

# THE SERPENT'S SEED 3

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There is certainly a lot going on right now. It really wasn't my plan to speak about Trump but I thought this was interesting. I don't know now whether it was on Monday or Tuesday, they had the Iowa caucuses. And really, I have to say: what happened was a miracle because people have been working day and night since 2016 to try to erase or destroy the image of Trump, or his ability to seek the presidency. Yet there were records broken at this vote that they had in Iowa.

Historically the most anybody had won between first and second place was 12% or maybe 13%. But not only did Trump win, he won with more than 50% of the vote and the difference between him and second place was 30%. All of that while the state and pretty much the nation was in a deep freeze. And that's another thing. So I have to thank the Lord for the way things are moving.

Also when we look at Israel, they've been speaking now about potentially moving in a stronger capacity into Lebanon. That's also very interesting and exciting to see because we know this part of the fight – if I can say it like that – is going to be crucial to entering into the era of the miraculous. So I just thank the Lord for what He's doing.

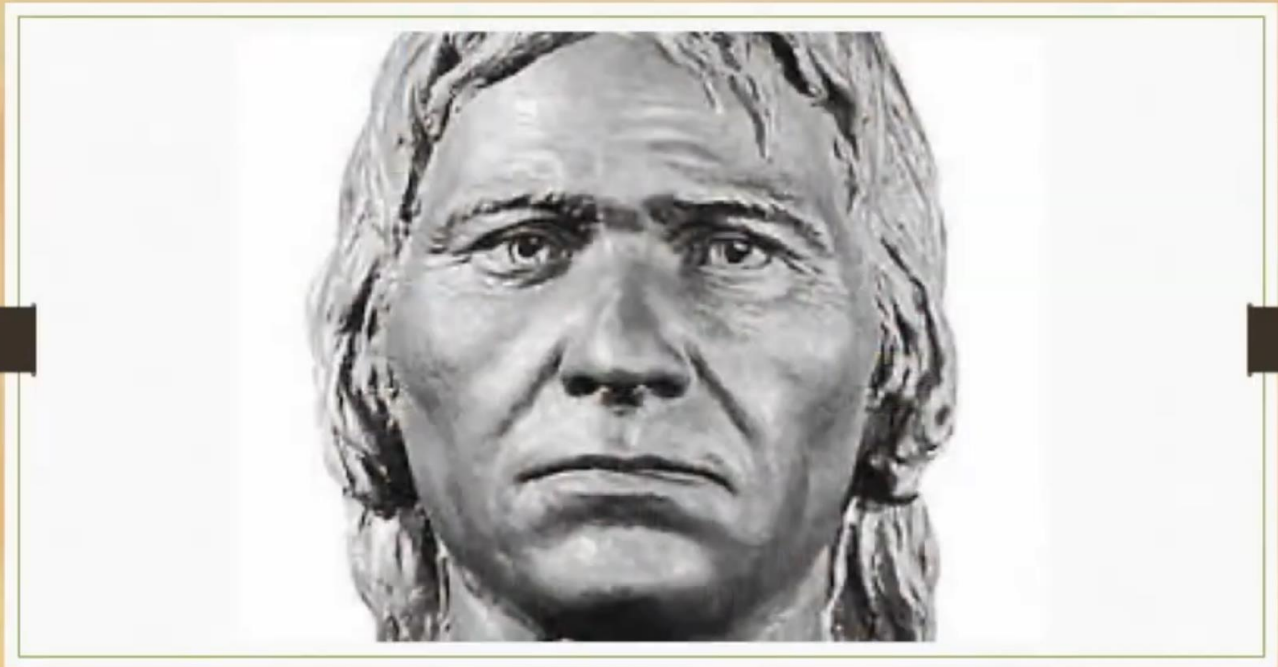
I want to try to finish tonight the message that we've been on. The title is: The Serpent's Seed.

We read how God said He would *put enmity between the seed of the serpent and the seed of the woman*. [Genesis 3:15] And really, in a certain way, we can say: *that enmity* is being carried out even *in our own personal lives*.

