



# Serpent Seed

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QAYIN is a literal son of HaSatan and there are multiple texts which outright claim him as one. You should know that it's become more and more of an occurrence as of late where somebody resembling the Grouchy Ladybug writes a one liner challenging me to an online debate over the issue. Which is only slightly confusing, their insistence that the doctrine is a wisp of my imagination, since there are so many passages outright stating what I am here proclaiming, that Qayin is the biological son of HaSatan. Look, you are free to argue in favor of King Jimmy's Bible or any other *onlyism* if that's what this is all about. My interest here relies upon what the ancients believed on the matter. There is a great assembly of witnesses to be found throughout Scripture, telling us that they were indeed believers in the doctrine, though our Controllers have attempted to suppress that reality in recent generations.

<sup>7</sup> The mother of the seven sons also shared these moral principles with her children: “I was a virgin who was sexually pure: I didn’t go outside of my father’s house, but I carefully took care of the body that was formed from a rib. <sup>8</sup> No man who takes advantage of women ever tempted me to have sex in an isolated field. **The destructive, lying snake didn’t ruin my innocence either.**

Makkabiyim Reviy’iy (4 Maccabees) 18:7-8

There is your first historical reference. The woman with seven sons was a Yahudiyim martyr, by the way. She is also described in Makkabiyim Sheniy (2 Maccabees) chapter 7 and possibly other places. The story goes that she and her sons were all arrested by Antiochus IV Epiphanes, who ordered them to consume pork. When they refused, he tortured and killed her sons one by one in front of her, hoping she would give in. She never flinched. Amidst the grotesque scene, you can see how very important it was for that woman that she didn’t succumb to the destruction of Chuah via the sexual advances of the serpent. Some of you will say it’s inconclusive, and if so, then hold your horses. I am designing this present discourse like a video game so that the levels will become increasingly more difficult to beat. The next one will probably hit a little closer to home.

And the virgins who were with Mariyam said to him: “Yoceph, what are you saying? We know that no man has touched her. We can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of Elohiym speak with her; daily does she receive food from the hand of Yahuah. We know not how it is possible that there can be any sin in her. But if you wish us to tell you what we suspect, nobody but the angel of Yahuah has made her pregnant.”

Then Yoceph said: **“Why do you mislead me, to believe that an angel of Yahuah has made her pregnant? But it is**

possible that someone has **pretended** to be an **angel of Yahuah** and has **beguiled** her.”

Infancy Besorah Mattithyahu 10

The context this time around is the nativity story of Yahusha HaMashiach. Yoceph has returned home after an extended carpenters’ gig only to learn that he’s having a baby, oops. His response is even more telling. Whereas the virgins fingered a holy angel as the culprit, Yoceph says this so-called holy angel of theirs was only pretending to be an angel of Yahuah. Obviously, Yoceph is thinking only about one thing, and that is the sin of Adam and Chuah in Paradise. By the way, the same scene is told in ‘Infancy Besorah Ya’aqov’. Some of you thought the last example was still inconclusive, and that Yoceph wasn’t necessarily referencing Eden. If so, you are going to have a difficult time squirming out of this one.

**13** In the sixth month of her pregnancy, Yoceph came from his housebuilding and went into the house to find her swelling.<sup>2</sup> And he struck his face and threw himself on the ground in sackcloth and wept bitterly, “**How can I look to Yahuah Elohiym?** What will I pray about her, for I took her as a virgin from the temple of Yahuah and did not guard her?<sup>4</sup> Who has set this trap for me? Who did this evil in my house? Who stole the virgin from me and defiled her?<sup>5</sup> **Has not the story of A’dam been repeated with me? For while A’dam was glorifying Elohiym, the serpent came and found Chuah alone and deceived her and defiled her—so it has also happened to me.**”

<sup>6</sup> And Yoceph got up from his sackcloth and called her and said to her, “After having been cared for by Elohiym, what have you done?<sup>7</sup> Did you forget Yahuah your Elohiym? You who were raised in the **holy of holies**, you who received from the hand of an **angel**, do you know how much you have *humiliated* yourself?”

<sup>8</sup> Then, she wept bitterly, saying, “I am pure, and I did not know a man.”

