

FTB 65 THE BIBLICAL SEED

Bradford Scott takes a deeper look at the concept of the Seed in his book “The Principle of the Seed.” This is short summary of the concepts he describes therein. I share it with you in hopes that you may be blessed and challenged by this message.

First of all it is important to see how Hebrew thinking is very different than the Greek, westernized way of thought. Many of the theological terms are abstract and linear in English. For example, faith, believe, love, obey glorify are all subjective terms and our culture often determines the meaning, even if it is not necessarily true. On the other hand, Hebrew is very concrete, especially when those words are taken to their Hebrew pictographic meaning or their roots. Often times in the Bible we see many Hebrew words to describe the smallest detail. In Psalms 1:1-3 we read, “Blessed is the man that **walketh** not in the counsel of the ungodly, nor **standeth** in the way of sinners, nor **sitteth** in the seat of the scornful. But his delight is in the law of the LORD; and in His law doth he mediate day and night. And he shall be like a tree **planted** by the rivers of water, that **bringeth** forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper.” This illustrates some very concrete thinking. The blessed man doesn’t just avoid “hanging out” with the ungodly, but he “walketh not,” “standeth not,” and “sitteth not” with them. It is very specific and clear, leaving no room for interpretation. In contrast, we in the Western culture are often linear in thought, viewing history as AD and BC in one straight line to the present, with God being very different in AD then He was in BC. Yet a Hebrew sees history as a circle. God is revealing His nature and will to man in yearly cycles. Every generation has the same truth available and revealed to them if they obey and follow God’s commands. God’s seed is passed on from generation to generation, and that seed is His Word. Therefore, “Christ is the same yesterday, today and always” (Heb 13:8).

One example of God revealing Himself from the beginning is seen in Isaiah 46:9-10 where we read, “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning, and from ancient times** the things that are **not yet done**, saying, My counsel shall stand, and I will do all My pleasure.” The literal Hebrew transliterated reads, “*maggiyd mere’shiyth ‘acheriyth*,” or “declaring out of the beginning. . . the end.” One certainly doesn’t get the picture of a God who is different in the Old Testament than He is in the New. Instead, He declares that what lies ahead in the future has already been declared from the beginning. This is one reason why anyone who has an improper view of Genesis is going to have a hard time understanding anything else in the Scripture. Time and time again, I have seen pastors come into churches having a warped view of creation and Genesis. At first everything seems fine (outside of that warped view), but soon strange teachings come about. Think about it. If God has declared to His people that the end will be seen from the beginning, don’t you think that Satan too, has an understanding of this? Why do you think he is so consistently attacking the foundation of creation and Genesis? Because he knows if he can corrupt the beginning, there will be no understanding of the end. Satan has blinded people to the truth of Noah’s Flood being an actual event because he knows that if they doubt that judgment on sin, God probably won’t judge us in the future. This truth is illustrated elsewhere in the Scriptures. In Luke 16:31 we read, “If they do not listen to Moses [Genesis] and the Prophets, they will not be convinced even if someone rises from the dead.” In Luke 24:27 we see, “And beginning with Moses and all the Prophets, He explained to them what was said in all the Scriptures concerning Himself.” Jesus also said in John 5:46, “If you believed Moses, you would believe Me.” Satan is destroying the foundation so that the entire structure will collapse.

Let's return to the importance of words and their foundations. The very word, "Genesis" is the basis for our word, "genetics" and "genus." The base of all these words is "*gan*" meaning "origin" or "beginning." "*Gan*" is a word for garden in Hebrew and the beginning of mankind begins in the Garden (*gan*) of Eden. When we go to this origin we see a truth that lines all the pages of Scripture, that being that the Seed has been placed in the fruit and that fruit will only reproduce after its own kind (Gen 1:11). Not only is this why we see dogs only have dogs, we also see a spiritual truth explained through the natural scientific realm. Jesus said of the parable of the Sower in Mark 4:13-14, "Don't you understand this parable? How then will you understand any parable? The farmer sows the Word." In other words, if you can't understand this parable you won't get any of them. The Seed (Word of God) is a foundational truth for all of Scripture. Though man's seed produces children of men, God's Seed [Word] produces God's children. We should not mix the natural seed with the spiritual one. This is the spiritual meaning of the natural command not to mix two kinds of seed (Lev 19:19, Ezra 9:2). Man, in his fallen state, is in possession of the seed from the Tree of Knowledge of Good and Evil. He was unable to reach the seed of the Tree of Life once removed from the Garden. However, God used the Seed of the woman to bring us back to that tree as promised, "And I will put enmity between thee and the woman, and between thy seed and her seed" (Gen 3:15). The Seed of the woman and the seed of the serpent will be at odds and must not mix.

