

Now, as we approach the 16<sup>th</sup> chapter of the Book of Revelation, I want to set some things before you which really have been trailing throughout the entire Scriptures. When we looked at the Book of Genesis, the 3<sup>rd</sup> chapter, when God confronts the sin of man, and when He confronts the evil one and his part in seducing man to sin, God said, “I will put enmity between your seed (speaking to Satan) and the Seed of the woman.”<sup>1</sup> I have covered that before, but I want to pull it back again, because so much of what is going on in the Book of Revelation represents the culmination of all things that have sprung from the initial initiation of things.<sup>2</sup> In the Garden of Eden, when God speaks to the serpent and says, “I will put enmity,” it means that there will be a perpetual state of enmity between what comes from the activities of Satan, which is classified as “the seed,” and what comes from the woman, who is typically a person or even a nation. And we begin to see the outworking of this as early as the two brothers who bring their sacrifices to God, and how the one kills the other (Genesis 4:1-8).

The seed of the serpent—that ancient serpent, as he is referred to in Revelation 12, that ancient serpent, the devil and Satan; the dragon, who is the devil, who is Satan<sup>3</sup>—is everything that comes from and is related to however Satan appears, be it as the serpent in the Garden, the devil who tempts Jesus, or the dragon of the Book of Revelation. Whatever comes and is associated with the evil one is the way that the war ultimately is engaged. And a war is engaged between:

- On the one hand, everything that is produced by the activities of Satan called, collectively, “the seed of Satan,”
- And everything that collectively comes from the woman’s Seed.

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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 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.”

<sup>2</sup> See Isaiah 46:9-10: “Remember the former things of old, For I *am* God, and *there is* no other; I *am* God, and *there is* none like Me, Declaring the end from the beginning, And from ancient times *things* that are not *yet* done, Saying, ‘My counsel shall stand, And I will do all My pleasure.’”

<sup>3</sup> See Revelation 12:9 NIV: “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”

And I think it interesting that He would talk about “the Seed of the woman” because, typically, women only carry the seed of the man; they do not produce the seed. But this woman is given a Seed. It is a clear and unmistakable reference to the holy Seed of God implanted in the woman that produced Christ (Luke 1:26-38). Otherwise, it would be referred to as the seed of the man.

And, in fact, it goes to the bigger picture of the circumcision—the covenant of circumcision. The covenant of circumcision was an enactment between God and Abraham, where the foreskin of the males descended from Abraham would be removed (Genesis 17:1-14). The covenant of circumcision existed before the nation of Israel was created out of the seed of Abraham, and before there was any covenant from Sinai granting recognition to the descendants of Abraham, who were coming up out of Egypt, that they were the carriers of this promise. So the covenant of Sinai is in furtherance of the covenant of circumcision, by specific reference.<sup>4</sup> In other words, God ratifies at Sinai what He had previously entered into with Abraham; what He entered into with Abraham was the covenant of circumcision. The covenant from Sinai is how this people, 430 years later, according to Galatians, the 3<sup>rd</sup> chapter, would be now enacted and move forward.<sup>5</sup>

The covenant of circumcision, in principle, practiced, would be the removal of the male foreskin; symbolically, it would indicate that the flesh was not allowed to touch the holy Seed. So circumcision is often referred to as a covenant in the flesh, but it is specific to a symbol that would see the removal of the flesh, in the form of the male foreskin, so that it would be a constant reminder that, though Abraham is the recipient of a promise, the covenant existed before the foundations of the world, and he was merely the recipient of the promise that came out of that covenant.

God’s covenant is with Himself (Hebrews 6:13-18). That covenant produced a promise of a holy Seed and a holy nation.<sup>6</sup> God gave the promise to Abraham and required him to hold before his

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<sup>4</sup> See Exodus 19:1-9; Exodus, chapters 19–24.

<sup>5</sup> See Galatians 3:16-17: “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ. And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.”

