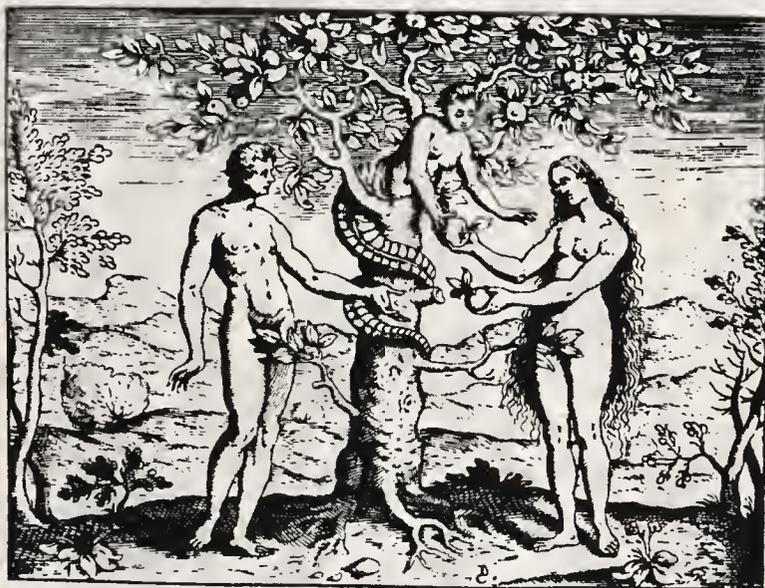


WHAT ABOUT THE SEEDLINE DOCTRINE?

A Biblical Examination and Explanation of
the Cain-Satanic Seedline Doctrine

by Charles A. Weisman



A woodcut from the title page of *L'Adamo*, published
in Milan, 1613, depicting events of Genesis 3.

What About The Seedline Doctrine?

by Charles Weisman
Copyright © January, 1997
Weisman Publications, Burnsville, Minn.

— CONTENTS —

1. THE BASIS OF THE SATANIC SEEDLINE DOCTRINE	2
2. A SCRIPTURAL ANALYSIS	4
- Trees in Eden	4
- Forbidden Fruit	6
- Adam and Eve's Sin	8
- The Seed of the Woman	9
- The Enmity	15
3. THE SERPENT	18
- Identifying the Serpent	18
- The Serpent, Devil, and Satan	19
- Fallen Angels and Giants	24
4. THE ROLE OF CAIN	27
- Cain's Origin	27
- Of Your Father the Devil	30
- The Blood of Righteous Abel	36
- Cainites	39
5. SOURCES OF SATANIC SEEDLINE BELIEFS	42
- Witchcraft and Demonology	42
- Gnostic Sources	44
- Masonic Beliefs	45
- Talmudic and Rabbinical Literature	46
- The Cabala	48
6. WHY THE SEEDLINE DOCTRINE EXISTS	50
- A Psychological Study	50
- Elements of the Seedline Doctrine	51
- Evil Within or Without	53

Scriptural Analysis

Those who hold to the Cain-Satanic seedline doctrine are convinced that Scripture supports their doctrine. Let us therefore examine the verses and interpretation used in support of this belief.

TREES IN EDEN

One argument made in support for the Satanic seedline doctrine concerns references to the trees within the Garden of Eden. It is said that the trees in Eden represent people, either as fallen angels or pre-Adamic people. These people are supposed to have seduced Adam and Eve into sexual relations. To support this concept, reference is made to other verses in Scripture where trees are used figuratively to indicate people. One instance is Ezekiel 31, which speaks of Pharaoh as a "cedar in Lebanon with fair branches" (v.3). It also speaks of other trees:

The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty (Ezek. 31:8).

To who art thou thus like in glory and in greatness among the trees of Eden? Yet shall thou be brought down with the trees of Eden unto the nether parts of the earth (v. 18).

Ezekiel 31 is an allegory in which the great cedar is a description of Pharaoh or Egypt. The other trees are nations which had envied Egypt, but are to now see the

cedar of Egypt cut down by God. The "Eden" or "garden of God" here alludes to the Eden of Genesis 3, but is used here as a symbol for a state or place of life, fertility, luxury and comfort. It is contrasted to "the nether parts of the earth" or sheol, i.e., hell or the pit. The cedar tree of Pharaoh was to be moved from the state or condition of Eden to the state of sheol, according to God's judgment.

Ezekiel does not directly or literally speak of the Garden of Eden which Adam and Eve inhabited over 3,000 years before he wrote these words. Yet it is true that trees can be used symbolically to refer to people, or to kings and nations (cf. Ezek. 27:5,6; Isa. 14:8,9).

Because the cedar tree of Ezekiel 31 was described as having great beauty, it is next said that this tree was able to sexually seduce Eve. Support for this sexual act is based upon Eve's response to the serpent concerning the tree of knowledge of good and evil:

And the woman said to the serpent, We may eat of 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 of it, neither shall you touch it, lest you die (Gen. 3:2,3).

It is said that the word "touch" (#5060) is an euphemism meaning "to lie with a woman." If we look up this word in *Strong's Hebrew Dictionary* or *Gesenius' Hebrew Lexicon* we find that it can mean to lie with a woman. However, there are a dozen other ways in which this word can be used, the most common being to touch with the hand.

If "touch" meant to lie with a woman in Genesis 3:3, and Eve touched this tree, then she must have lied with a woman. This word is actually used in several passages to mean sexual relations with a woman.¹ But the one who

1 Genesis 20:6; Ruth 2:9; 2 Samuel 14:10; Proverbs 6:29.

does the touching (always a man) is the one who lies with the woman. So if Eve is doing the touching, then she must be having sexual relations with a woman. That would be consistent with the way in which the word is used as an euphemism for a sexual act. The word "touch" is obviously not used as an euphemism in Genesis 3:3. After all, why would God tell both Adam and Eve not to touch or lie with a woman? The word touch here simply means to touch with the hand, as we would ordinarily use the word.

FORBIDDEN FRUIT

The real problem associated with the tree of knowledge was not merely in touching it, but eating of its fruit. This act is in the following verse:

And when the woman [Eve] saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Gen 3:6).

Satanic Seedline proponents claim that the food or "fruit" of this tree was illicit sexual involvement with Satan; or that the "fruit" was the seed of Satan which Eve sexually received from this being.

Since it is obvious that the word "fruit" is not used here in a literal sense, it must be used in some figurative or symbolic sense. In the Bible fruit is often used to mean the result or product of something. For instance, the fruit of the Holy Spirit is love, joy, peace, long-suffering, faith, etc. (Gal. 5:22). The Holy Spirit causes or results in Christian virtues. The fruit itself is not the Holy Spirit, but is that which the Holy Spirit produces. Fruit is also used figuratively for children (Exod. 21:22; Psa. 21:10; Hos. 9:16), as in the phrase "fruit of the womb" (Gen. 30:2; Deut. 7:13). Fruit is not the act of sex, it is the result or product

of sexual relations, or of a seed that is germinated. Nowhere in Scripture is the term "fruit" used for sexual relations, or to mean a seed or taking of a seed. Eve did not produce the fruit, she took fruit. The fruit already existed. Thus the most that could be said along these lines is that Eve took a child from the tree and ate it; an interpretation which is nonsense but more sound than the idea that this verse means engaging in sex with Satan.

Further support for a sexual relation involving Eve and Satan is made in regards to Eve's excuse for eating of the forbidden tree:

And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat (Gen. 3:13).

It is claimed that the word "beguiled," which is the Hebrew word *nasha* (#5377), means seduced, as in being sexually seduced. This word is used in twelve other verses and each time it was translated as "deceive" or "deceived" in the KJV. Several translations use the word "deceived" in Genesis 3:13 instead of "beguiled."² The meaning has something to do with the mind, as to corrupt it or mentally lead one astray. The Apostle Paul made reference to this event in the following passages:

But I fear lest somehow, as the serpent beguiled Eve through his subtlety, so your minds be corrupted (2 Cor. 11:3).

And Adam was not deceived, but the woman being deceived was in transgression (1 Tim. 2:14),

By Paul's interpretation of Genesis 3:13, the beguiling was a mental deception which corrupted Eve's thinking, not a sexual seduction which corrupted her body. It should also be noted that the beguiling caused Eve to eat, not to conceive or become pregnant. The term "eat" means to

² See the Septuagint, Fenton Bible, ASV, and Rotherham Bible

consume and has no sexual connotation. If to eat from a tree meant to have sex, why would God tell Adam and Eve that they may freely eat (i.e., have sex) with *every tree* (i.e., every person) in the garden (Gen. 2:16; 3:2)? Such a proposition is totally untenable.

It should be clear that the beguiling and eating have nothing to do with sex; and the trees, while used in a figurative or symbolic way, do not represent people.

Finally, there is a problem of inconsistency with these arguments about the trees of Eden being people, as they fail to follow the premise for the doctrine. The premise of the doctrine requires that the serpent impregnated Eve, but the only reference that can be made in regards to sex involves one of the trees—the Tree of Knowledge of Good and Evil.

To say that Eve had sex with this tree is contrary to the thesis that she had sex with the serpent. The tree and the serpent are two different entities. Eve did not touch the serpent and the serpent did not touch her. The touching was with the tree, and the eating was with the tree.

ADAM & EVE'S SIN

It is important to identify the actual sin of Adam and Eve, because that sin is what caused their "death," their condemnation from God, and their expulsion from Eden. The proponents of the Satanic Seedline either assert or imply that their sin was due to their having sex with Satan in the form of the serpent. We have seen that Eve's sin involved her interaction with the tree of knowledge, not with the serpent.

The only action that could possibly constitute sin on the part of Adam and Eve was their eating of the tree of knowledge of good and evil. This is the only commandment

or law that God had given them. Thus their eating is the only act that could constitute sin, for "sin is the transgression of the law" (1 John 3:4). Therefore, unless one can get the act of eating to be sexual intercourse with the serpent, the whole Satanic Seedline doctrine must fail.

It should to be noted that eating from the *same* tree caused the sin of *both* Adam and Eve. Whatever Eve did with the tree, Adam did also. So if eating from it means Eve had sex with the serpent or Satan, one must also say Adam had sex with the serpent. If this serpent was a male, then Adam must have engaged in sodomy; and to say Adam engaged in sex with another woman is 100% speculation.

