

Current Affairs #151 – Enmity Between the Seeds

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With these two economies that we spoke of the last time, let us go back and look at the foundation of these two economies and how they began to affect mankind. Let us go back to Genesis, the 3rd chapter, where God now calls three persons to account. He calls the serpent to account, He calls Eve to account, and He calls Adam to account.¹ Before that, this is what God had said to man. This is from Genesis chapter 2, at verse 15.

Then the Lord God took the man and put him in the garden of Eden to tend and keep it. And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Genesis 2:15-17 NKJV).

Then God set them both in the Garden and made the two of them—made the woman out of the man—the two became one flesh, and they were both engrafted into that original economy.²

What again is this economy? Because when we looked at Revelation, chapter 13, the weapon of the enemy is an economy. Everybody has to agree to submit their labor—the work of their right hand, typifying their labor, their abilities, their strengths—and a mindset. Hence the symbolism of the marking on the right hand and on the forehead.³ This does not have a thing to do with vaccines. This has to do with an economy. It does not have a thing to do with vaccines. Those are choices people are making to talk about. Vaccines are not about the mark of the beast. That is tantamount to old wives’ tales that have been around a long time in various iterations. This is just the current crop of foolish iterations.

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 Genesis 3:14-19.

² See Genesis 2:18-25.

³ 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.”

Now you may choose to have objections to vaccines for a variety of reasons, but the mark of the beast ought never be one of them. Okay? It is not that. This is a red herring; this is a distraction propagated by people who benefit from it. No, it is not that. The mark of the beast is not about a discussion of vaccines. The mark of the beast is about a discussion of entire economic systems. The economy of Adam and Eve—when God made them, and before the fall—was fully provided for by God: of all the trees of the Garden. This is what God said, “Of every tree of the Garden, you may freely eat.” I like that framing particularly well. Because if you were to ever ask the question, as Satan did, “Is there anything to eat around here?” the answer is, “Every tree you can see, as far as you can see, every tree that bears fruit that is edible, we may eat of it. There is only one singular exception.”

Herein lies the abundance of God. Adam and Eve were not restricted to a handful of select trees. Every tree was given to them for food—every tree. This one, that one, this one, that one, the one over there—every tree: an abundance. Man had no need. Why am I emphasizing this? Because when we are returned to the economy of God, it represents a plentitude: every tree of the Garden. Creation was constructed to sustain the purposes of God worked out in and through the sons of God. You are never going to be hungry. This is how David put it, “I was young, and now I am old; I have never seen the righteous forsaken, nor his seed begging bread” (cf. Psalms 37:25). Every tree.

In some senses, I want to engrave that concept upon your thinking so that it becomes a counterpoint to the fear and terror that you will not have enough. It is this driving fear that lures people into obedience—the submission of the works of their hands and the submission of their minds—to this demonically-based system. But before, in the beginning, it was every tree that was given to mankind, and there was only one exception—every tree but one. With that, going forward, the serpent comes into the Garden, and this is referred to in the Book of Revelation, the 12th chapter as, “That ancient serpent, the devil, and Satan, who leads the whole world astray. He was cast down, and his angels with him.”⁴

⁴ See Revelation 12:9: “So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him”

So, when it speaks of the serpent in the Garden, that serpent in the Garden is not a static reality. It is Satan at the beginning, and Satan behind all of the developments, and Satan who comes forth giving his power, his throne, and great authority to this bestial system of seven heads and ten horns which Daniel described as a kingdom.⁵ This was the fourth of four kingdoms—predatory kingdoms. They prey upon the mindsets of mankind, which is why they are likened to a lion, a bear, and a leopard, all predatory creatures in nature. The fourth and final of these kingdoms—or beasts in typology—is greater than all the others in that it crushes and devours the whole earth.⁶ We have gone over this before, so in some ways this is the summary that leads us to the inevitable conclusions. This is the Scripture interpreting the Scripture. This is how having wisdom and having understanding allows you to discern the number of the beast. As we have said, all the rest of it is just mindless conjecture, and if you go that way, you will be deceived. I do not know how else to say it.