Of course, the big focus is between the Lord Jesus Christ – *the seed of the woman* – and The Antichrist who is *the seed of the serpent*. But within our own makeup, we know that everybody born this side of the flood has *a portion of that serpent seed*. We also have *a portion of the seed of Adam*. And there is a *conflict* there.

If we come to know the Lord, then we thank God that He has something reserved for us, something *supernatural* that gives us the ability to overcome the serpent nature. That supernatural gift God has *is the gift of the Holy Ghost*. That's what gives us the ability to *overcome the seed of the serpent*.

Now I'll remind us: when we hear the word *serpent*, we may naturally think of a snake or maybe something different. But when they portray what they call Modern Homo Sapiens which really is *the last stage of the prehistoric man*, I have a picture right here, or maybe this is a sculpture:



If we look at this, we would just say: that's *a man*.

Now I'm sure the facial features aren't exactly the same. He might have been, I don't know, maybe a little better-looking. But the point I want to make clear is: from the way we would look at it, he was *a man*.

We know God did *not* look at him as a man because he did *not* have a soul. He was that *prehistoric man*. But as far as an intellect and as far as an ability to speak and to argue, we could say: he was very similar to what we see today.

So that's *the serpent*.

And we all have *a portion of serpent seed*: it's that *carnal nature*. Even when we receive the gift of the Holy Ghost, the battle is not over.

We know Paul said: *I die daily*. [1Corinthinas 15:31] Amen.

If the gift of the Holy Ghost were to completely and instantaneously cleanse us of that serpent nature, Paul would not have needed to say: *I die daily*.

The *enmity between* – we can say – *God and the serpent seed* is still going on today.

So as we desire to walk with the Lord, we still have to *subject this flesh on a daily basis*. If we are not careful, sometimes we can let it show itself. And in the end, we're the ones who have to repent that we did not follow the leadership of the Holy Ghost.

We have to consciously – how can I say it? – we have to *consciously decide to follow the leadership of the Spirit*. That has to be *our focus* and *our pull*, or we will slip. And of course, we don't want to do that.

Now, I mentioned this last time but I did go kind of quickly through Genesis chapter 3. That's a chapter we could spend a lot of time on, bringing out and showing what *partaking of the tree of knowledge* really was.

If we look at the mammals – I'm talking about the mammals *of the animal kingdom* – we see that there is a *season* for them in the year. If we just look in nature at the deer and the elk, and I know it's not the same for every animal, but every animal *does have their season*.

So what we have to understand is: it's not that the act between man and woman was a sin, but the thing is: *God had a perfect time reserved for that*.

The temptation the enemy used was to partake of that act specifically for the purpose of pleasure and not to bring life onto this earth. Because, again, *that was the original purpose*.

Would there have been pleasure? Sure there would have been.

Again, if we just look at the animal kingdom, we can see how *it should have been*. We see that they have *their season* to come together. Then there is conception and *the purpose of this is to bring forth new life*.

God had even told Adam and Eve: *repopulate the earth*. [Genesis 1:28]

But we have to see that there was *a time* that would have been right. Eve herself would have known by the way she felt physically. She would have been able to come to Adam and say: it's time for us to be together.

Again, we know that she *did* go to Adam but it was *not* with the right purpose. And Adam *knew* that was *disobedience*. But out of his love for her – he did not want her to be destroyed – Adam was willing to disobey. And really, he knew he was giving his life.

So that's a little more of what we see in chapter 3.