God never commanded Adam and Eve not to touch the serpent, nor to abstain from sex with the serpent, nor stay away from the serpent. God only said not to eat of a certain tree. So even if one insists that Adam and Eve had sex with the serpent, this could not be the sin that brought about their sentence of death and expulsion from Eden. The sin of Adam and Eve had to do with transgressing the law, which is what the Tree of Knowledge represented. Sinning against God's law brings death, not sex.

In summary thus far, there is no connection with the serpent or Satan, only with the tree of knowledge; and there is no sexual reference in eating from that tree.

THE SEED OF THE WOMAN

Next we come to the main verse used in support of the Satanic Seedline doctrine, that being Genesis 3:15. God speaks to the serpent directly, and to Eve indirectly, and says:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Proponents of the Satanic Seedline doctrine say this verse is, "The single most important verse in the Bible." They also assert that this verse is the central "seed plot" of the Bible. Now these are tremendous claims, and ones that no-doubt get a lot of attention, but they must be supported by at least some Scripture and biblical exegesis.

The "seed" of the serpent mentioned in this verse is said to be Cain and his descendants. Since the "woman" referred to is Eve, it is said that the "seed of the woman" are Adam's descendants through Seth. But if Cain was the product of the serpent and Eve, then Cain is also a seed of the woman. That is, if Cain and Seth came from the same woman (Eve), both are her seed. The verse does not speak of Adam's seed, only the woman's, meaning anyone who came from Eve's womb. Therefore there is no reason why Cain and his descendants cannot claim to be of Eve's seed even if Cain was fathered by the serpent. But Genesis 3:15 speaks of two very different seeds.

The contention that the "seed of the woman" refers to Adam's seedline or genealogy does not line up with what the Bible records on these matters. If you look at the genealogies or seedlines in the Bible, they are always headed by some male. We thus find such terms as "Abraham's children," the "house of Joseph," the "seed of David," or the "tribe of Rueben." Seedlines or lineages are not called the "house of Sarah," the "children of Rachel," the "seed of Bathsheba" or the "seed of Eve."

If the entire lineage of Adam was meant in Genesis 3:15, God would not have used the term "seed of the woman," since descendants are never followed through the female but rather the male. Woman are only referenced as wives or mothers, not as the originators of a seedline, or the head of a genealogy or family line. Thus the "seed of the woman" cannot mean a seedline because the only seedline followed

is that of men beginning with Adam, and not with Eve. The characteristics of our faith are patriarchal, not matriarchal.

Further support for this is given by the fact that the two seeds of Genesis 3:15 are spoken of in the singular, not the plural tense. In regard to the woman's seed, scripture does not say they, but "it" (or more correctly "he") shall bruise the head of the serpent.³ The "he" (or "it") and the corresponding "his" are singular. Likewise, the verse does not say the offspring of the serpent, but "thou" or "you" shall bruise his heel. The reference is to the serpent himself, which is singular, and thus not its seedline. The use of "seed" in the singular is not unusual, as in Gen. 4:25.

What then does all of this mean? There really is no obscurity associated with Genesis 3:15. This verse has for centuries been understood as being a prophecy of Christ and His salvation of Adamic man. Prof. Davidson states the following about Genesis 3:15.

Note the transition from the serpent's 'seed' to the serpent himself, and also the fact that the 'seed' of the woman is in the singular. Only in Christ, 'the seed of the woman,' could this victory be accomplished, and from this it was to become true for mankind in Him (Rom. xvi. 20; 1 Cor. xv. 57).⁴

Genesis 3:15 refers specifically to Jesus Christ, as He was the only one who was born of the seed of a woman (Gal. 4:4), and not of a man. The verse could refer to the Adamic race or seedline only in an indirect or vicarious sense, as they were to prevail over the serpent through

3 The use of "it" in the KJV was not a good translation. According to Adam Clarke (*Commentary*, vol. I, p. 53), the Hebrew word *hu*, should be HE in this verse. Most translations, including the Geneva Bible, the Septuagint, and Fenton use "he," which corresponds to "his."

4 Prof. F. Davidson, *The New Bible Commentary*, Eerdmans Publishing, 1954, p. 80.

Christ. Adam Clarke comments on who the "he" is that is to bruise the head of the serpent:

He [is] the seed of the *woman*. The person is to come by the *woman*, and by her *alone, without the concurrence of man*. Therefore the address is not to Adam and Eve, but to *Eve alone*; and it was in consequence of this purpose of God that Jesus Christ was born of a *virgin*; this, and this alone, is what is implied in the promise of the *seed of the woman* bruising the head of the serpent.⁵

Genesis 3:15 has become so thoroughly identified as a prophetic promise of Christ that is called the *Protevangelium*. This term means the beginning of the Gospel message. The *Wycliffe Bible Commentary* states the following on this verse:

We have in this famous passage, called the *protevangelium*, "first gospel," the announcement of a prolonged struggle, perpetual antagonism, wounds on both sides, and eventual victory for the seed of the woman. God's promise that the head of the serpent was to be crushed pointed forward to the coming of Messiah and guaranteed victory. This assurance fell upon the ears of God's earliest creatures as a blessed hope of redemption.⁶

Bullinger's *Companion Bible* makes the following notes about some key words in Genesis 3:15.

it, i.e. Christ. The verb in singular masculine shows that *zer'a* (seed) is here to be taken in singular, with Septuagint, i.e. *Christ*. . . head. . . heal. They denote the temporary sufferings of the Seed, and the complete destruction of Satan and his works (Heb. 2:14, 1 John 3:8). Heel=lower part. Head=vital part. This is the first great promise and prophecy.⁷

5 Adam Clarke, *The Holy Bible with Commentary*, Abingdon, Nashville, vol. I, p. 53.

6 *The Wycliffe Bible Commentary*, edited by Pfeiffer & Harrison, Moody Press, Chicago, 1962, p. 8.

7 *The Companion Bible*, Kregel Publications, 1990, p. 7.

It is clear that Christ and the serpent are involved in the conflict. It is also clear that Christ was to have a victory over the serpent or Satan, which resulted in it being destroyed. On this verse Jamieson Fausset & Brown state:

It shall bruise thy head—the serpent's poison (power) is lodged in its head; and a bruise on that part is fatal. Thus, fatal shall be the stroke which Satan shall receive from Christ; though, it is probable, he did not first understand the nature and extent of his doom.⁸

The serpent thus met his "doom" with Christ's advent, passion, death and resurrection. Matthew Henry further explains the meaning of Genesis 3:15 in his commentary:

[T]he serpent is here sentenced to be (1) Degraded and accursed by God. (2) Condemned to a state of war and irreconcilable enmity. (3) Destroyed and ruined at last by *the great Redeemer*, signified by the breaking of his head.

A gracious promise is here made of Christ, as the deliverer of fallen man from the power of Satan. . . Here was the dawning of the gospel day. . . Notice is here given of three things concerning Christ:—

(1) His incarnation, that he should be *the seed of the woman*.

(2) His sufferings and death, pointed at in Satan's *bruising his heel*, that is, his human nature. . . Also, Christ's heel was bruised when his feet were pierced and nailed to the cross.

(3) His victory over Satan thereby (by his death).⁹

So it is well acknowledged that there is a victory over the serpent or Satan by the "seed of the woman." We then should ask, what does this victory involve? The Geneva Bible translators state:

8 Jamieson, Fausset & Brown, *A Commentary on the Old and New Testaments*, Zondervan, Grand Rapids, vol. I, p. 19.

9 Matthew Henry, *Commentary on the Whole Bible*, Zondervan, 1961, p. 10.

He (Christ) shall break thine head. That is, the power of sin and death. Satan shall sting Christ and his members, but not overcome them.

The serpent brought sin and death upon Adamic man, but Christ, though stung by the serpent, overcame sin and death so that man could also. The victory over sin and death brings victory over the dominion which Satan had over man:

Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil. Thus he bruises his head —destroys his power and lordship over mankind, turning them from the power of Satan unto God; Acts xxvi. 18.¹⁰

The evil power of Satan is eliminated by Christ, thus the victory is also over evil, as Lamsa states:

[T]he serpent [in Gen. 3:15] was metaphorically used as an agent of evil forces. The offspring of the woman, Jesus Christ, was to crush its head; that is, evil was to be exposed and destroyed. . . In the fullness of time the Spirit was to have victory and dominion over the flesh, and the spiritual man over the physical man. Messiah Christ was to crush the head of the serpent and save man from evil forces and bring him back to God.¹¹

As the seed of the woman, Christ's victory was also over the political structure or system the serpent had placed over man, as Matthew Henry explained:

He shall bruise his head, that is, he shall destroy all his politics and all his powers, and give a total overthrow to his kingdom and interest. Christ baffled Satan's temptations; by his death, he gave a fatal blow to the devil's kingdom, a wound to the head of this beast that can never be healed.¹²

10 Adam Clarke, *Commentary*, vol. I, p. 53.

11 George M. Lamsa, *Old Testament Light*, Harper, 1964, pp. 20, 21.

12 Matthew Henry, *Commentary*, pp. 10, 11.

In Eden God established an order in which Adam and Eve were without sin, had dominion over all creation, and had a special relationship with God. The serpent was opposed to that order but could not on his own do anything about it. So it engaged in deceit to get Adam and Eve to upset that order, and consequently establishing a new order, one which gave the serpent dominion over man. Christ's mission was to destroy this system and bring man back into his original relationship with God.

THE ENMITY

The proponents of the Cain-Satanic Seedline doctrine make much of the supposed "enmity" between the serpent's seed and the seed of the woman. They say this enmity exists now between the serpent's descendants through Cain, which they say are the "Jews," and the woman's seed, which is said to be the true Israelites or the White Christian people.

It is also said that this enmity continues to the present. But if the seed of the woman primarily means Christ, then the enmity is with Him, and is in fact at an end since Christ had victory over the serpent. Let us look at some New Testament verses that are cross-referenced to Genesis 3:15.

Col. 2:15 — And having spoiled principalities and powers, he (Christ) made a spectacle of them, triumphing over them in it.

1 John 3:8 — He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Heb. 2:14,15 — That through death he (Jesus) might destroy him that had the power of death, that is, the devil; And delivered them who through fear of death were all their lifetime subject to bondage.