LAW OF THE FIRSTBORN

The truth of the Seed is seen in the Law where the Firstborn receives a double portion (Deut 21:15-17). Again, the natural understanding explains a spiritual truth. God was showing that it isn't the first one that Adam puts his seed into that is the firstborn, but rather the one whom GOD puts His seed into that becomes the firstborn. This is why we see that Esau (older) is to serve Jacob, Ishmael is to serve Isaac and Joseph was served by his older brothers as well. The word for "firstborn" in Hebrew is *bakar*. The word for "chosen" is *bachar*. The only difference is the "k" or the "ch" in the middle. The "k" in "firstborn" is the letter *kaph*, which in Hebrew is the picture of the open palm laid upon the head of the oldest son to be blessed. In "chosen" the middle "ch" is *chet*, pictured as a wall that separates sheep. In other words, the word picture is that the firstborn will have a hand of blessing placed upon them and the chosen ones are to be separate from the world. The seed of the flesh will produce like seed, but the seed of the firstborn is chosen and separated by God as He clearly showed with Jacob, Joseph and Isaac. The seed of the woman was the Messiah. When that seed produces fruit and someone receives it (*Yashua*, Jesus), there is seed in that fruit which is to be passed on. We read in Romans, "They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed" (Rom 9:8).

THE NATURAL FOR THE SUPERNATURAL

God uses the natural as an example for us to understand the supernatural. After all, we wouldn't understand heaven in the supernatural if we have not experienced it, therefore, he uses experiences from the natural that we can relate to in order to explain a concept not yet experienced. We see a picture of this in God's creation of the elements, that foundational material brought into existence by God. Materials appear from things that do not appear. For example, we know that as we put two or more elements together, something visible is seen.

When two hydrogen molecules mix with one oxygen molecule, life-giving water appears. Now, if I were to change just one small piece of this and make one oxygen molecule into a sulfur one, the deadly gas of hydrogen sulfide forms. It is a small change from life to death. The same is true with God's Word. From the 22 Hebrew letters God has put them together in precise order for clear meaning. Adding to or taking from these letters can be the difference of life and death.

All around us the natural truth that what is not seen, makes up that which is seen. Consider this spiritual truth expressed in the following verses:

- John 6:63 "It is the spirit that quickeneth; [unseen] the flesh profiteth nothing: [visible] the words that I speak unto you, they are spirit, and they are life."
- Psam 33:6 "By the word of the LORD [unseen] were the heavens made; [visible] and all the host of them by the breath of his mouth."
- Hebrews 11:3 "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."
- Ps 104:30 "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."
- 2 Cor 4:18 "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal."

Further, only in our lifetime has it been realized that the unseen part of the atom is vital to the function of the atom. Actually, what is unseen is more important than what we see. Likewise, Colossians 1:17 tells us that Christ is "before all things, and by Him all things consist." The word "consist" is *sunesteken* in Greek, which is translated from the Hebrew *mitzvah*, which is the word for "commandment." In other words, it is God's commandments, or by His command, that all things hold together. Without Him, this world would fall apart, including the atoms.

Finally, one last example of the natural reflecting a spiritual truth is seen within the Hebrew culture where they have the Torah scroll. This is simply the Word of God wrapped around a dowel. They often call the Word the "Tree of Life," the dowel the "branch" and the papyrus that the words are written upon, the "leaves." Is it just a coincidence that the Messiah, the Word that became flesh, is called the "rod out of the stem of Jesse" and the "branch that bears fruit?" One may say it is a coincidence or a forced symbolism, however, in reality it is a reflection of what is revealed in the Bible. Remember, God said that He gave the Bible to the Jew for them to take care and preserve it (Rom 3:2). I'd say they did a good job.