<sup>9</sup> And Yoceph said to her, “Where did this thing in your womb come from then?” <sup>10</sup> But she said, “As Yahuah my Elohiym lives, I do not know where it came from.”

### The Infancy Gospel of Ya’aqov 13:1-10

Can’t say I’m making this stuff up, can you? Can’t say I’m reading too much between the lines anymore. Yoceph mistakenly tells us that the story of A’dam is being repeated. I say *mistakenly*, but you know what I mean by that, as a complete *reversal* of HaSatan’s beguile of Chavah is transpiring. If there’s any confusion, he even recounts the story. While A’dam was glorifying Elohiym, the serpent came and found Chuah alone and *defiled* her. To dispense any further confusion, he then reminds everyone listening, “So it has *also* happened to me.”

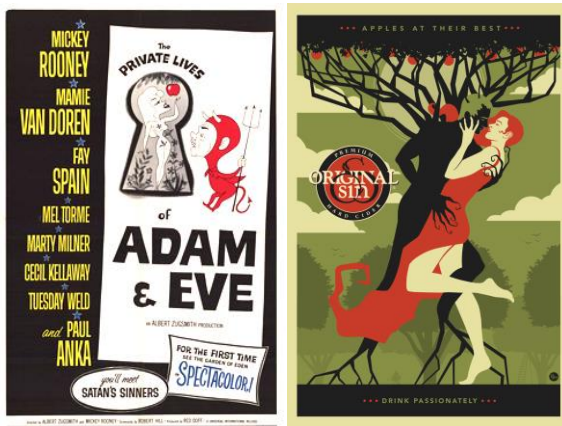
That’s all serpent-seed really is. The doctrine tells us what we already know about the sons of Qayin and the sons of Sheth, that they are two *separate* lineages, but gives far more clarity. Chuah conceived and bore one son with the serpent and the other with her husband A’dam. Too much? And after all we’ve been through too. Supposing curiosity has gotten the better of you and you would like to know more about those two lineages and how Qayin’s seed continued after the flood, my sales pitch is that you will have to buy the book and give it a read. ‘The Angel She Desired’ is the name of it. Most of the information here is lifted of course from the first chapter, and so, let’s keep reading.

You would think our next stop might be the opening chapters of Bere’shiyth. Not so long ago, however, I was reading the whereabouts of Shemoth (Exodus) chapter 20 in the Aramaic Targum when I nearly fell out of my chair. I probably claim that action far too often but notice how I stress *nearly*. Perhaps it is only an imbalance issue on my part. I’m fine, thank you for asking. And really, I enjoy having the *official* narrative flipped on its head, even if it causes me to clutch at my chest now and then. At any rate, I will direct your attention to the Ten Commandments. The Big Ones. Though they are *also* known as the Ten Words. It is the seventh commandment specifically which instructs us not to commit adultery, wherein we read:

My people of the house of Yashar’el, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Yashar’el shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for **through the guilt of adultery death cometh forth upon the world:**

Exodus 20:13

Didn’t death come into the world because of A’dam and Chuah’s first sin? *Mm-hmm*. It did. Hint, it wasn’t an apple. Pa’al was stating that death came to all even if they did not commit the likeness of his transgression, which in this case would be adultery. From this point forward, you are free to burn your copy of the Targum and call me baby-pooppy sandbox names like *Gnostic*. Someone is already digging into the scrabble hat of Churchianity and preparing an indignant hour-long rant on the YouTube. Though you will certainly not be able to claim that I’m reading too much into the text, or that my imagination is getting the better of me. Death came forth upon the world because of adultery. There it is. Now you know. And knowing is half the battle.



Is it really surprising though? Pulling up two examples of HaSatan having the hots for Chuah, one of which is a ‘hard cider’, *ba-ha*, the other a movie poster, was easy to do. There are probably hundreds of other archived examples floating around on the Intel-net. The sex scenario is not far

reaching even in our subconscious. Chuah's eating of the fruit in the mainstream narrative is often if not always painted in shades of promiscuity. She's naked in nearly every recollection, for starters. And then you don't have to look far to see the way she's holding the apple in her fingertips. Nothing sexual about that, I'm sure. Oh, Satan is many things. He is a liar, a murderer, and a deceiver. In fact, he is the father of lies, but he would never wrest a woman's sexual innocence, especially the Mother of all humanity, did I get that right?