Christ destroyed the serpent of Genesis 3:15, and set Adamic man free of the bondage of sin and death imposed upon them by the works (acts of deception) of the serpent. If Christ was destined to destroy this serpent and his works, it is logical that there would be *enmity* between Him and the serpent, and no one else.

The enmity was not with the lineage or seed of Adam because the serpent had already subdued them by getting them to leave God's order and enter its order. Further, Adamic man never had the power or ability to free himself from that "bondage" (Heb. 2:15). The only one who could undo the bondage which the serpent caused or brought upon Adam and his descendants was Christ.

Another thing that Satanic Seedline proponents don't dwell on is why the enmity was to exist. What is the reason or motive for the enmity? Since they do not study the reason for it, they are misled in their theology.

The reason for the enmity is the conflicting objectives and results that the serpent and Christ had in relation to Adamic man. The serpent induced Eve, and thereby Adam, to sin. Sin had dominion over them and their descendants, but Christ removed that dominion (Rom. 6:14). The serpent caused Adam to come under its worldly order or kingdom, but Christ delivered us from this evil world and brought us into His kingdom (Gal. 1:4; Col. 1:13). The serpent was responsible for "death" coming upon Adam and his kind, but Christ restored life to them (John 10:28; 1 Cor. 15:21, 55-57). The serpent caused the curse of the law upon us, but Christ redeemed us from this curse (Gal. 3:13).

We thus need to look at the nature of the enmity and and reason why God said it would exist, so as to see whom it would involve. God knew the consequences of what Adam and Eve had done and the serpent's guilt in the matter. But by His grace and providence, God planned to

thwart what the serpent had caused by a redeeming seed of the woman—thus His promise of her the coming seed.

To better understand this enmity, one must put himself in the serpent's place. Suppose you were told that someone was coming to destroy all that you accomplished—to destroy your order in the world. In fact, he would destroy you, and would then establish his order which you were against. Would you not have enmity toward that person? This was the relationship between the serpent and Christ, the two seeds of Genesis 3:15. The point of contention is between them, not between two races of people.

Adamic man could not save himself from his condition of bondage, sin, and death. He thus needed a Savior to deliver him from these things. This Savior was a threat to all that the serpent had accomplished. They were enemies with opposing agendas. Thus it was natural and logical that there was "enmity" between these two "seeds."

So whatever or whoever this serpent was, it is at an end, or certainly its power is at an end, as Christ destroyed the serpent or its "seed." The enmity it had with Christ (the seed of the woman) is ended. Many of the Satanic Seedline position believe that this enmity still exists. They say, "*We are now nearing the climax of the enmity spoken of in Genesis 3:15.*" No, that is not true. That "climax" was reached 2,000 years ago. To say that this enmity of Genesis 3:15 exists today, that there is an ongoing confrontation because of it, is to say Christ failed in His mission to bring about redemption, salvation, justification and deliverance for Adamic man. It is to say that His death and shed blood had no effect upon the fallen and sinful state which the serpent brought upon Adam, Eve and their descendants.

The truth is that Genesis 3:15 is an academic matter, as are all fulfilled prophecies. That is what this verse is; a prophecy that was fulfilled 2,000 years ago!

The Serpent

IDENTIFYING THE SERPENT

The identity and nature of the serpent of Genesis 3 is undoubtedly a central issue in determining the validity of the Satanic Seedline doctrine. If we knew for sure who or what this serpent was, many of the questions and arguments surrounding this topic might be resolved.

We have seen that the serpent of Genesis 3 represents several things: (1) sin, (2) death, (3) deception, (4) flesh nature, (5) opposition to God, (6) political power, (7) evil, (8) a satanic kingdom, and (9) temptation. We have also seen how these things were overcome by Christ, or destroyed by His death and resurrection. But what, exactly, was the serpent?

There is no agreement by Bible authorities as to the actual identity of the serpent. Some say it was a literal snake. Some say the term is symbolic of some evil agency or power; others say the term is used figuratively to describe the character of some person. Some have said it is the devil or a demon within an ordinary snake, or that the snake is being used as the tool or instrument of Satan. Some say the serpent of the garden is man's sense consciousness, and may be called desire, sensation and temptation. It thus was the carnal nature of Eve speaking to her or leading her to sin. Proponents of the Satanic Seedline doctrine claim it is Satan incarnate, or a supernatural spirit being appearing in a visible form. Most authorities seem to think it was a literal serpent with some other element involved.

The serpent of Eden is sometimes called "the Tempter," an upright creature that became a writhing snake only after God cursed it. History reveals that this serpent has been a subject of stories, conjecture, and legends for millennia, due to its ancient origin in Scripture. The word "serpent" in the Bible is derived from the Hebrew word *nachash* (#5175) and means "to make a hissing sound."¹ The term carries the connotation of enchantment or magic. That the serpent was "more subtle than any beast of the field" may indicate a type of craftiness and cunning that can influence and deceive, something a mere animal would not possess. Serpents are also used proverbially for wisdom (Matt. 10:16). Paul's reference to the serpent (2 Cor. 11:3) gives no insight to its identity, only its ability to deceive.

It is not likely we can, for certain, ever deduce what this serpent was, or from where it came. But we should not think of this as a barrier in determining the validity of the Satanic Seedline doctrine, anymore than our inability to fully understand the nature of God keeps us from understanding doctrines which involve the Deity. There are many things in Scripture we may not fully understand but we can determine if they are being properly used or applied. Thus the serpent's true identity would be helpful, but it is not essential for determining if the doctrines in which it is involved are scripturally sound.

THE SERPENT, DEVIL, AND SATAN

The serpent is often identified with the terms "Satan" or "the Devil." This has caused much confusion about the true nature and identity of the serpent. This is especially so since the terms "devil" and "satan" are used in Scripture several different ways, and are ascribed to many different things or persons. The terms are not used exclusively in

¹ *The Wycliffe Bible Commentary*, Moody Press (1962), p. 7.

reference to the serpent. In Scripture the terms "devil" and "satan" are used as follows:

- In the Old Testament the word for satan (#7854) means opponent, adversary, accuser, to attack.
- The Angel of God was an "adversary" (satan, 7854) to Balaam (Num. 22:22,32).
- David was referred to as a satan (adversary) to the Philistines (1 Sam. 29:4).
- The LORD caused Hadad the Edomite to be an adversary (satan) unto Solomon (1 Kings 11:14); and He also made Reson the son of Eliadah a satan (adversary) to Israel (1 Kings 11:23-25).
- God is referred to as "Satan," who stood up against Israel, and provoked David to number Israel (1 Chr. 21:1; 2 Sam. 24:1).
- The Greek word for "devil" is *diabolos* (#1228). People who are "slanderers" are called *diabolos* (1 Tim. 3:11).
- People are called *diabolos* (devil) who are "false accusers" (Titus 2:3; 2 Tim. 3:3).
- *Diabolos* (devil) is used for evil spirits (Acts 10:38).
- Christ called Judas a devil (John 6:70,71).
- Christ called Peter Satan (Matt. 16:23).
- A person who is an enemy in war is a satan or adversary (1 Kings 5:4).
- An accuser before the judgment-seat is called satan (Psa. 109:6; Zech. 3:1).
- A person that is an opponent or enemy is called satan (2 Sa. 19:22); or devil (Matt. 13:39; 1 Pet. 5:8).
- Man's carnal nature is the devil (James 4:7; Eph. 4:27).
- Oppressive governmental authorities are the devil (Eph. 6:11,12; Rev. 2:10).

Though a few of these usages may be debatable, most are not. The point is that the words "devil" or "satan" are obviously not given one single meaning, usage or identity throughout Scripture. But that is how Christendom has interpreted and used these words. Christians have used

them to always mean a supernatural, god-like, invisible entity that causes evil, problems and tribulation upon man. This is also the concept employed by adherents of the Satanic Seedline doctrine, since that doctrine requires the existence of a supernatural satanic being.

It cannot conclusively be said that devil or satan must mean the serpent, or that the serpent must be interpreted as the traditional concept of satan. Therefore quoting the book of Revelation which states, "that old serpent, called the Devil, and Satan" (Rev. 12:9; 20:2), is not definitive as to what the serpent is or can be called. Nor is it definitive as to who or what the devil or satan is or can be called. It is only one of many usages of these terms. If we say the serpent is a reptile, it cannot be said that "reptile" always means the serpent, as other things are also called reptile. It is a generic or comprehensive term like the term "devil."

As to whether the serpent of Genesis 3 is a supernatural being, or evil angelic entity, commonly called the Devil or Satan, is another critical question. The Satanic Seedline proponents insist that it is so, but such a proposition has no support in the Pentateuch which has no reference at all to these terms, as the Bible scholar George Lamsa states:

The term Satan or "devil" was not known to the early Hebrews, nor does it occur in the early books of the Bible. . . . Evidently, these terms were used later when the Israelites came in contact with the people who believed in two gods, the god of good and the god of evil. The Babylonians and the Persians accepted the doctrine of dualism, with two powers; good and evil.²

In Leviticus 26 and Deuteronomy 28, we read that God was known to cause every type of evil and problem—social, political, economical, agricultural, and personal. It is plainly obvious that upon reading such verses that the early

2 Lamsa, *Old Testament Light*, 1964, pp. 19, 338.

Hebrews were not "dualists." Thus Moses and the early patriarchs would not have thought of a supernatural entity of evil when they wrote the Genesis account of the serpent. But Hebrew theology changed at the Babylonian Exile:

In pre-exilic Hebrew thought the figure of Satan was entirely unknown. The absolute monotheism of normative Hebraism affirmed that there was only one divine power, one God, and, in purposed refutation of the dominant Persian dualism of the day, that He was the creator of both light and darkness, the source of evil as well as good (Isa. 45:6-7). But to the popular Hebrew mind of that day dualism seemed to solve conveniently one of the baffling problems of existence, the problem of good and evil, and so, contrary to the tenets of official Hebraism, evolved the figure of Satan, patterned obviously after the Zoroastrian power of evil, Ahriman. Actually Satan never had any place in the theology of normative Hebraism.³

The term "devil" occurs only four times in the Old Testament (KJV), and each time in the plural (i.e., devils). Twice it is derived from *sa'irim* (#8163) which means "he-goats" (Lev. 17:7; 2 Chron. 11:15), and twice translated from *shedim* (7700) meaning "demons" (Deut. 32:17; Psa. 106:37). Demons are the same as "evil spirits" which actually come from God (1 Sam. 16:14). Thus there is no concept of a supernatural devil in the Old Testament.

