans. It was transferred from the Romans to the evangelical church, at the beginnings, the inception of what would come to be known as the evangelical church, by Calvin and Luther and the reformers who were Roman priests, but who were part of what eventually broke away from the Roman church and has come to be known historically as the Reformation. They continued to import this gospel of going to heaven when you die. They took the temporary, and they made it the permanent. Yes, you do go to heaven when you die, but that is never the goal of the gospel. It is not the gospel, and it is not the goal of the gospel. It is one of the results associated with the gospel.

The gospel is how God was in Christ reconciling the world to Himself.³ God's intent was to create a people in the earth, in the person of Christ, who would carry His image and likeness. Their objectives would be twofold:

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

¹ See Genesis 3:15 (God speaking to the serpent): “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.”

² See 1 John 3:8b: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

³ See 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.”

1. The first would be to put the glory of God on display as God is, so that when you see them in their corporate form, you would see the Father, just as Jesus was seen when He was on the earth in the form of an individual person, the Lord Jesus Christ.
2. The second goal of God in the creation of man and in reconciling man to Himself (that being the primary goal) was to destroy the works of the devil—in short, to expunge the taint of sin from creation. This would be accomplished by the power of an indestructible life.

Any time the gospel is referred to in its overarching and complete form, it has both elements to it. This is abundantly apparent in the Book of Ephesians, which in my view is the most complete statement of the gospel to the Gentiles. By contrast, the most complete statement of the gospel to the Jews is the Book of Hebrews. Ephesians begins by saying that God foreknew us in Christ before the foundations of the world.⁴ That is how he begins in chapter 1. In chapter 3 he says that God’s intent was that now, through the church, the manifold wisdom of God—the compendium of the wisdom of God in the Body of Christ—would be made known to principalities and powers in the heavenly realms.⁵ So what He accomplished in Christ would actually be that weaponry that destroys the works of the devil. In chapter 6 he inevitably concludes the book by the definitive passage in all of the Scriptures on spiritual warfare.⁶ Along the way he talks extensively about his desire in writing the book was that the believers would understand what the intents of God were for them before the foundations of the world. He summarized it in three distinct applications:

1. That the believers would know what is the hope of God’s calling.
2. That they would know God’s glorious inheritance in the saints.

⁴ See Ephesians 1:3-4: “Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love”

⁵ See Ephesians 3:8-12: “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in Him.”

⁶ See Ephesians 6:10-20.

3. That they would know what is the working of His mighty power on behalf of those who believe.⁷

None of these would be required but for the fact that both elements of the gospel are, in fact, the complete gospel:

1. The first element, again, being the display of the glory of God in a corporate man.
2. The second is the destruction of the works of the devil.

This corporate man has to become qualified to wield the authority and power of Christ in regards to the overthrowing of the strongholds of the enemy. That is because the entire Scriptures are written against the background, against this inevitable and ongoing conflict between the interests of Christ in the earth as shepherded, stewarded, and borne by the sons of God, versus the conflict and the intent of the enemy against that to destroy it. Because the Seed of the woman, namely Christ, was always destined to crush the head of the serpent.

There is reference to the “seed” of the serpent. The term “offspring” is the Hebrew word *zera*,⁸ which is defined as seed or offspring. When it comes to the Seed of the woman, we know that it is Christ in His individual capacity and in His capacity as the corporate man. It anticipates this corporate man becoming mature because there is a designated task to be fulfilled. The task is one set forth prophetically, the first prophecy of Scripture: the Seed of the woman would be at war with and eventually would crush the head of the serpent.⁹ That is there in the plainest language. What is the seed of the serpent, then? We know what the corporate man is, we know who Christ is, and we know what the Seed of the woman is. What is the seed of the serpent? It is very clearly this great beast that arises at the end of the age.

⁷ See Ephesians 1:18-19a BSB: “I ask that the eyes of your heart may be enlightened, so that you may know the hope of His calling, the riches of His glorious inheritance in the saints, and the surpassing greatness of His power to us who believe.”

⁸ See *zera*, Strong’s Hebrew 2233 - <https://biblehub.com/hebrew/2233.htm>

⁹ See Genesis 3:14-15: “So the LORD God said to the serpent: ‘Because you have done this, You *are* cursed more than all cattle, And more than every beast of the field; On your belly you shall go And you shall eat dust, All the days of your life. 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.’”