Into this existing full supply, full economy, Satan comes, and his first address is to an economy. Do you notice that? Like I said, some things are so obvious that the sheer obviousness of them is why we stumble over the truth of what they are saying. So he comes, and what does he say? This is Genesis, chapter 3, at verse 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’?” (Genesis 3:1).

Now notice the cunning of this. It says the serpent was more cunning than any of the beasts of the field. What had God said? God said, “You may eat of every tree of the Garden.” That is the

⁵ See Revelation 13:1-2: “Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 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.”

See also Daniel 7:17: “Those great beasts, which are four, *are* four kings *which* arise out of the earth.”

⁶ See 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.’”

plentitude of God; that is the abundance associated with God: every one of them. You may eat from whichever one you want, any time you want, with the exception of one. But look at how the enemy frames the question, “Has God indeed said you shall not eat of every tree of the Garden?” What is the deception? He uses the word ‘every,’ but it is ‘not’ that throws you off. In other words, “Did God mean it when He said you could eat of every tree of the Garden?”

Where is he going with it? He wants to include the one that God said, “Do not eat of it. For in the day that you eat of it, you will surely die.” So when the enemy says, “You shall not eat of every tree of the Garden,” it is to say, you do not really have the freedom you think you do. You cannot eat of every tree of the Garden. And God had said, “You may eat of every tree in the Garden.” This is the subtlety of demonic wisdom. It turns just a hair, but it is just enough to create doubt. Again, God said, “You may eat of every tree in the Garden.” Satan challenges that by saying, “You really cannot eat of every tree of the Garden, because there is one you cannot eat of. Why is He holding back on you in that one?”

It shrinks the abundance to the exception. Do you see? That is how Satan does when he comes to spy out your liberty. When he comes to rob, to steal, to kill, and to destroy,⁷ he has you focus on the one, as if the one is definitive of every. Any time there is any measure of conflict, what do people obsess about? They obsess about the exception, and they forget about the plentitude. In a husband-wife relationship, how often do we hear the term, “He or she always says,” and the thing that is referred to as ‘always’ is the sticking point. Well, no, that is not what he or she always says. They say many other things. But in that moment, you do not care to know what the other things are because you are hurt by the one thing. And you use the one thing to define the whole relationship. That is how people classically misunderstand.

When someone is telling you something, they are speaking out of a context that is unique to them. You are hearing it in a context that is unique to you. In order to understand what the other is saying to you, you have to adorn your mindset with their context. If you adorn your mindset with your context, then you will only hear the thing that is offensive. And how often people withdraw on the

⁷ See John 10:10: “The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.”

basis of the hurt or the injury that has been inflicted by the one thing that they have heard in their mindset—not even in the mindset of the one speaking. They withdraw and conclude, and lose the whole extent of the relationship because the exception becomes the offense. Fortunately, Adam and Eve had not yet been compromised, so Eve set him straight. Eve said,

And the woman said to the serpent, “We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die’” (Genesis 3:2).

That is verse 2. The woman said to the serpent, “Oh, we may eat of the fruit of the trees of the Garden.” In other words, we may eat of every tree. She understood that the slight turning was not an accurate statement of what God had told them, so she corrected him. “But of the fruit of the tree which is in the midst of the Garden, God said, ‘You shall not eat of it, nor shall you touch it lest you die.’” So she did not fall for it. Similarly, a person who walks with God does not readily fall for a lie. Why? Because they see things from God’s point of view. I wish I could develop this further. There is so much wisdom and understanding here, in understanding the mind of God and in understanding the demonic mindset. But I have to move on.

Then the serpent said to the woman, “You will not surely die. [That is not the truth. The woman’s clarity required the serpent to come out into the open. He could not, by subterfuge—hint, suggestion, and distortion—get where he wanted to go. So the serpent then had to say, “You will not surely die.”] For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil” [So he had to lie about it.] (Genesis 3:4-5, comments added in brackets).

You know the rest of that story. I want to move now in the narrative, which is Genesis, chapter 3, when God now comes into the Garden and confronts the three malefactors, at verse 8.

And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden (Genesis 3:8).