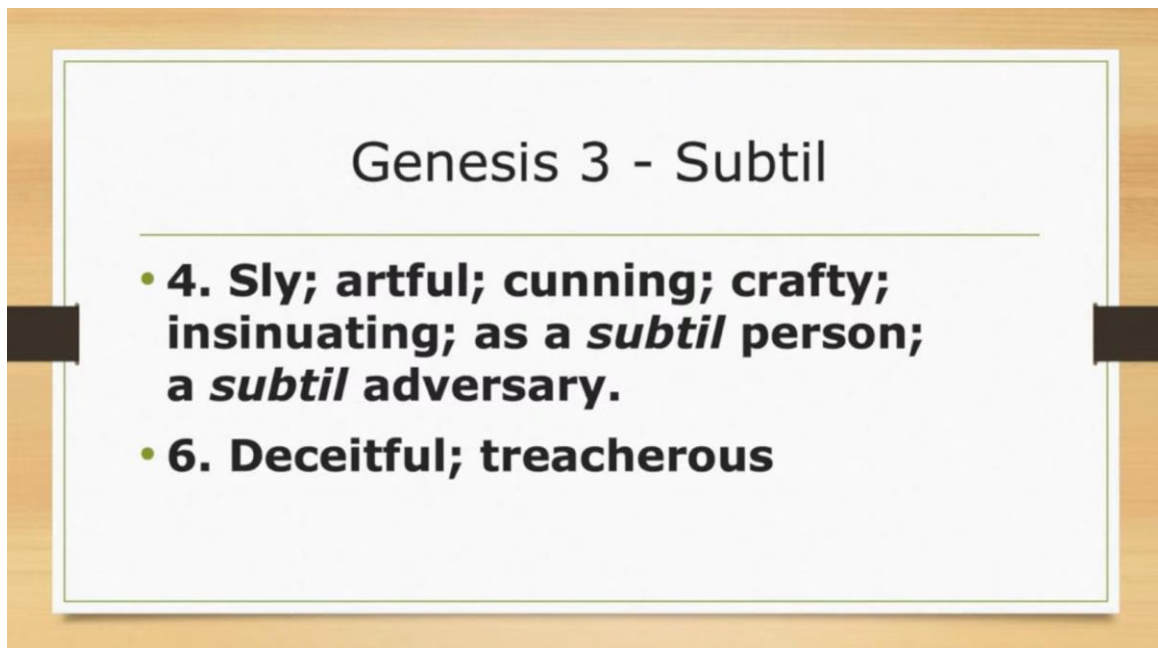
But before we move along, I'd like us to go quickly to the very beginning of the chapter.

It says:

Genesis 3:1

*the serpent was more subtil than any beast of the field which the LORD God had made.*

That word *subtle*, I looked it up in the dictionary.



It means: *sly, artful, cunning, crafty, insinuating, as a subtle person.*

When I look at all of those words, one thing it does not openly state but that I see required here is *intelligence*. You would not get this from an elephant, you would not get this from a horse or something like that, but there has to be *a high level of intelligence*.

Also in this next part of the definition: *deceitful*.

So that was *the serpent*.

Now I know there are still those in the religious world, some will be so bold as to say that this doctrine came out of the pit of hell.

Well, I have to say a couple of things: look at the world today. Look at the *sin*. If I just mention *sin in the world*, what immediately stands out above everything else? Is it not the *sexual perversion* that we see in this world? Is that not the number-one thing that we would say *comes to mind* as we mention *sin*?

I have to say: as far as an actual act, I believe it is.

And look how far it's gone! It has gone so much further than what happened in the garden. I thank God we don't know all the perversion that happens. But even in the past ten years, there are certain forms of it that have exploded.

I remember just ten years ago, everybody was either a *he* or a *she*, and we didn't have to ask somebody: what are you? So we can see now how much that has changed just in the – like I say – *just in the last ten years*.

So we see the enemy is still at work.

Now let's go to Romans chapter 3 and verse 23.

Paul says:

Romans 3:23  
*For all have sinned,*

Now we might have to read the previous verse to understand this because it says:

Romans 3:22  
*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe:*

So when he says *all* in verse 23, he's *not* including Jesus Christ. Jesus *did not sin*. Amen. He's first speaking of *Jesus*, and then of *all others*. That's the *all: the others*.

He says here:

Romans 3:23  
*and come short of the glory of God;*

So I have to ask: *why?*

If the Serpent Seed doctrine is false, *why have all sinned?*

If Adam was a *son of God* and Eve was a *daughter of God*, then where did *sin* come in?

