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## The Two Seeds

I've been thinking about the two seeds spoken of in Bible. I mentioned some of this a few weeks ago in the Colossians class, but it's still the thing that seems to be pressing in my heart. I thought I would share some thoughts about it today.

In a lot of ways, I think you could say that the Bible is the story of two seeds. Or you could say the human existence, the experience of the human soul, is the story of these two seeds. The two seeds, as you probably know, are the seed of the serpent, and the seed of God. You can also call God's seed the seed of the woman. I'll say a few things about that in a moment.

First I'd like to just point out something about this word seed. You find this word right in the very beginning of Genesis where plants are bearing seed and reproducing according to their kind. God designed creation that way. He designed the natural world to be an environment for increase. Then you see that there is no way for Adam to increase because there is no one to receive his seed, and bear his increase. It doesn't say it exactly like that, but that's the point. Everything that God has made either has soil or a womb (kind the same thing, from a spiritual perspective) to place its seed in. For a time, Adam does not.

We've talked a lot about how the woman becomes the gift of God to Adam for the increase of His Seed. And Paul tells us plainly that this is a type or figure representing the church given to Christ as the womb or fertile ground for His Seed, His increase, glory, growth, kingdom, etc.

Pretty soon man believes the lie, eats the forbidden fruit, and falls from purpose. And the next thing you know God is pronouncing the result (the curse) and we find Him talking about two seeds. He says this:

**Gen 3:12-15** *13 And the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." 14 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. 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."*

So right away the creation story is talking about seeds, and then there are these two specific seeds in view. What are these two seeds? Why are they mentioned? Why are they relevant? Lets start with an even more basic question: Why does God use the word seed?

As far as I can see, there are two principle things about seeds that make them great pictures of the work of Christ and Satan. The two things are these: 1) that seeds are the increase, enlargement, or extension of the parent. They come out from something and carry all of its life, nature, kind, purpose. They carry on, or continue, everything that is found in the parent. And 2) seeds grow in the proper environment. Plant seeds grow in the correct kind of soil for that kind. Animal seeds grow in the correct kind of womb. Both of these things are pretty obvious when we look at natural seeds. But natural seeds exist on earth in physical form because they first existed in a greater and more permanent spiritual form.

I don't claim to understand very much about Satan these days. I used to think I knew a good deal about Satan and spiritual warfare and demons, and all of that. When I began to see the Lord with a little bit of light I quickly realized that everything I thought I knew was not only wrong, but it was in the way of the truth. I didn't stop believing in the Bible, but I completely stopped believing that I could understand it with my natural mind or interpret it based on natural light, experience, or intelligence. The reality of Satan was one of many things I put into a big box with a question mark on it (so to speak), and I figured that sooner or later I would come to understand something real if I kept looking to the light. I never stopped believing in Satan. I just stopped pretending that my own ideas meant anything.

Well, I still haven't come to understand very much. I don't feel like I can give any really clear definitions or explanations of his being or origin. But I do feel like I can say a few things with a certain amount of clarity. **I feel like I can say that Satan is not just a being, or an angel; he is also a seed. He is a seed in much the same way that Christ is a seed.** Now of course I am not saying that Satan is on the same level as Christ, or an equal arch-enemy, or anything close to Christ in power, authority, ability, etc. Of course not. Christ is God. God the Son, the eternal Word of the Father, the Almighty.

But even though Christ and Satan are totally opposite in nature (as opposite as darkness and light), and even though Satan is not divine, or omniscient, or omnipotent, or any of these things that Christ is, nevertheless, when it comes to how Christ and Satan affect the human soul, I think you can say that Scripture speaks of both of them as a seed. What I mean is that **scripture speaks of both of them as a kind or nature that seeks to increase in the fertile soil of the human soul. They are seeds because they come out from a "parent", carrying its nature, life, or kind, and because they reproduce that nature, life, and kind whenever they find soil that will receive it.**

There is no doubt that Scripture speaks of Satan in this way. We just quoted God speaking to Adam and Eve about the seed of the serpent, and how it will live in enmity against the seed of the woman. (And have you ever noticed that the serpent crawls on dust, and eats dust, and right after this God tells man that he

is dust, and will return to dust. Perhaps implying that this cursed man is the home and “food” of the serpent.)