It is unlike the Seed of the woman who is an actual being, a corporate man, albeit a spiritual being. So there is an invisibility associated with the Seed of the woman. You cannot look and say, “Here is the kingdom,” or “There is the kingdom.”¹⁰ You cannot look and say, “Here is the Body of Christ,” or “There is the Body of Christ.” It is an assembling by the Spirit, but it does involve humans: the spirits of just men made perfect.¹¹ It does involve the spiritual component of being that has been redeemed by the Holy Spirit and assembled by the same Spirit into the corporate man. Although you cannot point to it as you would an institution and say, “Here it is,” or “There it is,” it does, in fact, exist. It exists in a reality so stunning that the enemy is afraid of it, because the enemy knows that it will inevitably have to be in conflict with this, the Seed of the woman.

But again, my question, what is the seed of the serpent? We have identified the serpent as the very one who spoke in the Garden, and now the one who gives his power to the beast. Look at the language. This is the very next line from where we left off before in the latter half of verse 2 of Revelation, chapter 13. I referred to it at the end of the last broadcast. The dragon is unequivocally that ancient serpent, the one speaking in the Garden, the one destined to oppose the Son. The dragon gave his power, his throne, and great authority to this beast of seven heads and ten horns,¹² who historically has been presented through predatory animals as its continuing reference throughout human history. It has been the roaring lion, seeking whom he may devour;¹³ it has been

¹⁰ See Luke 17:20-21: “Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, ‘The kingdom of God does not come with observation; nor will they say, “See here!” or “See there!” For indeed, the kingdom of God is within you.’”

¹¹ See Hebrews 12:22-23: “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect.”

¹² See Revelation 13:2: “Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.”

¹³ See Daniel 7:4: “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.” See also 1 Peter 5:8: “Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.”

the bear with the ribs in its mouth, according to Daniel;¹⁴ it has been the leopard with the four wings like an eagle;¹⁵ but now it has collected up in one singular, final expression.

That is the point I was making in the last message and continue to make in this one: the summation of things both in heaven and on the earth.

1. The summation of what started out with one Man and twelve disciples, and as it has progressed, now an entire holy nation on the one hand—the Seed of the woman.
2. On the other hand, the opposition to the Seed of the woman, which started out as a deception in the Garden of Eden but has grown in its organizational mien and mindset, has grown in its ability to project power, has grown in its ability to deceive, and the rest of it. In the final analysis, when it appears as the mature seed of the serpent, it appears as a kingdom that arises from amongst the nations of mankind.

In one of the parables, the parable of the wheat and the tares, when Jesus is giving the interpretation of the parable and He refers to the tares, this is what He says: “And the tares are the sons of the devil.”¹⁶ Because in their being sown among the wheat, they picture the practice of deception and obstruction. We do know that the seed of the serpent, collectively referred to, is a kingdom, which would mean it is comprised of human beings—a kingdom that arises out of the sea of humanity. What is the importance of this recognition? It is that it refers to a people who have been deceived into reliance upon what is represented by the seven heads: seven systems designed to attract and to entrap the souls of humankind by appealing to the emotions that desire, above all, provision and protection. The seven, the number seven as in regards to the head, the seven heads, is an attempt to duplicate the systems of the Kingdom of Heaven.

Every kingdom has some level of systemic reference, in the sense that when you have more than two people involved in anything, there has to be a sense of order that governs their relationships.

¹⁴ See Daniel 7:5: “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!’”

¹⁵ See Daniel 7:6: “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.”

¹⁶ See Matthew 13:38: “The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.”

This order is not simply a structure that is in a sense of one-size-fits-all. The order is applicable to all of the affairs of humankind in any kingdom. For example, in the world of commerce, it is of necessity different, because the subject matter is different from the laws relating to health care, versus the laws relating to finances, versus the laws relating to transportation, or the regulation of culture, and so on and so forth. These systems are distinct but interconnected. In their distinctiveness, they address unique fields that affect human life. In their interconnectedness, they manage to control everything that affects every aspect of human life. That is why it is referred to as this great beast that comes up out of the sea that has seven heads. All of the control that this beast exercises or presents can be collected up into seven systems.