Yes we know that *Adam fell*, but that doesn't mean *everybody* has to fall. Maybe there are those who can push a little harder, maybe their mind is a little stronger. We would expect just as with the angels: yes, *one third of the angels fell* [Revelation 12:4] but *two thirds did not fall*.

But the fact that *all have sinned* [Romans 3:23] shows us that there is *a nature of sin*.

Now let's go to Psalm 51 and verse 5.

David says here:

Psalm 51:5

*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

He says that he was *shapen in iniquity*. Well, if we're all *sons and daughters of God*, how could he be *shapen*, how could he be *formed in iniquity*?

Again, we have to see: it's the same thing that Paul was speaking of. And Paul spoke about it in many other places that *we are born, we come into this world speaking lies*.

Yet *God cannot lie*. [Titus 1:2]

When we look at Adam, now Adam was not perfect: *he did fall*, right? Adam *didn't* have that sinful nature but because of a certain weakness, *he fell*. But when God came to him and said: *what did you do?* [Genesis 3:11] Adam *could* have told a lie.

I'll tell you the easiest one we hear today: *nothing. I didn't do nothing!*

That's basically what Cain said. God asked him: *Cain, what happened? Where's your brother?* And Cain said: *I don't know*. Oh, *he knew* where his brother was and he knew he hadn't moved. He knew exactly where his brother was, but we see that serpent nature: *I don't know. Am I my brother's keeper?* [Genesis 4:9]

Even answering back in a sort of sarcastic tone: *am I my brother's keeper?* Like: *why are You asking me?*

Is that not the kind of stuff we hear across the world today? Somebody commits a crime and they're asked: what did you do? And they say: *I didn't do nothing!*

But Adam *knew*: he wasn't just telling the truth, he was *signing his fate*. He was *pronouncing a death sentence on himself*.

When Adam said: *the woman You gave to be with me* – [laugh] that's what he said – he *wasn't lying*. He said: *she gave me of the tree or of the fruit, and I did eat*. [Genesis 3:12] He knew by saying *I did eat*, he was putting a death sentence on himself.

But we see the nature: as hard as that was for Adam, *he still told the truth*, right?

Here we notice: God did not even ask *the serpent*, what did you do? He knew where that conversation would go and it wasn't worth His time arguing. God just said: *because you did this*. [Genesis 3:14]

God didn't give the serpent a chance: well, what did you do? Because *He knew* how the serpent would respond: He knew he would *lie*, He knew he would *talk back*. When we see what *Cain* said and we say: how could he do that? Imagine *the serpent himself*! So God did not even give him a chance.

David says:

Psalm 51:5  
*and in sin did my mother conceive me.*

Now, if somebody wants to prove me wrong, if they can find something, but I don't know anywhere in the Bible where it shows that David's mother somehow was in some kind of – we might say – illegitimate act in David's conception.

So what was David really saying here? He was saying that *in his conception* there was already *sin in his nature or in his beginning*. In other words: *he was conceived a sinner*.

How can that be if we're all *sons and daughters of God*? It *can't*. So we have to understand: that's where the *serpent seed* got in.

And that's why we have this verse here:

## Matthew 1:18

- **18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**

Matthew 1:18

*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

So Jesus Christ was *not Joseph's genetic son*. He was *not Mary's genetic son either*. That *cell of life*, God placed it there, and it grew as any other cell of life would.

The *genetic code* – if I can use that modern term, biblically we would say *the blood* but today we say the *genetic code* which *determines the blood* – did *not* have any of that serpent nature.

Now we have to realize: it was *not a lot* of serpent seed that entered in but that really doesn't matter. You can go out and buy a \$1000 suit, but if you spill just two or three drops of grape juice and it stains the suit, you're not going to want to wear that suit: it would be *contaminated*, right?

A couple years ago, we were all running around with masks on. Why? Because we were concerned there might be one little invisible water droplet that would have a certain *contamination* that could end up *contaminating our whole body*.