Jesus speaks of the Jews as sons of the devil, doing by nature the things of their father. Christ also declares the intentions of the natural man to be the desires of Satan, even when those intentions are spoken through the mouth of Peter. “Get behind my Satan”. The apostles are clear that Satan's nature has reproduced and filled up the adamic man. John tells us that the entire world is under his power. Paul tells us that he is the god of this age, the prince of the power of the air, and he calls him the “spirit that works in the sons of disobedience”. Its interesting to me that Paul calls him a spirit. It seems to me that spirits fill souls, and govern them.

We could give many other examples of how the Bible speaks of Satan as a seed. **He is a seed, and the womb for his increase, or the land for his harvest, is the darkness of the human soul.** You may not like the sound of this, but I think it's hard to deny when looking at Scripture. Satan told Jesus that all the kingdoms of the world had been handed over to him. Jesus didn't argue with him.

It is equally clear in Scripture that Christ is described and experienced as a seed. In fact, he is the seed seen in so many Old Testament types and shadows, and in so many New Testament parables. God began speaking of the seed of the woman in Genesis 3. The woman is the corporate body, bride, wife that God joins to in covenant. Under the old covenant, that was natural Israel (the first wife, Leah). Under the new covenant the woman is spiritual Israel, the church (the second wife, Rachel). In both cases, God was seeking to plant a choice seed in this people, and bring forth the increase and fruit of it. The seed of the woman is Christ.

Later in Genesis we find God speaking to Abraham over and over about a promised seed, and the inheritance for all the nations in Him. With the patriarchs, we have so many descriptions, promises, and prophecies throughout the testimony that deal with Christ as a seed.

In the gospels, a large percentage of Jesus' parables have to do with offering Himself as a seed to the Jews first and then to the gentiles. The parable of the sower and the seed is a clear and amazing picture. Then there is the parable of the wheat and the tares, where you can see both seeds growing up together. Then there is the mustard seed that begins small but grows to become the largest. Then there is the parable of the man who plants a field and knows not how the seed grows. Or how Christ describes Himself as one who gathers where he did not scatter seed. Then there are parables of fig trees and vineyards, describing the owner's desire and expectation for fruit, the increase of a seed. And if you miss all of these, there are Paul's clear statements (especially in Galatians and Romans) that Christ is the Seed of God, and we become partakers of God's promises to the Seed by being joined to Christ.

**I'm talking about all of this because the human soul was created to be a fertile womb for a spiritual seed. And we all begin our lives knowing only the seed of the serpent. Our first birth is just like all the**

other “firsts” that we read about in the Bible. The first is always the wrong seed, the one that is supplanted, replaced, removed, cast out, rejected. The first seed is Cain, Ishmael, Esau, and Saul. The first seed offers the wrong sacrifice, is the wrong man, lacks the true birthright and blessing, is the wrong king. Every human soul that does not know the increase and victory of the Seed of Christ, remains part of the serpent's kingdom of darkness.

What is this seed of the serpent? What does it do in us? I think it is a nature that is in every way contrary to the nature of God. It fills everything that God is not filling, just like darkness fills everything where light is not. In some ways, I think you can understand this nature as the absence of light, the absence of God. I don't know a worse thing you can say about anything than to say that **it is the substance of God's absence**. And maybe that's a good way to define Satan and his seed – the living substance of God's absence. It is what is present when God is not there. It is the false light and perspective, the outer darkness, the horrible lack of goodness, the confusion and questions and fear that lives in the absence of God.

The seed of the serpent is the increase of his nature, and that increase doesn't take place in deer and dogs and trees and rivers. The natural creation is not the womb or the land where the serpent's seed grows. It grows in only one place. The seed of the serpent grows in the human soul. It was planted there before we were even born. It was planted there in the very beginning. “In sin my mother conceived me” David says. We are Adam's offspring, and Adam chose Satan's tree, Satan's lie, Satan's seed.

So the natural man begins his life as the kingdom of darkness, and we only know one kind of seed. I didn't say that we begin our lives IN the kingdom of darkness. I said we begin our natural lives AS the kingdom of darkness. As Paul says in Ephesians 5, the adamic man IS the darkness in which evil has established his throne. The adamic man is the territory of his government and reign.