<sup>6</sup> See Exodus 19:6: “‘And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.” See also 1 Peter 2:9.

people, to hold before his generations, that unchanging truth that it was God’s Son, first and foremost, who was coming to redeem mankind, and not merely a descendent of Abraham. Therefore, Jesus would be very pointed when He would say, “...before Abraham was, I AM” (John 8:58). The Jews, of course, resented that because they thought Jesus was making Himself greater than Abraham.<sup>7</sup> He was merely explaining that Abraham was secondary, a vehicle, a carrier of a promise, but Christ was primary, in that, before the foundations of the world, He, the Word to be made flesh,<sup>8</sup> would in fact come and give His life,<sup>9</sup> but He would come in the form of a descendent of Abraham.<sup>10</sup>

So the Seed of the woman—as opposed to a recognition of the flesh of Abraham—the Seed of God is what God was promising when He said to the serpent, “The Seed of the woman will crush your head.” The Seed of the woman was carried in the form of promise in the nation of Israel, which was started by this promise to Abraham and was empowered in the twelve sons of Abraham’s grandson, Jacob, the beginning of that nation (Exodus 19:3-6).

So, all of that to say, there are going to be concurrencies in the various forms that the seed of the serpent will take, and there are going to be concurrencies in the various forms that the Seed of the woman will take. The earliest of the Seed of the woman was righteous Abel—well before there was an Abraham, well before there was an Israel—and it would continue through the patriarchs, until Abraham. Then it would take on the specific indications of a promise, and God would enter into an agreement with Abraham, by which He would confirm the promise to Abraham. And then, in the fullness of time, Christ—the anticipated reference to the Seed of Abraham, and further, the anticipated reference to the Seed of the woman—would come.<sup>11</sup> He would appear first, in the flesh, as the Son of Mary, and Joseph would be granted an attribution that would take Jesus back to the

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<sup>7</sup> See John 8:53: “Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?”

<sup>8</sup> See John 1:1, 14: “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

<sup>9</sup> See Revelation 13:8b: “...the Lamb slain from the foundation of the world.”

<sup>10</sup> See Matthew 1:1: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:”

<sup>11</sup> See Galatians 4:4-5: “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons.”

promise to Abraham.<sup>12</sup> And such is the record of the genealogy of Jesus in the first chapter of Matthew.

But, upon the crucifixion of Jesus, and subsequently, His resurrection and ascension, the gospel of the Kingdom, of which He is the King, would be released into the earth, and this release would come in the form of twelve speakers who were not naturally related to Jesus (Acts 1); they were not His offspring, for example. And then this message would be propagated amongst the Gentiles, with the primary actors being the like of Paul, Silas, Timothy, and some of the others. The natural order would fold into the spiritual order, even though the enactment of it would continue to be among human beings.<sup>13</sup> And this would be true on both sides of the coin: the Seed of the woman and the seed of the serpent.

The seed of the serpent would take on the grotesque, the perverse, and be opposed to everything that would be brought into the earth by the nature of God working in and through His Son, who started out as a natural Man but transitioned into primarily the spiritual Man; and by the preaching of the gospel on the day of Pentecost, the spiritual Man, as it were, replaced the natural Man (Acts 2:22-36). Following that, even amongst the Gentiles and continuing in history, the Kingdom of God—a spiritual entity in time and space, invisible but real, practical but different—the symmetries of this Kingdom of Heaven would come out of heaven and would be in drastic contradistinction to the order of human kingdoms subject to the rule of Satan. The reason for this diversion, of course, is the fact that:

- One is anchored in heaven and carries the nature and character of God, both in heaven and on earth;
- And the other would continuously represent a rebellion against that order and a striving to overthrow it.

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<sup>12</sup> See Luke 3:23: “Now Jesus Himself began *His ministry* at about thirty years of age, being (as was supposed) *the son of Joseph, the son of Heli, ...*” See also Matthew 1:16: “And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.”