So when we look at the actual amount, well we can go back to Genesis, I believe it's in chapter 5, actually chapter 4. When we're done reading the discourse between Cain and God, verse 16 says:



Genesis 4:16

*And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*

Genesis 4:17

*And Cain knew his wife;*

Who was *Cain's wife*? We have to understand, there's only one person it could have been: it had to be *his sister*.

We know the *genetic pool* was different then. We know *today* that would be a problem. *Genetically*, that would cause trouble. But back then as the genetic pool was in a different state than it is today – if I can say it like this: there was a more diverse set in the individual – it was actually *okay* that Cain married his sister.

In fact, even Abraham who lived much later on had married his *half-sister*. [Genesis 20:12] And as time has continued with man, it has been necessary to look a little further outside the family.

Now in most of the United States, if I'm not mistaken, it's not legal to marry one's first cousin. As far as I know, to marry a second cousin – legally – that's not as much of a problem. There may be some states where it is, but for the most part, it's not as much of a problem. But still, nobody wants to do that because people say: *that's family!* You can't marry *them*, they're *your cousin!*

But back then, it was not an issue. So Cain's wife was *his sister*, who would have been a *daughter of Adam and Eve*.

Now, Cain himself was *half*, right? He was *Eve's son*. So we can say that *half of his genes came from Eve*.

Cain's wife was actually *pure*. So *genetically*, their children would actually have been *three-fourths* from Adam and Eve, and only *one-fourth* from the serpent. And since they also married their sisters, that bloodline would have stayed at a ratio of 75% to 25% as time went on.

We can even see a certain *parallel* in the names that were given.

Remember: even today *the false seed imitates the true seed*. We see that in the churches: the false – how can I say it? – the false Christian *imitates* the true Christian. The false Christian goes to church, he sings beautiful songs, he hears sermons, etcetera.

I have to say: it has always been *close*.

Jesus himself said: *if it were possible, even the very elect would be deceived.*  
[Matthew 24:24]

He said: *if it were possible.* But thank God there is something in them – and that is *the Holy Ghost* – which makes it *impossible to deceive the elect.*

But let's look at the parallel that I'm talking about here: the beginning and not really the ending of the line but the ending *of what is recorded.* Let's just read a little bit.

Genesis 4:17

*And Cain knew his wife; and she conceived, and bare Enoch:*

Let's remember that name: the son of Cain was *Enoch*, right?

As we continue down, the last – well not the last person but one of the last people we read about – let's go down to the ending of verse 18.

It says here:

Genesis 4:18

*and Methusael begat Lamech.*

So we have *Cain* whose son was *Enoch*, and then later on, we have *Methusael* who begat *Lamech*.

Now let's go ahead and look at verse 25. I'm in chapter 4, verse 25.

Genesis 4:25

*And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

She named him *Seth*.

So please: let's not think that a woman can't be spiritual. Eve had a certain *spiritual knowledge*. Now, she wasn't in the house telling Adam what to do. We understand that. But can a woman be spiritual? Absolutely! And that was the case here.

She said:

Genesis 4:25

*God*

Genesis 4:25

*appointed me another seed instead of Abel, whom Cain slew.*

She does not even refer to or recognize Cain as *her seed*. How many can see that?

If Cain had been her seed, well then obviously she would've been sad that Abel was gone, but she still would've had "her seed" Cain. But she said: *God appointed me another seed in the stead of Abel*. [Genesis 4:25]

In fact, the name *Seth* means: *appointed*.

The slide is titled "Seth – Appointed" in a large, bold, black font. Below the title is a horizontal line. Under the line, there is a bulleted list of three items. The first item is "Seth – appointed." The second item is "For God, said she, hath **appointed** me another seed instead of Abel, whom Cain slew." The third item is "Appoint: **1 a:** to fix or set officially" followed by "**b:** to name officially" on the next line. The slide has a light blue background with a white border and is set against a dark blue background with two black rectangular accents on the left and right sides.