What an absolute tragedy defined in the framing of this language, “Adam and his wife hid themselves from the presence of the Lord.” I cannot imagine something more tragic than that framing: to hide yourself from the presence of the Lord. Men love darkness rather than light when their deeds are evil⁸—when they are in alignment with Satan. But if we walk in the light as He is in the light, then we have fellowship one with another, and the blood of Jesus Christ continues its cleansing work (cf. 1 John 1:7). We have fellowship with the Father and with the Son. So, one of the mandates of walking with God is always being willing to be examined in the light, and never hiding oneself from the presence of the Lord. I will move on. I am tempted to unpack so much of this because it is so incredibly rich. These are just verses, words, telling us about the human condition.

The Lord God comes to them in the Garden. I will move through the confrontation and get down to verse 13.

Then the Lord God called to Adam and said to him, “Where are you?”

So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”

[His response was very male, very masculine. He threw the woman under the bus.] Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.”

[So God did not judge his response immediately; He goes down, and He says to the woman:] And the Lord God said to the woman, “What is this you have done?” [Do you notice the fairness of God? He gives people a chance to talk about what they have done.

⁸ See John 3:19-20: “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.”

The Lord God said to the woman, “What is it that you have done?” The man said, “The woman”—he threw her under the bus.]

The woman said, “The serpent deceived me, and I ate.” [She owned it, which is a lot more heroic than her husband who was with her. He was content to say, “the woman You gave me”—“So, really, it is Your fault. If You had not given me this woman, You and I would be just like that. You and I would continue to be just close and in fellowship. You messed it up by giving me the woman. I was asleep when you gave me the woman. It was not my idea.” He had forgotten all about, “flesh of my flesh, bone of my bones, and so on.... she shall be called woman.”] (Genesis 3:9-13, comments added in brackets).

Now you notice something, God did not say to the serpent, “Why have you done this?” No, because He knew him—He knew his nature. He just went right to it and said,

So the Lord God said to the serpent:

“Because you have done this, [Here is what He gives to the serpent. These are the sentences God hands out. First to the serpent:]

*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”* (Genesis 3:14-15, comment added in brackets).

Where did this war between the sons of God, the Seed of the woman—Christ in typology—and the seed of the serpent begin? In Revelation, chapter 12, again, the ancient serpent, the devil, Satan, who leads the whole world astray, who was cast down, he gave his power, his throne, and great

authority to the beast whose number is the number of a man⁹—666. So the offspring of the one is the Son of God and all those, according to John, chapter 17, included in the Son.¹⁰ We will come to all of this. I am laying out wisdom. The wisdom that allows us to *arithmos*,¹¹ to discern, what these things are, and not the folly that we have been fed for so long.

God was the one who said that there will always be conflict between the Seed of the woman and the seed of serpent. ‘Seed’ here is the term ‘offspring,’ and it references that which in like-type is like God or like Satan. So it is not about giving birth necessarily to something; it is that flesh begets flesh, and spirit begets spirit.¹² Satan is a spirit that begets, by impartation, a spirit of conflict with the Spirit of the Son. We are not, in our flesh, the natural sons of God. God has only one begotten Son,¹³ and that is His Spirit in the person of Christ Jesus. Hence, He is called the Christ. Spirit begets spirit, like flesh begets flesh. What we have come to is there will always be conflict, enmity; whatever the manifestation is between the seed of the serpent and the Seed of the woman, God said He is going to put enmity between them. So here is how it goes forward: you will always see enmity between that which is born of the devil and that which is born of God. There will always be murderous enmity.

When we come back, we will look at the first six in this pattern of murderous enmity when man stepped out of the seventh day—of every tree of the Garden; that is the economy of the seventh day—back into the economy of toil, which we did not quite finish, but I will finish when we come back as we move on.

I am Sam Soleyn. We will continue this discussion. See you then. Bye-Bye.

⁹ See Revelation 13:2, 18: “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.” ... “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.”

¹⁰ See John 17:20-23.

¹¹ See *arithmos*, Strong’s Greek 706 - <https://biblehub.com/greek/706.htm>

¹² See John 3:6: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

¹³ See 1 John 4:9: “In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.”