There also is little that can be used to support an evil, supernatural being called "Satan" in the Old Testament. The satan in Job never had any power of its own to afflict Job. Rather this satan asked God that certain things be done to him and God did them (Job 2:3-5,10). When God asked this satan where he came from, he said he came from "walking up and down" in the earth (1:7). He did not say he was "cast out of heaven," but inferred he was some man who was simply an *adversary* of Job and God.

3 *An Encyclopedia of Religion*, Edited by Vergilius Ferm, Philosophical Library, New York, 1945, p. 688.

It is clear from Scripture that all the evil, problems, afflictions, and troubles of a supernatural nature or origin that came upon Israel in the Old Testament were done by God, not a supernatural satan or devil.⁴ What, then, would be the need or purpose for the existence of such an entity?

The concept of a second god which caused evil in the world was primarily formed during the Exile (585-515 B.C.), being the result of Babylonian and Zoroastrian influence. Also appearing at this time was the notion that the serpent was a mystical, supernatural entity. The serpent as a deified entity with evil powers is related to "the Babylonian Tiamat, the destroyer of the works of the gods."⁵

The existence of a supernatural god of evil is often derived from the New Testament; but its existence is mostly due to mistranslation or misinterpretation. The Pharisees apparently believed in supernatural entity of evil (Matt. 12:24; Mark 3:22; Luke 11:5), but the idea came from their Babylonianized ancestors. Christians make much of satan as the "prince of the world," but whatever this was, it has been judged and cast out of the world (John 12:31; 16:11).

Satanic Seedline proponents go to great lengths to get a supernatural being of evil into the picture, and consequently distort Scripture out of proportion in doing so. It goes without saying that if such an entity does not exist, the entire doctrine would naturally fall apart.

Regardless of who or what the serpent of Genesis 3 is, it has been nullified by Christ. It thus cannot be said the serpent, even if it is some satanic entity, is an immortal, supernatural entity. So even though the words "devil" and "satan" have been applied to this serpent of Genesis 3,

4 See Isa. 42:24; 45:7; 54:16; Jer. 11:11; 18:11; Prov. 16:4; Psa. 90:3.

5 *A New Standard Bible Dictionary*, 3rd Edition, Funk & Wagnalls Co., New York, 1936, p. 811.

which is now destroyed, they are applied to many other things and persons as well. Thus these terms can and are still used, as is the term "serpent," but they cannot be used in reference to the serpent of Genesis 3 still existing.

FALLEN ANGELS AND GIANTS

The origin of the serpent of Genesis 3, according to Satanic Seedline advocates, is that it was originally an angel called Satan who rebelled against God and was cast out of heaven. Along with Satan was cast "one third of the angelic host which left their first estate" (Jude 6; 2 Peter 2:4; Revelation 12:4). But how could a supernatural entity have sexual intercourse with Eve or any human female? Evidence of angelic beings having carnal relations with mortal persons is said to be found in Genesis 6:

The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them.⁶

Satanic Seedline proponents claim that the "sons of God" were fallen angels who cohabited with the fair daughters of Adamic man. Those who say this obviously believe that the satanic seedline was caused by not just one evil entity, satan, but by a whole race of such beings.

Most authorities believe these verses are "interpreted as having no reference to angels at all, but as describing an intermarrying between two races of men."⁷ Most Bible scholars identify these two people as the descendants Seth and of Cain:

6 Genesis 6:2, 4.

7 *The New Bible Commentary*, edited by Prof. F. Davidson, 2nd edition, Eerdmans, 1954, p. 1163.

The sons of God saw the daughters of men—By the former is meant the family of Seth, who were professedly religious; by the latter, the descendants of apostate Cain.⁸

The reference here [Gen. 6:2] is to the descendants of Seth. Prior to the flood, all the descendants of Seth were good. But when they began to marry the daughters of men; that is, the descendants of Cain, they forsook God and did evil in his presence.⁹

. . . the daughters of men. Those that came of wicked parents, as of Kain [Cain].¹⁰

The notion that "sons of God" are fallen angels is said because the term for "God" is *Elohim*, which means gods (plural). But this term is used hundreds of times for God.

There is diverse opinion on these verses. But it cannot be said for certain they are examples of angelic beings having sex with mortal persons. To claim the serpent of Genesis 3 is a fallen angel is speculation. To say such an entity had sexual relations with humans is even more speculation. To build a purported major doctrine of the Bible on such speculative premises is a dangerous thing.

The argument for fallen angels in Genesis 6 also involves the meaning that is attached to the word "giants." The Hebrew word for giants is *nephilim* (#5303). It is claimed and that this word means fallen ones, indicating they were fallen angels who intermixed with human women.

Nephilim means "a feller, i.e. a bully or tyrant."¹¹ One who makes people or things fall is a "feller." A lumberjack is a feller because he cuts down trees. The term thus does

8 Jamieson, Fausset, & Brown, *Commentary on the Whole Bible*, vol. I, Zondervan Publishing, p. 21.

9 George Lamsa, *Old Testament Light*, 1964, p. 27.

10 The Geneva Bible Translators, *The Geneva Bible*, Gen. 6:2.

11 Strong, *Hebrew and Chaldee Dictionary*.

not describe those who have fallen, but those who cause others to fall. The *nephilim* could be any bully, tyrant, or giant which knocks people down. The term might also be used of those who would be "falling on, or attacking" others.¹² The term *nephilim* is also used in Numbers 13:33, where it clearly refers to men or a people of Canaan.

Using the term *nephilim* (giants) to support the fallen angel concept is erroneous since these giants were only the product of the intermarriages. The giants were not the "sons of God." Since the giants were the progeny or offspring of human females, they could not possibly be fallen angels. So any recourse to the term giants (*nephilim*) to claim that fallen angels had sex with human females is totally groundless.

The statement of Genesis 6:4, taken simply and literally, informs the reader that such giants of old, mighty men of renown, were born of normal human marriages. In other words, they were not demonic beings. "Sons of God," here as often elsewhere, simply means human beings with special emphasis upon man's nature as created in the image of God.¹³

To strain more from these verses than what is normally meant is not warranted by what is given in Scripture. Further, the angels who "sinned" (2 Pet. 2:4) or "left their first estate" (Jude 6), and other such references, would more likely mean humans who were once servants of God but turned to sin. The descriptions of these angels are not typical of immortal beings who cannot sin or become mortal. Further, the word for "angel" does not necessarily mean spiritual beings, but is also used for prophets (Isa. 42:19; Hag. 1:13; Mal. 3:1), priests (Mal. 2:7), church rulers (Rev. 1:20), or a messenger of God (Job 1:14; 1Sam. 11:3).

12 Gesenius, *Hebrew-Chaldee Lexicon of the Old Testament*, p. 556.

13 *The Zondervan Pictorial Bible Dictionary*, Edited by Merrill C. Tenney, 1967, p. 806.

The Role of Cain

CAIN'S ORIGIN

The question of Cain's origin is a central issue and argument of the Satanic Seedline doctrine, since Cain is said to be the offspring of the serpent or satan. The first mention of Cain is in Genesis 4:1, which states:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

There have been several objections raised about this verse because by its plain reading it implies that Adam was the father of Cain. One advocate of the Satanic Seedline doctrine said, "*This verse is one of the worst polluted and poorly translated verses in the entire King James Bible.*" That is a rather bold and far-reaching statement, one that requires much justification. One explanation is that the word "knew" means merely to observe or perceive. They claim that Adam observed that Eve conceived, or that he saw that she was pregnant. The claim then is that the verse is not saying Adam had sexual relations with Eve which produced Cain.

This idea is supported by pointing out that nowhere in Scripture does it say Adam *begat* Cain. This is believed to be critical because progeny are usually stated in the Bible by the term *begat*. This reasoning and interpretation for nullifying Adam as the father of Cain is not in accord with Scripture, for we read in the same chapter that, "*Cain knew his wife; and she conceived, and bare Enoch*" (Gen. 4:17).

Note that the word "knew" is used here in the same way it is used in Genesis 4:1. Also note that it does not say Cain *begat* Enoch, but uses the word "bare," as was also used in Genesis 4:1 to describe the birth of Cain. The account of Seth's birth also reveals the true interpretation of Gen. 4:1.

And Adam knew his wife again; and she bare a son, and called his name Seth (Genesis 4:25).

Here the same language is used to describe Seth's conception and birth as is used to describe Cain's conception and birth. The only difference is that the name Seth is used instead of Cain. Since there is no doubt that Seth was the son of Adam, or that Enoch was the son of Cain, there can be no doubt that Cain was the son of Adam. If we are to allow Scripture to explain itself, and if we are to be consistent, then this is the only conclusion that can be reached. The word "knew" in these verses is obviously an euphemism to mean sexual relations. The same language is employed in describing Samuel's birth:

And Elkanah knew Hannah his wife; and the LORD remembered her. Wherefore it came to pass, when the time was come about after Hannah conceived, that she bare a son, and called his name Samuel (1 Samuel 1:19,20).

The terms *knew* or *known* are commonly used in reference to sexual relations (Gen. 24:16; 38:26; Jgs. 11:39; 19:25). Genesis 4:1 merely states that Adam had sexual relations with Eve which resulted in the birth of Cain.

Also note that in the above verse it does not say that Elkanah *begat* Samuel, nor does it say so anywhere in Scripture. There are many instances in the Bible where offspring are not described by the term "begat." Nowhere does it say that Adam "begat" Abel, or that Adam was the father of Abel. The terms "bare," "conceived," "children," "knew," "went in unto her," "seed," "son," or "daughter" are all used to convey sexual relations or offspring.

As mentioned, another argument to counter the plain meaning of Genesis 4:1 involves genealogy. Their argument is that Cain is not listed anywhere in Adam's genealogy. It is said he is missing because he is not Adam's son, but is the son of Satan. Reference is sometimes made to Genesis 5 or the genealogy listings in I Chronicles 1 or Matthew 1. The fact is that cursed or rejected people, such as Cain, are never included in the true genealogy of Adam, Noah, and Abraham. Esau was a true Hebrew and descendant of Abraham, but is not included in genealogy listings because he was rejected by God. Canaan was an Adamite, but is not listed in Adam's genealogy because he was cursed. Ishmael was Abraham's son, but is not in Abraham's genealogy as he was not of the chosen seed. Also, people who died without having children, such as Abel, or who married into another lineage are not listed in the genealogy of Adam, though they were true descendants of Adam. The fact that Cain or others are not listed in the genealogy of Adam does not necessarily mean they were not descendants of Adam.