This is the reprobate seed, the seed destined to be destroyed. God has predestined this seed to be destroyed, and another seed to live forever in Him. The Bible speaks a few times of God's election or predestination. I personally don't believe that this election has to do with individual humans. We are just the soil. I believe the election has to do with these two seeds. One seed is chosen, the other is not. One seed is saved, the other is damned. One seed was foreknown, and it was God's eternal purpose to have a holy and blameless people in Him. One seed is Jacob, the other is Esau. One is Isaac the other is Ishmael. One seed is cast out, removed forever from God's presence. And wherever this seed is found growing, flourishing, being fed, nurtured, watered... it will be a horrible thing for that soil, for that land. The land will bear the condemnation of the seed that it bears. The condemnation was “prepared for the devil and his angels”. Notice this part of the parable of the wheat and the tares:

**Mat 13:24-29** *Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 But when the grain had sprouted and produced a crop, then the tares also appeared. 27 So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' 28 He said to them, 'An enemy has done this.'*

How did these tares get in the field? An enemy has done this. What does the enemy do? He plants his own seed into the same land. Speaking a couple chapters later about the Pharisees, Jesus says, **Mat 15:13** "But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted."

There is a lot that we could say about the nature of this seed and how it works in the human soul, but I think that Jesus sums it up for us in two words. The seed of the serpent can be summarized with the words "lie" and "death". Or "liar" or "murderer". Or that which spreads darkness and spreads death. I think that this is primarily what the seed of the serpent does in the human soul. These two words, lie and death. Jesus said:

**Joh 8:44-45** *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. 45 But because I tell the truth, you do not believe Me.*

There it is. The serpent is the father of lies and murder. He's like the parent plant, sowing seeds that are the absence of light and the absence of life. Spreading darkness and death. This is precisely what he does in the human soul. He gives you a false light that is really darkness, "and how great is that darkness". And if he has his way in you, he will keep you living in and for a life that is really death.

Most of you know this by experience, by contrast, but the adamic man spends his time on planet earth trying to serve his own dead soul, and all the while stumbling in the darkness, living according to imaginations about what is real, guesses about what is important, dark opinions about what is good. This is the fruit of the serpent's seed.

Christ as a seed is exactly the opposite. **He is light and life.** "In Him was life, and the life was the light of men." Or, "those who follow Me will not walk in darkness, but will have the light of life." Just about every experience of Christ in the soul can be summed up with these two words. God gives you a life that you experience by light. Both of these are Christ. You receive a seed, and it grows by light... just as we see in the natural creation.

Learning Christ is just a matter of the light showing you the life you have received. We could bring a whole lot of other words into this, but they seem to me to fall under these main categories. Righteousness or love, for example, are just aspects of the one life that you will see and experience in the light. Wisdom, understanding, knowledge, faith, these all have to do with the coming of true light to the human soul.

Christ is life, and Christ is light... and knowing His seed will cause your soul to lay hold of these things. And again, the serpent's seed will be death and darkness. The serpent's seed is the substance of Christ's absence.

And here is what has really been touching my heart recently. Our journey, as believers, isn't just coming to believe in these two seeds. Our journey is all about knowing, experiencing, bearing the continual increase of the one seed, and the continual removal of the other. It is the inward victory of the one seed crushing the head of the other. These two seeds are contrary to each other.

Let me close by just reading this quote from Isaac Penington:

*THIS is the sum or substance of our religion; as follows, to feel and discern the two seeds: the seed of enmity, the seed of love; the seed of the flesh, the seed of the Spirit; the seed of Hagar, the seed of Sarah; the seed of the Egyptian womb, the holy seed of Israel; and to feel the judgments of God administered to the one of these, till it be brought into bondage and death; and the other raised up in the love and mercy of the Lord to live in us, and our souls gathered into it, to live to God in it.*

*[We must] witness the two seeds, with the power of the Lord bringing down the one, and bringing up the other; and then to witness and experience daily the same power, keeping the one in death, and the other in life, by the holy ministration of God's pure living covenant. And so to know God in this covenant, (in this covenant which lives, gives life, and keeps in life) and to walk with God, and worship and serve him therein, even in his Son, in the light of his Son, in the life of his Son, in the virtue and ability which flows from his Son, into our spirits; this is our religion, which the Lord our God, in his tender mercy, hath bestowed upon us.*