The heads are different from the horns. The horns are on the head, but they have a different function. The horns project the power of the beast as it relates to that particular head. So if one of the heads speaks blasphemously against the Most High, which is what we will see in just a moment, that would be because of subject matter that would concern itself with religious things. Blasphemy there ought not be conflated with vulgar speech, which is one of the things we think of typically. In a domestic way, we think that vulgar speech is what blasphemous speech looks like. Certainly, vulgar speech may be one of the forms of blasphemous speech, but blasphemous speech is more about subject matter rather than the particular use of language or whether you speak it loudly or you whisper it. Jesus said this about the end of the age in Matthew, chapter 24: “Many will come in My name, saying, ‘I am Christ,’ but they are deceivers.”¹⁷ Some will say, “Jesus has returned. He is in the desert;” He said, “Do not go out looking for him.”¹⁸ And He tells us how the manner of His appearing will be when He comes again. Blasphemous speech is, by definition, a distortion of what is true, with the underlying intent to deceive. I will have much more to say about that as we go forward. Even already, I believe you can readily see in your mind’s eye how the truth has been turned into a lie in religious forms.

¹⁷ See Mathew 24:4-5: “And Jesus answered and said to them: ‘Take heed that no one deceives you. For many will come in My name, saying, ‘I am the Christ,’ and will deceive many.’”

¹⁸ See Mathew 24:26: “Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it.”

In the 15th chapter of Jeremiah, one of the things that God objected to is the legacy of a king named Manasseh. Manasseh brought in all forms of evil practices into Israel. He set up an Asherah pole, he practiced divination, he encouraged witchcraft, and the rest of it. In fact, God attributes the Babylonian captivity that followed the rule of Manasseh, and I am setting it up because I intend to deal with it very directly in the Scripture that says, “And whoever is led into captivity, into captivity they will go; whoever kills by the sword, will die by the sword,”¹⁹ and so on and so forth. That is actually a reference from Jeremiah, the 15th chapter, and it is referring to that which had preceded that prophetic utterance. My point is that a horn on a head that speaks blasphemy is a reference to a religious head speaking things that lead the people of God astray and lead them into captivity. I am not unpacking that very deeply right now, but I will come back and show it to you when we do indeed focus on exactly that. I am saying only that one of the heads speaks blasphemous things.

The other thing that you should note here about the seed of the serpent, the thing that finally comes to be this kingdom of seven heads and ten horns, is that it is a systemic kingdom where the seven heads are representations of seven areas of rule—and here we are not talking geographic rule, but seven systems upon which human life depends. Like the Kingdom of God has seven systems where the authority, rule, and order of Christ brings life and peace to all aspects of the lives of those who put their trust in the Lord, so also the systems of the beast have seven heads to them, seven compendiums to them, and the intent of those systems is to deceive. The religious head is particularly egregious, particularly noteworthy in its leading role of turning the truth into a lie. There will be, there is, and there has always been, might I add, a religious component to the kingdom of Satan, because he has always intended to deceive mankind. How do we know that? He is a liar and a deceiver from the beginning.²⁰

¹⁹ See Jeremiah 15:2: “And it shall be, if they say to you, ‘Where should we go?’ then you shall tell them, ‘Thus says the LORD: “Such as *are* for death, to death; And such as *are* for the sword, to the sword; And such as *are* for the famine, to the famine; And such as *are* for the captivity, to the captivity.””

²⁰ See John 8:44: “You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.”

The thing I am trying to convey is that everything that is spoken of here, in the highly symbolic language of the prophetic speech of Revelation, is well documented in other passages of Scripture that are not laden with any measure of symbolism. It is easy to understand. But the problem is, if we see the Book of Revelation as a text unto itself, as opposed to the summary of everything spoken in the Scriptures—both in principle and in prophetic utterance—then we miss what God is telling us. What God is telling us is, the value of this book is it reveals Christ perfectly, and it is indeed food, manna, for the people of God who live in the day when this becomes manna.

For the unrighteous, for the ungodly, and for the lost, these things will come upon them as birth pangs on a pregnant woman, and they will not escape. It also tells us that the need to be led by leaders who know God and who know the Scriptures is critical to our maturing and growing up. When you compare that to the absolute, unmitigated folly perpetrated by the leaders of the present church, you understand how grave the danger is, and why the Scriptures speak of a great falling away and only a remnant being saved. Listen, this is a time of serious things.

One final thought before I move on. One of the seven heads had been wounded but appeared to have been healed.²¹ Well of course, the Lord Jesus Christ in His death upon the cross crushed the head of the serpent, but it was not meant to be the final blow. God's intent, according to Paul in Ephesians chapter 3, was that now, through the church, the manifold wisdom of God would be made known to principalities and powers in the heavenly realms, according to what He accomplished in Christ. The final blow, that which crushes the head of the serpent, I would say that crushes all the works of the enemy, was always intended to be delivered by the church, which is the Body of Christ. The blow is the force of what Christ accomplished on the cross.

We will continue next time. I am Sam Soleyn, and I will see you then. Bye-bye.

²¹ 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."