4 LEVELS OF THINKING

As a Jew understands it, there are four levels of understanding for each verse of Scripture:

1. *P'shat* - blunt, literal meaning. I look at a man and see a person.
2. *Remez*- hints at a deeper truth. Look at the man with a microscope and see the cells.
3. *Drash* - Gives meaning and practical application.
4. *Sod*- Deep, hidden message buried within a text.

Likewise, in westernized thinking one can look at the seven churches of Revelation and get four basic interpretations:

- 1) Literal churches (preterist).
- 2) Symbolic of churches throughout all of history (historicist).
- 3) Prophetic pictures of the times just before the tribulation (futurist)
- 4) Way to speak to us as individuals (idealist).

In Hebrew thought, all four westernized views are correct and Christ is telling us that there are seven literal congregations (*p'shat*) which have prophetic significance to future events and the times we are living in now (*remez*). They are an analogy of the church age as a whole (*drash*) and they speak to us personally (*sod*).

As I begin to talk about the fruit that comes from the seed you will see that there is meaning embedded within Hebrew Words. That will be an example of the *sod* level. *Sod* means hidden, like a family secret. In other words, not hidden from everyone, but only hidden from those outside the family. Those within the family have access to understand the meaning. *Sod* is literally speaking of like-minded people, or the assembly of God. In the end times, God tells us that we will be told to the old-paths but most will not do it because they will not understand, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it" (Jer 6:16-19). The *Sod* level is only for God's children who diligently seek Him.

An example of a *remez* teaching is seen in our DNA. In the natural we see that one kind of seed reproduces after itself. Likewise in DNA each cell of a human being has the same content as the first cell. It produces like kind all from the original cell. Each cell has 46 chromosomes to produce life, except for the sperm and egg cell which only have 22 autosomes each along with one sex chromosome. Interestingly, the word for seed in Hebrew is *zera*, which in Greek is *spermata* from which we get sperm. Just as in the sperm, the original Word of God has 22 letters to make up the word (Seed) of God through which He produces His children. Just as a woman must receive the seed (*zera*) for children, one must receive the seed (*zera*) or Word to have faith and become a spiritual child of God. In fact, the word faith is *emunah* in Hebrew and it is feminine and seed is masculine. The egg cell (faith) cannot produce life by itself, it needs the sperm or seed (Word). Could it be that this is why God tells us that we must "receive" Him (John 1:12, Prov 2:1, Jeremiah 17:23, Zeph 3:7). The natural picture of the human seed points us to the spiritual truth of God's Word which is received by us.

The question becomes, "Who has the Seed." Those who live by faith. Who has faith? Those who obey. They will produce fruit of the same kind. In Matthew 7:21-23 we see a false convert who casts out demons in God's Name but is told "I never knew (*yada*) you: depart from Me, ye that work iniquity (*anomia*)."

The word iniquity is *anomia* in Greek (see also 2 Thess 2:7) which is literally, lawlessness, or one who has no law. One might say, one who has no fruit. Those who follow the lawless one (2 Thess 2:7) will themselves be lawless because the Messiah did not *yada* (know) them. *Yada* is a word for an intimate knowing as seen in the Garden of Eden when Adam knew (*yada*) his wife (Gen 4:1). It is also used in John 17:3 where we read, "And this is **life** eternal, that they might know (*yada*) thee." In other words, the Seed of God only produces like Seed and if you know (*yada*) God, you will do what God does. One might even say

that if you go to the Tree of Life, you will receive the Seed from that tree so that you might know (*yada*) Him.

In contrast, another word to “know” is *da’at* which expresses an experiential knowledge and is first seen at the tree of the knowledge (*da’at*) of good and evil. Another word for “knowing” is even translated by its meaning in Genesis 30:27 where Laban tells Jacob that “I have **learned by experience** (*nachash*) that the LORD hath blessed me for thy sake.” This word is actually the word for serpent as well, showing that it is no accident that this serpent (devil) was at the tree of “knowledge.” The paradox is that we all receive seed, either from the Tree of Life to know God or from the Tree of Knowledge to know the serpent.

FRUIT FROM THE SEED.