Let's turn to the supposed satanic nature of Cain. If the serpent was a satanic entity, and if Cain was the offspring of this serpent, then Cain too would be satanic. He would have also inherited the curse of the serpent, being "cursed above all cattle" (Gen. 3:14). This leads us to ask, would God have accepted such a person as an heir to Adam? No sound reasoning could say that He would. Yet that was exactly God's position towards Cain. When Cain had offered an inappropriate sacrifice, God said to him:

And the LORD said to Cain, Why are you wroth? and why is your countenance fallen?

If you do well, shall you not be accepted? and if you do not well, sin lies at the door.¹

1 Genesis 4:6-7

God could have rightly made this statement to Abel, Adam, or any Israelite. They would be "accepted" if they do what God desired. But was God willing to accept some cursed, half-breed, satanic mongrel? No! He was, however, prepared to accept Cain because he was Adamic, not satanic. God also places Cain on equal footing with Abel by calling Abel Cain's "brother" (Gen. 4:9).

The Bible is clear that Cain was the son of Adam. To say that he was the son of the serpent or Satan requires some rather twisted reasoning and bad interpretation.

OF YOUR FATHER THE DEVIL

In support of the Satanic Seedline doctrine recourse is made to several verses in the New Testament. The most common and controversial verses are in **John chapter 8**. Here Jesus is arguing with some of the "Jews" about their religious beliefs and says:

41 You do the deeds of your father. Then they [the Jews] said to him, We be not born of fornication; we have one Father, even God.

42 Jesus said to them, If God were your Father, you would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do you not understand my speech? even because you cannot hear my word.

44 You are of your father the devil, and the lusts of your father you will do.

Satanic Seedline followers claim these verses clearly show that these "Jews" Jesus spoke to were the literal descendants of the devil or the serpent. They say that the use of "father" is to be taken *literally*. Opponents of this doctrine say that it is to be taken *spiritually*. Here is another example where both sides of the debate are in error. The

word "father" is not to be interpreted literally or spiritually, but metaphorically.

The terms "father" and "children" are often used as metaphors. The word *father* can be used to mean one who is a leader, originator, or founder of some concept, system or institution. The word *children* can be used of those who are followers of the concepts laid down by the father or founder. Thus we say that Karl Marx is the father of communism, and those who are adherents to communism are his followers, disciples or children.

The words *father* and *children* used by Christ in John 8 do not mean biological descent or ancestry. In like manner we speak of George Washington, Patrick Henry, James Madison, etc., as being our "Founding Fathers," even though we have no physical descent from these men. We call God our Father, or say we are "sons of God" or "children of God," but no one could rightly say we are biological descendants of God. In Matthew 12, Christ healed a man and the Pharisees said Christ did this by the power of Beelzebub. Christ responded:

And if I by Beelzebub cast out devils, by whom do your children cast them out? (Matt. 12:27).

Any good Bible commentary will point out that the word "children" used in this verse is a metaphor to mean the disciples or followers of the Pharisees. Christ was not referring to their biological children.

Thus when Christ said to some of these same Judean people that they were of their father the devil, He was employing a metaphor.² These people were following lies and false doctrines, and this fact made the devil their father. The devil represents lies, falsehoods and ungodly doctrine, and thus is the originator or father of them, as Jesus states:

2 See *Vine's Expository Dictionary*, vol. 2, p. 82, (d), under "Father."

When he [the devil] speaks a lie, he speaks of his own: for he is a liar, and the father of it (John 8:44).

The devil is said to be the father of lies in the same sense that Karl Marx is the father of communism. The inference is not biological or spiritual but rather metaphorical, a type of figure of speech.

Jesus implied that these Jews did not have God as their father because they did not follow the ways of God, but followed lies and false doctrine. They instead had as their father or leader the *devil*, a term used for the antithesis of God. If they were followers of truth and righteousness and God's laws, then it could be said that God Almighty was their father, for God is the founder of these things. God wanted His people to call Him "Father" because that meant they recognized God as their head, leader or founder.

Jesus also said that these Jews in John 8 were not "Abraham's children" (v. 39). Here again Jesus employs a metaphor in the use of "children." They were not the children of Abraham because they didn't follow the ways of Abraham. As Jesus explains:

If you were Abraham's children, you would do the works of Abraham.

But now you seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham (John 8:39-40).

The Jews (or more correctly, Judeans) that Jesus was talking to in John 8 were true Israelites. They were not hybrids like those called "Jews" today, and they were not the seed of the serpent or of Cain. Jesus clearly identifies the biological descent of these people when He said:

I know that you are Abraham's seed (John 8:37).

Your father Abraham rejoiced to see my day (John 8: 56).

Did not Moses give you [Judeans] the law? (John 7:19).

There is nothing metaphorical or spiritual in these verses. They are spoken quite literally, meaning these people were the literal descendants of Abraham. No one would ever have been called "Abraham's seed" who was of a mixed lineage, particularly by Jesus (Matt. 15:24-26).

Another verse wrongly used or interpreted in support of Cain being born of Satan is that of I John 3:12, in which John says that we should be:

Not as Cain, who was of that wicked one, and slew his brother.

It is claimed this verse means Cain was the literal descendant of Satan, the "*wicked one*." Here again the words are used metaphorically. Nothing physical or literal is meant as is clearly indicated in the preceding verses:

8 He that commits sin is of the devil: for the devil sinned from the beginning. . .

9 Whosoever is born of God does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever does not righteousness is not of God, neither he that loves not his brother.

When one is "born of God" he is imbued with a spirit of righteousness from God, and thus is led to do the will of God. By doing the will of God one is a "child of God," or is "of God." But those involved in habitual sinning are the "children of the devil," or are said to be "of the devil" or "of the wicked one."

Pre-eminently sinful, unrighteous men, and also those imbued with the spirit of lying and murder, are figuratively called children of the devil (John viii:44; 1 John iii:8,10).³

3 John D. Davis, *A Dictionary of the Bible*, The Westminster Press, Philadelphia, 1934, "Devil," p. 177.

The phrases "children of the devil" or "child of the devil" are similar to:

- Children of wrath (Eph. 2:3).
- Children of light (John 12:36; Luke 16:8).
- Children of the world (Luke 16:8; 20:34).
- Child of hell (Matt. 23:15).
- Children of disobedience (Col. 3:6).
- Son of perdition (John 17:12; 2 Thes. 2:3).

Such phrases are used figuratively to describe the nature or spiritual disposition of the people involved. No implication is intended as to descent or biological parents. No one is literally descended from wrath, or light, or hell, or the world, or the devil. "Devil" is simply an idiom or expression for evil, ungodliness, that which is against God, or something abnormal. The phrase "You have a devil" (John 8:48), for example, means only that "you are crazy."⁴ Likewise, the phrase "of the devil" means those who are evil or ungodly in the things they do.

While these words or phrases are used metaphorically based upon the spiritual disposition and/or physical works of those involved, the interpretation is not spiritual or literal. That is, the people spoken of are not spiritual children of God or of the devil, nor are they their literal or physical children. If "*children of the devil*" is literal, then so are "children of God," and "child of hell." No one is descended from some entity called "hell."

Satanic Seedline proponents also make reference to the fact that Jesus called the scribes and Pharisees "serpents" and "generation of vipers" (Matt. 12:34; 23:33). It is said

⁴ George Lamsa, *Idioms in the Bible Explained*, p. 60. Lamsa also says that: "In the East, even today, good men are addressed as the sons of God, and bad men are called the sons of the devil, or Satan." *Old Testament Light*, p. 511.

that the word "generation" in the Greek (*genemā*) means offspring or race. They claim Jesus was identifying these people as descendants of the serpent. The error in interpretation here is the same, as the words "serpents" and "vipers" are merely metaphors for crafty and underhanded people. They are not physical references. It is the same as when we call some one a jackass because they have been foolish and stupid. Jackass is a metaphor. We do not mean they are physically descended from a jackass, or that they are spiritually a jackass. They are a jackass because of their actions. Likewise, Christ merely called these scribes and Pharisees serpents and vipers because of their actions, employing the terms as metaphors.

Christ used metaphors often. He spoke of "bread which comes down from heaven" that if a man eat thereof shall "live forever" and "not die" (John 6:50-51). The words bread, life and death are not meant physically or spiritually, but metaphorically. They stand for something else. Also, when Jesus spoke of the temple He would rebuild, He was using temple as a metaphor for Himself (John 2:19).

Bible interpretation is not so simplistic as taking things to be either literal or spiritual. Words may be spoken figuratively, symbolically, allegorically, poetically, typically, or anti-typically. They may be used as an euphemism, idiom, slang, or sarcasm. To understand Scripture interpretation is everything. By proper interpretation no one in the Bible was *literally* called a serpent, or the seed of the serpent, or a child of satan.

Christ's use of metaphors, and the wrong interpretation applied to them by the scribes, Pharisees and religious leaders, was part of the reason for their bringing about His death and crucifixion. Those who blindly apply a strict literal interpretation to the Bible in all instances are following the same error of the Jews and Pharisees.

THE BLOOD OF RIGHTEOUS ABEL

Immediately after Jesus called the Scribes and Pharisees serpents and vipers, He brings a charge and judgment against them involving the shedding of innocent blood. In **Matthew 23** He states:

33 You serpents; you generation of vipers, how can you escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

Those who adhere to the Satanic Seedline concept quote verse 35 and say that this proves that these people Jesus spoke to were Cainites (descendants of Cain). They claim that here Jesus traces His enemies, the children of the serpent (the serpent race), down through the centuries to those who murdered the righteous, the prophets, back down the line to Cain, who killed Abel.

The problem with this is that Jesus never said that these people or their ancestors killed Abel. He said that the blood of Abel and others was going to come upon them. This is one of several instances in which Jesus foretold of a coming judgment upon the Israel nation. In fact, it was a judgment upon Adamic man, of which Israel was the recognized heir and responsible party. However, most Israelites were now divorced from God and no longer under the Old Covenant and thus could not be judged as a responsible heir. But the Israelites in Judea were still

under the old order, they were the last Israelites still answerable under the terms of the Old Covenant. With the end of the old order and covenant and the establishment of the New Covenant, judgment needed to be rendered upon the Adamic race for that which it done under the old order. These Judean Israelites were to bear the judgment for all the unlawful acts of murder committed, whether or not their direct ancestors had done them. This includes the murder of Abel by Cain because Cain was an Adamite.