<sup>13</sup> See 1 Corinthians 15:46-49: “However, the spiritual is not first, but the natural, and afterward the spiritual. The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly. And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.”

In the ancient world, many things happened to Israel as a type and shadow of this opposition that would stand resolutely against the Body of Christ. So, in Israel's time, it was invited to come down into Egypt, as a type and shadow (Genesis 47:5-11). Egypt was the most powerful kingdom on the earth at the time, but the mythologies of the gods of Egypt were deeply embedded within it. There is no small reference to the occultism associated with and surrounding the Egyptian gods and the practices associated with that. And Egypt enslaved the children of Israel (Exodus 1:8-14)—very clearly a type and shadow of the opposition to God by the serpent in the form of its seed. Similarly, and on the other side—equal and opposite, or perhaps different and opposite—God's dealings with Israel took on greater measures of the revealing of the nature of God, and did so in the form of the law which was a veiling of Christ. Christ would later say, “It was written before, but I say to you...,” or “You search the Scriptures because in them you think you have life, but they testify of Me.”<sup>14</sup> So He would say, “I am the fulfillment of all that is spoken in the Law and in the Prophets.”<sup>15</sup>

Of course, subsequently, Israel would be taken again into captivity, this time in Babylon. And we have spent time talking about, and will spend more time talking about, what Babylon is. At the same time, when Israel was in Babylon, the attitudes of God and the character of God were represented primarily in the prophet Daniel, with great support. Although we do not know a great deal about the entire lives of people such as Shadrach, Meshach, and Abednego, and we know Daniel was not the only one, but we can safely say that Daniel was the prime actor who represented the character of God in the hostility of the environment of Babylon. Again, this is the juxtaposition of the Seed of the woman and the seed of the serpent within the context of Israel, within the context of captivity in Egypt, Babylon, and so on.

We see this inexorable movement forward into time. At the time of the Lord Jesus Christ, there was an end, as it were, to Israel as the representation of the Seed. Obviously so, because now Christ has come, and all that Israel represented is now to be more thoroughly understood and explored

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<sup>14</sup> See Matthew 5:21-48; John 5:39.

<sup>15</sup> See Matthew 5:17: “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

within the person of Christ. So Israel, as a nation, is taken into captivity in the Roman Empire and effectively removed from being a representative symbol of the Seed of the woman. One of the reasons that Israel is effectively removed is that it opposed the Seed of the woman, crucified Him, and lost its place. God intended that Israel should be the firstfruit of those who were received into the Kingdom. God always intended that. On the mountain of Sinai, God had said to Moses, “Although the whole earth is Mine, say to the children of Israel, ‘You will be for Me, the entire lot of you will be for Me, a kingdom of priests and a holy nation. This is the offer. I will ratify with you today the promise to Abraham’” (Exodus 19:3-6). But they ran. And so God, faithful to His covenant, faithful to His promises, gave them the law, which existed until the Seed should come.<sup>16</sup> The law preserved Israel—and we have spoken about that before—until Christ came.

So, it is no mystery that the Romans destroyed Jerusalem, the temple, slaughtered the Jews, and took those who were left into captivity in Rome. But now a new representation of Christ, actually a perfect representation of Christ, arose. And when I say perfect, I do not mean that the early church behaved perfectly. But what I do mean is that, instead of a natural representation on the earth, now we had an actual representation of Christ on the earth; the actuality being a spiritual Man led by the Spirit of God,<sup>17</sup> representing the person of Christ in His many splendors,<sup>18</sup> in His many-membered Body on the earth.<sup>19</sup> And this replacement will be permanent. There will never be again a rising of Israel to become the symbolic representation of the Seed of the woman. Israel’s place—if it has one, and it does—is that a remnant of Israel would come to Christ.<sup>20</sup> But in its persistent departure from the ways of God, Israel was not able, chose not to be the firstfruit of the Kingdom of God, although a remnant of Israel at that time were the firstfruit to the Kingdom, because the first converts to Christ were Jews; the first apostles were Jews.

