

THE **SERPENT**, **SEED**

A BIBLICAL CASE FOR TWO
LINEAGES FROM EDEN



ELDER KEITH J. WALKER



THE SERPENT-SEED

*A Biblical Case for Two
Lineages from Eden*

Written by
Elder Keith Joel Walker

whpctuttle.com

Preface

This booklet sets forth a careful, Scripture-centered presentation of the serpent-seed understanding: that Genesis 3–4 describes a real, ongoing enmity between the offspring of the serpent and the offspring of the woman — that Cain was born of the serpent’s seed, while Abel was born of Adam’s line. The purpose is devotional and apologetic: to marshal biblical, linguistic, typological, and intertextual evidence that supports this reading and to show how it coheres with major redemptive themes of Scripture.

Contents

1. Thesis in one sentence
2. Key biblical texts
3. Exegesis of Genesis 3: the promise of enmity
4. Exegesis of Genesis 4: the births of Cain and Abel
5. The meaning and use of “seed” in Scripture
6. New Testament confirmation and echoes
7. Parallels in Old Testament and extra-biblical material
8. The character and fruit of the two lines
9. Theological significance and redemptive trajectory
10. Closing summary and suggested Scripture reading plan

1. Thesis in one sentence

Genesis 3:15 announces enmity “between your seed and her seed”; Genesis 4 records two divergent births and lineages; taken together with other biblical data, the most straightforward reading is that the serpent sought and effected entrance into Eve’s progeny, producing Cain as the serpent’s seed while Abel was of Adam — initiating two distinct opposing lines whose conflict runs throughout redemptive history.

2. Key biblical texts

- Genesis 3:14–15
- Genesis 4:1–2, 8–16
- Genesis 6:1–4 (the precedent of supernatural beings begetting children with women)
- John 8:44
- Revelation 12 (the woman and the dragon)
- Galatians 3:16 and related New Testament seed language
- Romans 5:12–19 (the forensic/representative power of lineal descent)

3. Exegesis of Genesis 3: the promise of enmity

Genesis 3:15 is the pivotal verse. God declares that He will put enmity between the serpent and the woman, and between the serpent’s seed and the

woman's seed; "he shall bruise your head, and you shall bruise his heel." Several points are crucial:

- The verse distinguishes two lines: "your seed" vs "her seed." The Hebrew uses the word *zera'* (seed/offspring) for both. The formulation explicitly contrasts the serpent's progeny with that of the woman — a contrast of two descending lines, not merely two individual acts of violence.
- The text pronounces an ongoing, generational hostility ("I will put enmity ... between ..."), which naturally reads as sustained antagonism between two groups across time.
- The promise ultimately assures victory: the woman's seed will deal the decisive blow ("bruise [or crush] your head"), an act fulfilled in the work of the promised Deliverer. This presupposes a persistent and concrete foe to be overcome.

4. Exegesis of Genesis 4: the births of Cain and Abel

Genesis 4 reports: "Now the man knew Eve his wife, and she conceived and bore Cain ... and she bore his brother Abel." A focused reading supplies supporting points:

- The narrative juxtaposition: the account pairs Cain and Abel immediately after the fall narrative, inviting the reader to see them as representative seeds of two

opposing lines arising out of Eden.

- Eve’s testimony in Genesis 4:1 — “I have gotten a man with the help of the LORD” (often translated in ways that reflect Eve’s sense of wonder) — is set in the context of immediate deception and cosmic conflict. The possibility that deception altered the normal order is consistent with Genesis 3’s record of the serpent’s craftiness and intent.
- The text then traces two very different paths: Cain’s line (Genesis 4) develops a city, various cultural arts, and marked moral decline culminating in murder; Abel’s line (seen in his sacrifice and in the later line of Seth in Genesis 5) is associated with worship and the godly genealogy. The stark bifurcation looks like two divergent seed-lines, not merely two sinful brothers.

5. The meaning and use of “seed” in Scripture

- Zera‘ (Hebrew) and sperma (Greek) are used throughout Scripture to indicate literal offspring, family lineage, and representative descendants (e.g., the “seed of Abraham”).
- Scripture sometimes uses “seed” in the singular to denote a particular descendant (Galatians 3:16: “seed” = Christ). But the same language in Genesis 3:15 — the contrast of two seeds — naturally supports a literal, lineal reading: one descent originating with the serpent, the other from the woman.