God is merciful, however, and offered these Judeans a way to become a part of the New Covenant without harsh judgment brought upon them. They were given a choice: "*repent or perish*" (Luke 13:1-9). These verses foretell of judgment on the fig tree, which represented Israel. For those who did not repent, judgment came by way of death at the destruction of Jerusalem in 70 A.D., or by way of a curse on the survivors. The fig tree Jesus cursed (Matt. 21:19) was symbolic of the fate of most of these people. Christ knew the hearts of these people and knew most would not repent and accept Him, as He said to them: "*how can you escape the damnation of hell?*"

Jesus did not say these Judeans were responsible for the death of Abel, but rather they will be made responsible. However, He did say they, as a national, racial entity, were responsible for "the blood of Zacharias, whom you slew between the temple and the altar" (Matt. 23:35). Zacharias was stoned in the temple by the people of Judah who were Israelites (2 Chron. 24:21). Thus these people Jesus spoke to had to be their descendants. Jesus further identifies who these people are when He said to them:

Wherefore you be witnesses to yourselves, that you are the children of them which killed the prophets (Matt. 23:31).

It doesn't take much Bible study to reveal that it was Israelites who killed the prophets. They were not killed

by Philistines, or Canaanites, or Cainites, but Israelites (cf. Acts 7:52). The phrase "Abel to Zacharias" was used to mean all the murderers in the Old Testament, and relates to "all the righteous blood shed on the earth." No one can rightly say that Cain's descendants were responsible for all of these murders. This can only be a reference to Adamic man, of which Israel is the elected seed. These words of Christ are words of judgment on Adamic-Israelites, as only Israelites could be judged under the law and covenant. No mongrel or non-Israelite could ever have this judgment upon them. The argument that Jesus was tracing these people back to Cain is a failure to see the big picture.

Along this same line Satanic Seedline advocates mention John 8:44. After Jesus says the scribes and Pharisees are of their father the devil, He says:

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

It is said that Jesus traced the Jews back to Cain—who was supposedly a murderer from the beginning. But this verse does not mention Cain. The subject is the devil, and it is this devil or serpent which was a murderer from the beginning. The serpent is "the devil" because of its opposition to God's order. But how was this devil or serpent the first murderer? It was this entity which brought about death to the Adamic race:

He was a murderer from the beginning. It was through him (the devil) that Adam transgressed; in consequence of which death entered into the world, and slew him and all his posterity.⁵

The people Jesus spoke to were followers of this devil or serpent because they too had a murderous desire within them. They exhibited this in their desire to kill Christ. Thus the devil was their father in this sense.

5 Adam Clarke, *A Commentary on the Holy Bible*, vol. 3, p. 581.

CAINITES

Satanic Seedline proponents often use the term "Cainites" to refer to those who are descendants of Cain. The term does have scriptural merit, since Cain did have a lineage and descendants, as are mentioned in Genesis 4, to the sixth generation.

A problem with the use of the term Cainite is that it is often misconstrued with the term Canaanites, a name which is derived from Canaan, not Cain. There is no evidence that Cain's descendants intermixed with the Canaanites. It thus is not sound to use the terms interchangeably.

The term "Cainites" is also used to refer to the Jews, both of Christ's time and today. The use of that term in reference to the Jews of Christ's time is completely inaccurate since those "Jews" were actually Israelites. The term "Jew" is just a mistranslation for "Judean."

The main thing we have available for identifying Cain's descendants is the nature of the curse which God placed upon him. God said to Cain:

And now art thou cursed from the earth, which has opened her mouth to receive your brother's blood from your hand.

When you till the ground, it shall not henceforth yield to you her strength; a fugitive and a vagabond shall you be in the earth.⁶

Here we find that Cain would no longer be able to raise crops from the earth as he had formerly done. He would not survive as a farmer or by an agrarian lifestyle. He would have to depend upon others for sources of food. We also see that Cain would be "a fugitive and a vagabond." He would not have a home land of his own, but would be destined to be a wanderer in the earth. Since this curse

6 Genesis 4:11,12

would be passed on to Cain's descendants, they too would possess these cursed characteristics.

It is true that the Jews of today possess both of these characteristics. They are not farmers, and are not known to be good at agricultural endeavors, being typically city dwellers. Historically they have been wanderers, without a land of their own. On these grounds there is cause to believe that the Jews of today possess some Cainite blood.

These is another group of people which also possess these characteristics, that being the Gypsies. They do not live an agrarian lifestyles but rather are known for trading, selling, and merchandising trinkets and worthless goods. They have been vagabonds in the earth, never having their own nation. One author on the subject of Gypsies stated:

Regarding the Gypsies, some researchers have not hesitated to see them as the cursed descendants of Cain. The texts of Genesis in particular emphasize the curse put upon the brother of Abel, quite rightly evoking the birth of a nomad people driven by the unfavourable winds of fate.⁷

Some writers have also pointed out a connection between Gypsies and Jews, in that some of their racial background and characteristics are similar.

Seedline advocates also refer to the descendants of Cain by the term "Kenite," which appears in the Old Testament. Two different words are translated as Kenite or Kenites. One is the Hebrew word *Qayin* (kah'-yin, # 7014). It means "the name of the first child, also a place in Palestine, and of an Oriental tribe:—Cain, Kenite(s)."⁸ This is the same word used for Cain in Genesis 4. It also appears as "Kenite" in Num. 24:22 (which some say could be read as "Kain"), and in Judges 4:11. Both verses refer to "the Kenite."

7 Jean-Paul Clebert, *The Gypsies*, Vista Books, London, 1963, p. 1.

8 Strong's Hebrew and Chaldee Dictionary.

The other word translated as Kenite is *Qiyini* (#7017), which is derived from and related to word #7014, and refers to one who is of the tribe of Kajin, who is called a Kenite.

The Kenites were friendly to the Israelites. Their nation was destroyed by Amorites and the survivors were dispersed among the Amalekites. When Saul was sent to destroy the Amalekites the Kenites were spared and allowed to depart due to the kindness they showed to Israel.

Some Bible authorities say the Kenites were one of the ten tribes of Canaan at the time of Abraham. Others point out that the Kenites of the time of Moses were Midianites, being descended from a man of Midian named Cain, and have nothing in common with the Kenites who dwelt in Canaan.⁹ The Kenites of Canaan derive their name from the name of a place called *Kain*, not from the descent of some man. It seems none of the authorities even suggest that either people are descended from Cain of Genesis 4.

Some of Cain's descendants were quite prominent individuals of their times. Jabal "was the father of such as dwell in tents" (Gen. 4:20). Jubal "was the father of all such as handle the harp and organ" (v.21). Tubal-Cain was "an instructor of every artificer in brass and iron" (v. 22). This would seem to indicate that Cain's descendants were well established in the earth, making it more likely that Cain's bloodline could have survived to modern times.

The question of whether the Jews today can be called Cainites comes down to whether or not Cain's bloodline survived to present times. If Cain's lineage did survive, then it is likely that Jews, or at least some Jews, have Cainite blood. This being because Jews are such a mixed people. Seedline advocates, however, present very little to show a connection between Cain and modern day Jews.

9 John D. Davis, *A Dictionary of the Bible*, 1934 "Kenites," p. 430.

Sources of Satanic Seedline Beliefs

While the concept of a serpent or satanic entity having sex with Eve and thereby producing Cain is not found within Scripture, it is found in other sources. The concepts of the Satanic Seedline doctrine are not some new beliefs, but are a rehash of old superstitious and pagan beliefs. The idea of an evil supernatural entity having direct contact with man is found in most pagan religions. The serpent also was a common subject within many pagan religions and cultural beliefs. Throughout the ancient pagan world the serpent was the symbol of the Creative Principle, or the Germinal Life Principle. It thus possessed supernatural powers by which it could cause or bring life.

WITCHCRAFT AND DEMONOLOGY

The subject of demonology encompasses various stories, legends, rumors and myths involving the devil or demons who assumed the form of a man or animal so as to have sex with women. In the book, *The Encyclopedia of Witchcraft and Demonology*, the author devotes some eight pages to the subject of "Sexual Relations with Devils." The source and history of this subject are related by the author as follows:

Theologians and demonologists were puzzled as to how demons, who were spirits, could have relations with humans. The fact itself was accepted, for it had the

authority of the Bible and Church behind it. Augustine [420 A.D.], in his *De Civitate Dei*, expounded Genesis vi. 4: "The sons of God came unto the daughters of men, and they bare children to them." He was the first to consider fully "whether the angels, since they are spirits, are able bodily to have intercourse with women." Augustine inclined to the affirmative, although he denied that the angels of God so sinned. . . . Pope Innocent VIII and Bonaventure also agreed that intercourse between devils and humans was possible. Augustine, and in particular Thomas Aquinas, affirmed that demons as evil spirits either entered into corpses or else made new bodies out of the elements.¹

The belief of demons having sex with women had the support of the Bible only because Church leaders claimed it was in the Bible. It is interesting to note that Augustine's "rationalistic explanation of the 'sons of God' (Gen. vi. 2) is that of Rabbi Simeon ben Yohai [150 A.D.]."² So this notion of demonology, that sex with demons is possible, and that children may result, was a Jewish doctrine adopted by some early heterodox Christians. Over the centuries it became a theme for stories, beliefs, and doctrines.

Witches have been historically infamous for consorting with devils and demons. The relationship is not solely for purposes of casting spells or curses on people, but also to have sexual relations with them. There are many stories about witches claiming to have had sexual intercourse with the devil. Some have confessed that their children were fathered by the devil. These sexual escapades usually occurred during a *sabbat* or "witches sabbath." The sabbat is a midnight meeting of witches, sorcerers and demons. When worshipping the devil, the witches are said to approach him and assume different postures or dances to entice indiscriminate intercourse with the devil.

1 Rossell H. Robbins, *The Encyclopedia of Witchcraft and Demonology*, Bonanza Books, N.Y., 1959, 1981, pp. 461-468.

2 *The Jewish Encyclopedia*, vol. II, 1902, 1916, p. 313.