## Seth – Appointed

- Seth – appointed.
- For God, said she, hath **appointed** me another seed instead of Abel, whom Cain slew.
- Appoint: **1 a:** to fix or set officially  
**b:** to name officially

We saw how the name *Cain* means: *acquired*. *Seth* means: *appointed*, like *appointed to a position*.

Seth was *appointed* to be – if I can say it like this – the *new Abel*. No, he was *not* Abel, but in Spanish it uses the word: *he was **substituted** in the place of Abel*.

So really, with *Abel*, we have *a type of Christ*.

First of all: Abel *pleased God*, right?

Then his brother *rose up against him in envy*, just as the Pharisees and the Judaic leaders did in the day of Jesus and they had him killed. Amen.

And Abel *died*. God said: *his blood cries to me from the ground*. [Genesis 4:10]

Paul said: *the blood of Jesus speaks better things than that of Abel.* [Hebrews 12:24]

Then Jesus resurrected. Here *Seth was raised up in the place of Abel.* No, it was not Abel resurrecting but it is a *type of the resurrection* because Seth was *appointed* to take the place of Abel.

Now let's continue in chapter 5.

Genesis 5:1

*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;*

Genesis 5:2

*Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*

Genesis 5:3

*And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*

Now wait a minute, why doesn't it mention Cain?

Somebody may say: well Cain was a murderer. But that doesn't matter. Even though he did evil, if Cain had been Adam's son, he would still be his son, right?

Here it doesn't even make mention of Cain.

Now somebody else may say: it doesn't mention Abel either. Well, it doesn't mention Abel because this is talking about *the lineage*. Abel didn't have the opportunity to have children. He was killed before he had that opportunity. That's why it doesn't mention Abel.

But Cain was still there. He had a lineage. Yet he is never spoken of as Adam's son nor is he ever spoken of as being in the likeness of Adam.

So *Seth* is running parallel to Cain. It had been Cain and Abel, but now God has raised up *Seth*. We see now: there is *Cain* and there is *Seth*. The sons of Cain are called *men*. The sons of Seth *are men* but they are called *sons of God*. [Genesis 6:2]

Remember Cain's son. What was his name? It was Enos, right? Sorry, *Enoch*. His name was *Enoch*. [Genesis 4:17]

Now let's look at Seth's son. I'll just jump down to it, verse 6.

Genesis 5:6

*And Seth lived an hundred and five years, and begat Enos:*

So we see Cain's son was *Enoch*. [Genesis 4:17] Seth son was *Enos*. Their names are close enough, even I got them mixed up.

Somebody might say: well they don't have to be that close for you to mix them up. Well okay, maybe not. [Laugh] But anyway, we can see they are very close to each other, right?

Let's jump down. We all know about *Methuselah* who lived *969 years*. [Genesis 5:27]

Verse 25:

Genesis 5:25

*And Methuselah lived an hundred eighty seven years, and begat Lamech.*

If we go back to the end of verse 18 of chapter 4, it says:

Genesis 4:18

*And Methusael begat Lamech*

That's almost exactly the same, there's just a little difference at the end of the name.

My point in all of this is: to the natural eye, these were very similar. In fact, to the natural eye today, the man of the world can't distinguish us from anybody else who claims Christianity. Even within Christianity, we have to have a *true revelation* to be able to identify what is *true*.

So until we get into Genesis 6 – which I didn't get to tonight – we see that *from the natural eye*, we wouldn't notice much difference.

We do see that there was crime, polygamy, and all of that in the *line of the serpent*. But as far as just being men and women, the way they *appeared*, the way they *conducted society*, yes it was a little *off* but it wasn't something that *to the natural eye* would appear to be extreme. Yet it was enough: there was *that nature* in everyone in the *serpent line*.

But among the *sons and daughters of God*, they did *not* have that nature. And the devil was not content with that. Even though God had pronounced a death sentence on man, the devil wanted *the soul*, not just the physical death. And that's why Genesis 6 exists.

I'm out of time tonight so we'll go ahead and close.