Yet another truth of this Seed is seen in the fruit that it produces. Consider the following verses:

- Ps 1:2-3 “But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither^b; and whatsoever he doeth shall prosper.”
- Jer 32:19 “Great in counsel, and mighty in work^c: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings”
- Isa 27:6 “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”
- Mat 7:17-18 “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”
- Rom 6:22 “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

All of these verses show us that God cannot be commanding Jews to produce apples and expect Gentiles to produce oranges. If we all have the same seed and that Seed is the Word, the same fruit will be produced. Jesus said, “I **know** (*da’at*) that ye are Abraham’s **seed**, but you seek to kill me, because My Word (seed) hath no **place** (*chroneo*) in you.” Here again, we see that the Messiah knows that they have the seed from experience, but not from the tree of Life. He is contrasting two seeds. The word for “place” indicates that there is no room for the good seed because they are filled with something else. This is why He says “I speak that which I have seen with my Father: and ye do that which ye have seen with your father” (John 8:38). Two seeds, two fathers, and the two cannot mix. You will either be a child of the devil or a child of God from His seed.

In Hebrew, there is always a 3-letter root word that often gives a better understanding of the meaning that is used. Even the fruit that is produced has within its very word a message. The word for fruit is “*p’riy*” from three letters *peh*, *resh*, *yud*. *Peh* is pictured by the mouth, *resh* is pictured as a head, and *yud* is seen as the hand in Hebrew. Can you see the lesson? The fruit of the Seed is what comes from our mouth as we speak, our hands as we serve, and the head as we think.

We also know that the Seed must come first, then the fruit. God gave Adam His Seed and then told him to keep the Garden. Abraham's faith was counted as righteousness and then he was circumcised. Noah found grace in God's eyes and then was told to build an ark. Israel applied the blood to the doorposts and then they were taken to Sinai. We are delivered by Yeshua Jesus and then He takes us to His Law (Torah). This is why Ephesians 2:8-10 tells us "For we are His workmanship, created in Christ Jesus (step 1) unto good works (step 2)."

SEED IN THE O.T.

It is imperative that we draw our theology from revelation of both Testaments. In the New Testament we see that not all Israel is of Israel. The prophets told us there has always been a remnant. The LORD gave His covenant to ALL the seed of Abraham and to ALL Israel, in other words, only those who place their faith in the God of Israel and receive His Seed. Could the parable of the Sower have been pictured throughout the Old Testament? See Rom 15:4, Gen 4:25, Gen 12:3, Gen 17:4-8, Gen 17:9, Gen 22:18, Ex 32:13, Numb 14:24, Rom 9:6-8, Rom 4:16.

Romans 4:16 is a good example of trying to understand the New without the Old: "Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all." Without understanding this properly, one might say that the contrast is between those saved by faith and those saved by the law. However, Paul's context includes those faithful who were given the Torah and those faithful who had not yet been taught the Torah. Paul is saying that Abraham is the father of those who have faith because Abraham had faith and he followed that faith by obeying God's word, statutes and ordinances.

If Seed produces like kind and Abraham is our father then we are to be like Abraham in faith. If he kept the sabbath, we keep the sabbath, if they were his feasts they are our feasts. If there is one body, one Spirit and called to one hope, one faith, one baptism, one God, there is one church, one Israel and one Seed. If the Seed is the Word and the Word contains the commandments, then how can we keep the commandments to receive the Seed? You can't! The commandments are in the Seed, therefore, you can't get the commandments first, the Seed must come first. Paul said, "Ye are no longer under the law, but under grace." In other words, we are no longer struggling to be accepted by God by producing fruit from the other seed, but by grace through faith you have the Seed that can now produce fruit unto righteousness.

There are over 260 occurrences of the Seed in the Bible and over 1500 references to synonymous words. All of them show the same spiritual truth that it is the Word of God that is the Seed producing faith and the fruit of that faith. There can't be a Gentile God and a Jewish God because there is only one kind of fruit (own kind) that is produced by the Seed.

CONCLUSION

There is a Biblical truth within the Seed that is used throughout the Scriptures to show us how God works in His people. The Seed is planted by God and must be received in faith, but there is only one Seed, meaning there is only one church, one set of rules, one faith, and one means of salvation. The Scriptures aren't just filled with words taken at face-value, but there is a deeper truth to be found within every verse, but that truth is always consistent with the literal, in-your-face message, only a deeper understanding of it. I pray this truth will be of some help as

you read the Bible and see this message peppered all throughout. The deeper we dive into the Word of God (Seed), the more we will grow.