Many devil stories have arisen by rumor perpetrated by those who hate or oppose others, or see them as being evil. Such persons are claimed to be the offspring of the devil.

Legends, perhaps arising from rumors circulated by their enemies, credited many well-known historical figures with devilish origin: Robert (the father of William the Conqueror), Luther, Alexander the Great, Plato, Caesar Augustus, Scipio Africanus, Romulus, Remus, Merlin, and the whole race of Huns.³

Since the Jews have long been the self-sworn enemy of Christendom, they have been portrayed by many Christians throughout history as being of a devilish origin. It is a small step, then, to make them out to be the literal descendants of the devil or satan.

GNOSTIC SOURCES

Gnosticism is a system of belief combining ideas derived from Greek philosophy, Oriental mysticism, and heretical Christianity. It stresses salvation through gnosis—an intuitive knowledge in spiritual matters. Christian Gnosticism was an attempt to separate Christianity from its past by infusing some of its concepts with pagan wisdom.

In *The Other Bible*, which is a collection of ancient esoteric texts, we find under the section "Diverse Gnostic Texts," writings from gnostic groups called Cainites, Sethians and Ophites. Some of their ancient pagan wisdom included beliefs about Cain's demonic origin and devils mating with humans:

There also broke out another heresy, called that of the Cainites. For they glorify Cain, as if conceived by some potent power which operated him.⁴

3 Robbins, *The Encyclopedia of Witchcraft and Demonology*, p. 465.

4 *The Other Bible*, p. 652, quoting Tertullian, *Adv. Omn. Haer.*, 2.

Ialdabaoth [a deity] created woman, Eve. Angels seduced her and generated sons from her.

The others [angels] came and admired her beauty and called her Eve; they desired her and from her generated sons who are called angels. . . . Eve sinned when she committed adultery with angels.⁵

An early Church father, Irenaeus, in his treatise *Against Heresies*, also spoke of the gnostic doctrines of the Ophites and Sethians. He shows how they believed that angelic "powers" came to Eve "admiring her beauty, and falling in love with her, begat sons by her."⁶

MASONIC BELIEFS

These same ideas of the Satanic Seedline doctrine are also found in Masonic teachings. In his notorious Masonic book, *Morals & Dogma*, Albert Pike writes the following:

[T]he image of Ialdabaoth, reflected upon matter, became the Serpent-Spirit, Satan, the Evil Intelligence. Eve, created by Ialdabaoth, had by his Sons children that were angels like themselves.⁷

It is obvious from these statements that certain Masons have picked up on Jewish and Gnostic teachings and beliefs concerning Eve and Satan. Another well known Mason, Manly P. Hall similarly states:

In Chapter 4:1 of Genesis, Eve says: "I have gotten a man from the LORD." . . . This indicates that Cain was not the child of Adam, but of the archangel Samael, the old serpent. The rabbins . . . insist that Cain was the son of Samael,

5 *The Other Bible*, edited by Willis Barnstone, Harper & Row, San Francisco, 1984, pp. 659, 662.

6 *The Ante-Nicene Fathers*, vol. I, p. 356, Eerdmans Publishing Co., Grand Rapids.

7 Albert Pike, *Morals and Dogma*, 1871, 1927 edition, p. 563.

and Abel the son of Adam. . . two orders of human beings are therefore reported.⁸

Nesta Webster supports this in speaking of the Rosicrucians, an age-old Masonic group involved in secret teachings entrusted to a few:

In a book by the leader of this group we find it solemnly stated that according to Max Heindl, Eve cohabited with serpents in the garden of Eden, that Cain was the offspring of her union with "the Lucifer Samael," and that from this "divine progenitor" the most virile portion of the human race descended, the rest being merely the "progeny of human parents."⁹

It is clear that the Masons and Rosicrucians obtained their teaching of Satanic Seedling from Gnostic teachings, since we find the same words and concepts employed in Gnostic beliefs. In fact, some say the origins of Masonry are derived from Gnosticism:

The seven founders of Freemasonry were all Gnostics. . . Gnosticism, as the mother of Freemasonry, has imposed its mark in the very centre of the chief symbol of this association. . . It is Gnosticism which is the real meaning of the G in the flamboyant star.¹⁰

Albert Pike in his book *Morals and Dogma*, often compares Gnostic mysteries, theories, ideas, and view of God, with Masonic teaching.¹¹

TALMUDIC & RABBINICAL LITERATURE

The Talmud is a collection of Jewish tradition on matters of civil and religious law and religious doctrine. It sprung

8 Manly P. Hall, *Old Testament Wisdom*, p. 120.

9 Nesta H. Webster, *Secret Societies and Subversive Movements*, p. 317.

10 Lady Queenborough, *Occult Theocracy*, p. 34.

11 See the index digest of *Morals and Dogma*, p. 65.

from two schools of thought, one from Babylon and the other in Palestine. The oral traditions of the Talmud were written down by 500 A.D. Among these traditions we find the basic concept of the Satanic Seedline doctrine, as stated in the book *Yebamoth*:

Rabbi Johanan stated: When the serpent copulated with Eve, he infused her with lust.¹²

A similar statement is also made in the Talmudic book *Shabbath* 146a.

The Talmud, of course, is well known for its topics of sexual perversion and debauchery, and how it condones acts of sodomy, bestiality, adultery, pedophilia, and rape.

Talmudic concepts come from the Jewish sages or rabbis, and from their rabbinical writings. In this body of writings we find the origins of the Satanic Seedline doctrine. For instance, in the *Jewish Encyclopedia*, under the subheading, "Eve—In Rabbinical Literature," it states:

Cain's real father was not Adam, but one of the demons. Seth was Eve's first child by Adam.¹³

Speaking on the subject of "Satan" as taught in Rabbinical teachings, the *Jewish Encyclopedia* states:

Satan. . . was the father of Cain.¹⁴

In the *Midrash*, which is a rabbinical exposition of the Pentateuch, we find the following statement:

The Mother of all living means, the mother of all life. For Rabbi Simon said: 'Throughout the entire one hundred and thirty years during which Adam held aloof from Eve the

12 *The Babylonian Talmud*, Yebamoth 103b, Translated by Rev. Dr. Israel W. Slotki, The Soncino Press, London, 1936, p. 711.

13 *The Jewish Encyclopedia*, vol. 5, Funk & Wagnalls Co., N.Y., 1904, 1916, p. 275.

14 *The Jewish Encyclopedia*, vol. 11, 1905, 1916, p. 70.

male demons were made ardent by her and she bore, while the female demons were inflamed by Adam and they bore.¹⁵

The principle behind the Midrash is to find a new meaning in Scripture, one not intended by the writers of Scripture. It thus asserts a new meaning for Eve being "the mother of all living" (Gen. 3:20). That meaning is that she had sexual encounters with demons during the 130 years before Seth was born (Gen. 5:3).

THE CABALA

The Cabala (also spelled Kabbalah) is the esoteric mystic lore of Judaism based upon an occult interpretation of the Bible. It has been handed down as secret doctrine to the initiated. Its origin, however, is obscure.¹⁶

The birthplace of the Cabala was Palestine, but it was in Babylonia, during the Middle Ages (550-1000 A.D.), that it experienced its first substantial systematic development. Its occult religious philosophy was developed by certain Jewish rabbis over the centuries.

Since the Cabala is based on a mystical and pagan interpretation of the Scriptures, it provides rabbis the means to convey their perverted viewpoints contrary to the original intent of Scripture. That the Cabalists taught the underlining concepts of Satanic Seedline doctrine is revealed by Nesta Webster:

[I]n the Jewish Cabala. . . Eve is . . . accused of cohabiting with the Serpent.¹⁷

15 *Midrash Rabbah*, vol. 1 (Bereshith, XX, 11), Translated by Rabbi Dr. H. Freedman and Maurice Simon, Soncino Press, London, 1939, p. 170.

16 *An Encyclopedia of Religion*, edited by Vergilius Ferm, Philosophical Library, N.Y., 1945, p. 412.

17 Nesta Webster, *Secret Societies and Subversive Movements*, p. 34.

One Cabalistic work is the *Zohar*, which dates from the 2nd century A.D. It states the following in regards to Genesis 4:1.

Now Adam clave to that unclean spirit, and his wife clung to it at first and received defilement from it. Hence when Adam begat a son, that son was the son of the impure spirit. Thus there were two sons—one from the unclean spirit, and one after Adam had repented. Thus one was from the pure side and one from the impure. Rabbi Eleazar said:

'When the serpent injected his impurity into Eve, she absorbed it, and so when Adam had intercourse with her she bore two sons—one from the impure side and one from the side of Adam. . . It was natural, too, that Cain, coming from the side of the angel of death, should kill his brother.'¹⁸

The "unclean spirit" is an esoteric reference to the nature of "the evil serpent who is himself unclean and defiled the world." It is said that "all the unclean spirits" are "akin to the evil serpent."

It is interesting that in this statement is found a premise for one of the teachings of the Satanic Seedline doctrine. That is that Eve was impregnated by the serpent and then by Adam, thus giving birth to Cain and Abel as twins. That two males can impregnate the same woman and produce twins is extremely rare, and by itself casts grave doubts on its validity. The concept of a dual impregnation was not actually necessary to support the Satanic Seedline doctrine, as there is support for Cain and Abel not being twins (Jubilees IV, 1). Having the serpent produce Cain, and Adam producing Abel in separate conceptions and births would have met the requirements of the doctrine. So why assert something that is bizarre and improbable when it is not necessary? It seems that there was definite Cabalistic influence in the construction of this doctrine.

18 *The Zohar*, vol. I, Bereshith 54a, Translated by Harry Sperling and Maurice Simon, The Soncino Press, London, 1931, pp. 171-172.

Why the Seedline Doctrine Exists

A PSYCHOLOGICAL STUDY

Whenever we examine a doctrine, we should try to ascertain why it exists or what is the motive behind the doctrine. In other words, why do people believe or not believe in something. Is it because of faith, or is it because of pre-conditioning, social pressure, emotional appeal, self-righteousness, monetary security, or false piety. Thus the question of why a doctrine exists is a subject of psychology, the study dealing with the mind and with mental and emotional processes. It helps us understand human nature and what causes the mind and heart to act the way they do.