- The repeated biblical emphasis on seed/offspring as bearing identity and character (blessings/curses, covenant promises) reinforces that the Genesis language carries real, lasting significance for lineage and spiritual identity.

6. New Testament confirmation and echoes

- John 8:44: Jesus tells opponents, “You are of your father the devil,” describing the devil as father of those who follow falsehood and murder. The language of “fathering” here is not merely metaphorical moral influence; it portrays an origin-link (an origin producing characteristic children).
- Revelation 12 draws powerful imagery of a woman and a dragon. The dragon seeks to devour the woman’s child, and the woman’s child is delivered to God. This cosmic drama echoes Genesis 3:15’s promise: enmity, attempted destruction of the woman’s seed, and the eventual victory of the woman’s offspring.
- Taken together, New Testament witness depicts spiritual parentage, real antagonistic descent, and the drama of a spiritual seed that triumphs — all consonant with the serpent-seed picture.

7. Parallels in Old Testament and extra-biblical material

- Genesis 6:1–4 presents an Old Testament precedent of supernatural beings (the “sons of God”) interacting sexually with human women and producing offspring (the Nephilim). This demonstrates that Scripture itself contains instances in which non-human or supernatural agents beget human children.
- Jewish tradition and ancient Near Eastern motifs include accounts of demonic or spiritual beings influencing human lineage. While one must test such materials by Scripture, they show that the ancient world understood supernatural interference in human procreation to be a possible explanation for unusual lineages and monstrous behavior — an interpretive option that sits naturally with the serpent-seed reading of Genesis 3–4.

8. The character and fruit of the two lines

- Cain’s line, as narrated, produces certain distinctive cultural and moral patterns: urbanizing culture, arts and crafts (metalworking, music), and repeated violence. These features suggest a consistent character inhering in the line that contrasts with the worshipful, righteous posture associated with Abel and the line of Seth.
- Genesis frames these contrasts so that readers are invited to see more than personal failure; instead, they present divergent ancestries producing divergent cultures and destinies.

- The serpent-seed reading explains the recurring animosity and persecution of the godly by corrupt or worldly power across Scripture as rooted, in part, in a primordial hostility inaugurated at Eden.

9. Theological significance and redemptive trajectory

- If Genesis 3:15 announces two opposing seeds, then the Bible's story — prophets, psalms, and ultimately Christ's incarnation — can be read as God's decisive intervention to secure and vindicate the woman's seed against the serpent's line.
- Jesus is the climactic fulfillment: He is the woman's seed who defeats the serpent; His victory is the fulfillment of the promised bruising of the serpent's head (see Romans 16:20 and the many New Testament attestations to Christ's conquest of evil).
- The conflict motif — seed vs seed — gives powerful theological coherence to Scripture's narrative of enmity, persecution, and ultimate triumph: Eden → wicked seed arises → continued persecution of the godly → God's sending of the Deliverer → final judgment on evil.

10. Closing summary and suggested Scripture reading plan

Summary

Genesis 3:15 plants the seed (pun intended) of a generational conflict: two distinct offspring lines born out of the Edenic encounter. Genesis 4 follows through with two births and two genealogical trajectories. The language of “seed” in Scripture, the precedent of supernatural begetting in Genesis 6, the New Testament’s portrayal of spiritual parentage (John 8:44), and Revelation’s cosmic reprise of woman vs dragon all converge to support the serpent-seed understanding. Seen in this light, redemptive history becomes the story of God preserving and ultimately vindicating the woman’s seed against the serpent’s line.

Suggested 7-day Scripture Reading Plan to Study the Theme

Day 1: Genesis 3:1–24 — Read closely, note “enmity” language.

Day 2: Genesis 4 — Observe the births, the nature of Cain and Abel, and the genealogy.

Day 3: Genesis 6:1–4 and related passages — Note supernatural begetting precedents.

Day 4: John 8 — Study Jesus’ language about fatherhood and children.

Day 5: Romans 5 and Galatians 3 — Reflect on seed language and representative headship.

Day 6: Revelation 12 — See the cosmic fulfillment imagery.

Day 7: Psalm/Prophetic texts (selected) — Track motifs of persecuted righteous and God's vindication.

Appendix: Key references

- Genesis 3–4; 6:1–4; 5
- John 8:44
- Romans 5; Galatians 3:16
- Revelation 12
- Selective study notes: consult interlinear Hebrew for Genesis 3:15 and 4:1; compare Septuagint readings and New Testament echoes.

Written By Elder Keith Joel Walker