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<sup>16</sup> See Galatians 3:19: “What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.”

<sup>17</sup> See Romans 8:14-16 BSB: “For all who are led by the Spirit of God are sons of God. For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, ‘Abba! Father!’ The Spirit Himself testifies with our spirit that we are God’s children.”

<sup>18</sup> See 2 Corinthians 5:20: “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.”

<sup>19</sup> See 1 Corinthians 12:12, 27: “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ. . . . Now you are the body of Christ, and members individually.”

<sup>20</sup> See Isaiah 10:21 BSB: “A remnant will return—a remnant of Jacob—to the Mighty God.”

None of this is anti-Israel or anti-Semitic unless you choose to make it so. This is the Scriptures. This is what is true. If what is true is construed as being unacceptable, then whoever decides that what is true is unacceptable to them places themselves in firm opposition to God. As I have often said, I am not a politician; I am not running for office; I am not seeking a popular vote. I am simply desirous of being faithful to God. There is a place for Israel in the Body of Christ, but not as Israel: “neither Jew nor Greek.”<sup>21</sup>

My problem is I actually believe the Scriptures. I am not like those who market the gospel. There are all kinds of people today who see an opportunity to market a special relationship between God and Israel. Because so many foolish American evangelicals want to somehow create a special relationship with God, they find teachers who will tell them that. They and the teachers who tell them that are wrong. And part of what I am speaking, and how I am speaking it, is to call people out of the error of these things, back into what is simply true. Because unless they change, they and those teachers that they have heaped to themselves on the basis of what they lust for will pay the price. This is not a time for people to be playing around with the truth. This is not a time for specialty gospels. We were warned ahead of time that people will not endure the soundness of the truth, but they will heap to themselves teachers for whatever they lust for; and they will turn from what is true, and they will turn to fables (2 Timothy 4:1-5). What they lust for are fables because it gives them a sense of relevance that is artificial; it is made up. And this is the day of fire when every man’s works will be tried.<sup>22</sup>

I want to wrap up this introduction to the 16<sup>th</sup> chapter of the Book of Revelation. Those who represent Christ today are the Body of Christ. And eventually, Israel will be given its final opportunity to be part of that. It is described in the terms of “an hundred and forty and four thousand,” which is twelve times twelve times a thousand.<sup>23</sup> So it is not an actual number; it is a

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<sup>21</sup> See Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

<sup>22</sup> See 1 Corinthians 3:13 KJV: “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”

<sup>23</sup> See Revelation 7:4 KJV: “And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.”

symbol of a perfect sample, a perfect remnant being gathered out. They are not greater than or distinct from that great multitude without number drawn from every tribe, tongue, language, and nation, because that is what God intended.<sup>24</sup>

But in the Book of Revelation, God is revisiting and concluding the things that He introduced at the beginning because the Book of Revelation is a book of conclusions, the revealing of how it is concluded. The Body of Christ will be represented by Jew and Gentile together in this one commonwealth of faith. The opposition to God, the seed of the serpent, the seed of the devil, is represented by this global kingdom and the actors associated with it. There are three main actors associated with it:

1. There is Satan,
2. There is the beast,
3. And there is the false prophet.

Now, what can we expect when this representation is fully blown in the earth? We can expect that it will evince Satan's character because it is the seed of Satan. So when you read about frogs, which are lying spirits coming out of the mouth of Satan, the beast, and the false prophet, you ought not be surprised.<sup>25</sup> We will plunge into the 16<sup>th</sup> chapter when we come back.

I am Sam Soleyn. We will see you then. Bye-bye.

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<sup>24</sup> See Revelation 7:9: "After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ..."

<sup>25</sup> See Revelation 16:13-14: "And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."