The Bible has much to tell us about psychology. It discusses the corrupt inner nature of man, the various virtues and vices people can have and why they have them, and tells us of the human "heart" and "mind" and how they function. The Bible tells us that people tend to believe something because it appeals to their inner nature, not because of sound reasoning on the matter.

Jer. 5:31 — The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.

2 Tim. 4:3,4 — For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, wanting to have their ears tickled. And they shall turn away their ears from the truth, and shall be turned to fables.

Isaiah 30:9,10 — This is a rebellious people . . . Which say to the seers, "Do not see"; and to the prophets, "Do not prophesy unto us right things, speak to us smooth things, prophesy deceits."

The Bible has many examples showing how people will follow, believe or adopt a concept or doctrine because of its appeal to their personal values or inner nature. Truth and the word of God will be rejected when such doctrines are presented. Many popular Christian doctrines exist for this reason. For instance, the popular doctrine that people go to heaven when they die has no scriptural foundation. What the Bible does say is that in death man and beast are the same, they both rot in the ground and return to dust, and possess no state consciousness (Eccl. 3:19,20; 9:5; Isa. 38:18). This truth, however, is not appealing to our nature, thus we accept the fable that we go to heaven to be with Jesus and sit in the clouds because of its greater appeal.

If we don't understand true human psychology, we are destined to fall into the traps and snares of our lusts, ego, vanity, emotions and heart—which "is deceitful above all things" (Jer.17:9). Now why does this Satanic Seedline doctrine exist? After all, if you told some Christian that a certain belief can be found in paganism, Gnosticism, and Judaism, and is embraced in Masonic and Talmudic literature, they would stay away from it. So why then do people believe in the Satanic Seedline doctrine? The reason is to be found by a psychological study of the subject.

ELEMENTS OF THE SEEDLINE DOCTRINE

The Satanic Seedline doctrine has an appeal or seems right because many of the basic elements which make it up exist in Scripture. The concept of seedline, as stated, exists throughout the Bible. The concept of satanic, or that which is evil or in opposition to God, is certainly scriptural.

Satanic persons, those who hate and are against God, are also quite prevalent in Scripture.

But what about a satanic seedline? The existence of such a thing is also in Scripture. The Amalekites were an ungodly people who were always against God's chosen people. Thus God said that He will "have war with Amalek from generation to generation" (Exod. 17:16). The seven Canaanite nations were so contrary to God that He told Israel to eliminate every last man, woman and child (Deut. 20:17). Thus as a race these nations were satanic without any redeeming qualities. The Edomites also constituted a satanic seedline, as they were always ungodly and against God's people. Jesus spoke of "the tares" or "children of the wicked," who were contrasted with the "good seed." The tares are apparently a satanic group of people.

So the question is not if satanic seedlines exist, but why they exist. It seems that all of the satanic seedlines that existed in scripture were due to the fact that one of their ancestors were cursed or rejected by God.

Which brings us to Cain. Cain was cursed and rejected by God. Cain had a seedline. Cain's curse and rejection would come upon his descendants. It thus is only logical that Cain's seedline would be ungodly, and that an *enmity* would exist between his seedline and God chosen seedline through Seth, Noah and Abraham. It seems to be generally accepted by Bible scholars that this situation existed.

So we see that many of the elements of the Cain-Satanic Seedline doctrine do exist in Scripture. The question or issue is not that a Cain-satanic seedline existed, but to what extent they existed in the past, and why their enmity and ungodliness existed. The enmity and satanic nature was due to God's curse and rejection of Cain because of Cain's act of murder. It was not due to Eve having sex with a supernatural, satanic being.

EVIL WITHIN OR WITHOUT

An analysis of the human heart and mind reveals an interesting fact about how we tend to perceive such things as evil, corruption, enemies, or problems in our lives and in the world. We naturally want such things to come from without our personal domain, rather than from within it. It is unsettling to our nature, and thus hard for us to accept, that evil or harmful things should come from within ourselves, our family, our government, our nation, our race, or our God. It is much more appealing, and thus easier to accept, that such things come from outside ourselves, our family, our government, etc. Let us look at some illustrations of this psychological concept.

1. When a problem arises among two or more people, there is a natural tendency to blame the other person or persons for the problem rather than ourselves, even if our accusation is obviously false.

2. When you tell someone of the evil, corruption, and harmful things their own government is doing, they reject it and don't want to hear it. But if you tell them lies and distortions about the corruption or evil acts done by some dictator or leader in a foreign country, they will accept it.

3. A parent will accept lies about the unruly nature or wrongdoing of other children, but will naturally reject the truth of such matters in regards to their own children.

4. Christians have always had a difficult time accepting that their God causes evil, plagues and troubles in their lives and nation, regardless of all the supporting evidence in Scripture. Thus in their minds they had to conjure up another god, a god of evil, who causes wicked people and tribulation in the world. They call this god Satan or the Devil, and fear it as they should be fearing the true God. It is acceptable because evil now comes from without.

5. Many Americans today are concerned about aliens from outer space, and how they are going to control or affect things in their nation. But they have no concern for the aliens that are on this planet and already in America. The alien problem is within, not without.

6. Man tends to look at evil and sin as problems being without, while denying or ignoring that which is within himself, or his own carnal nature. As Christ said:

That whatsoever thing from without enters into a man, it cannot defile him.

For from within, out of the heart of man, proceed evil thought, adulteries, fornication, murders, thefts, covetousness, wickedness deceit, lasciviousness, . . .

All these evil things come from within, and defile the man.¹

Note that Christ never blamed the devil or satan for the evil and corruption in the world. He is telling us to look within ourselves for evil and sin.

The closer we look within ourselves, our race, our government, etc., the closer we will get to the real source of the problems and evils that affect us. But this is unpleasing to our sensibility and offends our ego and pride. Thus we want the evil and problems which touch our lives to come from without, and will accept lies and falsehoods which say it is so. The farther away the source of evil and problems is, the more acceptable it is to our nature.

Now let us look at the "Jewish problem." Most every one can recognize that there is a spirit of ungodliness and anti-Christianity with the people known as Jews. Throughout all of history we have examples of Jewish hostility towards white Christians, and the harmful effects Jews have had on the European nations. They have clearly been as aliens in our midst destroying our way of life.

1 Mark 7:18-23

Israel of old also suffered much from captivities and alien control over their life, liberty and property. But Israel's problem was never the Canaanites, Philistines or Assyrians, it was within their nation, their race, and their own hearts and minds. The same is true regarding the Jew. Their ungodliness and cursed ways would not have any affect on us if we did not have problems within ourselves, such as believing they are God's chosen people, or that all people are equal. The Jews are a problem just like the fox is a problem. If we are so foolish to ignore the innate characteristics foxes have exhibited throughout the centuries, and believe the humanistic tripe that they are equal with all the other farm animals, and thus allow them equal access to the farmyard, then we have no one to blame but ourselves for the loss of chickens from the chicken coup.

Again, the question is not that the Jews are ungodly or satanic, but *why* they are this way; and this gets to the error of the Satanic Seedline doctrine. This doctrine has the source of the evil and ungodliness associated with the Jews coming from outside the Adamic race and outside of God.

The evil and ungodliness of the Jews is actually derived from certain members of our race, the white Adamic race, which have been cursed or rejected by our God. Persons such as Cain, Canaan, Ishmael, Esau, Amelek, the evil figs of Judah, and the Judeans who rejected Christ were all of the white Adamic race. All of these people were cursed by God, not by Satan, and thus their descendants would be against God and His people. Throughout the centuries these cursed and rejected people have mixed with other peoples becoming the "Jews" of today.²

It should not be surprising that the great enemy of the white Christian people is composed of degenerates and rejects of their own race. Most of Israel's enemies were

2 For more information on this see *Jewish Identity* by the author.

offshoots of the white Adamic race, such as the Midianites, Moabites, Ammonites, Edomites, Amalekites and even some of the Canaanites.

Proponents of the Satanic Seedline doctrine find it more appealing to have Cain be non-Adamic, by having his father be the serpent or satan. This places the source of evil in the Jews coming from an outside source, that being from outside of the white Adamic race, and outside of God's work. By this doctrine, all the evil we see in the Jews comes from "satan's seed," resulting in a satanic disposition of a *spiritual* and *genetic* nature within Cain and his descendants. This is not in accord with the Bible, which reveals that evil things, whether spiritual or physical, come only from God (1 Kgs. 18:10; Isa. 45:7; Prov. 16:4), not from some devil.

The fact that Cain was of Adam should be no more difficult to accept than the fact that Esau or Canaan were Adamic, or our racial brothers. It should be no more difficult to accept than the fact that it was Israelites who killed the prophets and committed gross acts of idolatry.

Identity adherents have also succumb to this same psychological problem, by their making the "Jews" in the New Testament as being Edomites, Canaanites or a mixed race people. If you believe that you are an Israelite, then as a Christian it is naturally hard to accept that Israelites were against Christ and wanted to kill Him. It is much more appealing to have these people be of an enemy race than of your own race. The truth is these "Jews" or Judeans were Israelites, though many of their descendants became a part of the hybrid Jews of today.

Satanic Seedline advocates see an inherent evil and anti-Christian nature in Jews and want to separate themselves from the Jews by having the source of evil come from outside their race. To do so, their doctrine had to be based upon speculation and bad interpretation, and is thus false.

This book was written because of numerous questions the author has been asked regarding the teaching known as the Satanic Seedline doctrine. This doctrine, which deals with the origin and nature of the Jews, has generated much interest especially since Jews have been the subject of various issues ranging from prophecy to conspiracy. Among the many questions asked about this doctrine are:

- What are the two seeds of Genesis 3:15?
- What really happened in the Garden of Eden between Eve and the serpent?
- Are the Jews of the seed of Satan?
- How did Cain's satanic bloodline survive to the present day?
- Was Adam or the serpent the father of Cain?
- Why did Jesus say that the Jews were of their father the devil?
- How could Satan or fallen angels, as spiritual entities or beings, have sexual relations with human females?

The Satanic Seedline doctrine is an issue which confuses and perplexes many. Some flatly deny the doctrine, while others believe it is the clear revelation of Scripture. To properly answer these questions, we will also need to examine the validity of some of the traditional Christian concepts about the events in Eden, as depicted by the front cover illustration.

Upon examination of the teachings and arguments of the Seedline doctrine, I have found that most are based upon speculation and bad interpretation of Scripture. To compound this confusion, many of the arguments used against this doctrine are also the result of bad interpretation.