I'm thinking what needs to be done is that we take a closer look at that first act of adultery, seeing as how the people who wrote the Targum thought it was important enough to include in the Ten Words. And so, the scene before us is the Garden. In the Garden there is a tree. And in that tree, a serpent. The woman approaches. Let's listen in.

<sup>4</sup> In that hour the serpent spoke accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hates the son of his art: <sup>5</sup> for it is manifest before Yahuah, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil. <sup>6</sup> And the woman beheld **Sammael**, **the angel of death**, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit and did eat; and she gave to her husband with her, and he did eat.

Bere'shiyth 3: 4-6 [Targum]

While playing the part of the accuser and *accusing* the Creator, **the angel of death** of all people tells Chuah she won't die by taking part in their little fruit eating ceremony. How adorable. It is *here* in the Targum, I would argue, where we see a more well-rounded vision. The serpents' issue isn't a worship of the Creator so much as the fact that Yahuah has made man from the dust of the Earth and yet still chose to crown him with glory and honor, as Psalm 8 claims, not only giving him dominion over the work of his hands but putting all things under his feet. Even the angels. Satan didn't like that. Hebrews 1:14 adds that ministering ruachoth are sent

forth to tend to those who will inherit salvation. Satan doesn't like that either. We can know the end from the beginning and Satan's ambition is to mold all of humanity into his image rather than Yahusha's. Hence, the *seed*. And eventually, the *medicine*. Moving on.

<sup>7</sup> And the eyes of both were enlightened, and they knew that they were **naked, divested of the purple robe in which they had been created.** And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.

Bere'shiyth 3:7 [Targum]

You should be asking yourself why A'dam and Chuah suddenly woke up to the fact that they were inhabiting an Italian nudie painting. Were they too stupid prior to feel the breeze on their bum or notice the strong emphasis on skin tones? How is it possible that the sight of their nakedness was a point of praise one moment and disgrace the next? Being set apart is not the same thing as being morally ambiguous. The simplest answer is most often the correct one. Because they had previously worn clothes until the moment when they didn't. You will tell me that Genesis 2:25 in the Hebrew Masoretic frames a picture in which "they were naked and *unashamed*," but that is only to contrast when, a little later on, they were naked and *ashamed*. It is why the verse prior states:

<sup>23</sup> And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

<sup>24</sup> **Therefore shall a man leave his father and his mother and shall cleave unto his woman: and they shall be one flesh.** <sup>25</sup> **And they were both naked, the man and his woman, and were not ashamed.**

Bere'shiyth (Genesis) 2:23-25

<sup>23</sup> And A'dam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. <sup>23</sup>

Therefore a man shall leave and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh. <sup>25</sup> **And both of them were wise, A'dam and his wife;**

	<b>but they were not faithful (or truthful) in their glory.</b>
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Genesis 2:23-25 [Targum]

It says in the Hebrew Masoretic that the man and the woman were naked and unashamed together but only after telling us a man would leave his father and mother and cleave onto a woman, so as to become one flesh. That first quip is *always* taken as sexual, the part about becoming one flesh, but then we are immediately prodded to think about their nakedness together in the Garden and not be ashamed. Because nakedness apparently had nothing to do with sex until it did. The typical Christian answer seems to suggest the notion that humanity was somehow intended as a nudist colony and that everyone was wanted to walk around showing off their private business until they realized the lifestyle was evil rather than good, *via* forbidden fruit, though I have never seen a satisfactory explanation for it.

Are we expected to believe snug fitting underwear is the result of sin and that A'dam preferred the chaotic sway of a pendulum? Context is everything. Tell me, were the father and mother whom the young man left expected to be naked as well? All three of them together? And what about when the father and mother visit the son and his wife, would they all still chat it up in the nude? And then there is the matter of the eventual population growth. Was a man expected to find his naked wife alluring but none of the other thousand naked women, many of whom weren't even married yet? Is that how sexuality works? Help me understand this. How far was this open parade naked charade supposed to last before somebody lusted after another man's naked wife?

The command has been purposely confused when it couldn't be any more obvious. A man and his woman feel no shame when they take their clothes off together, becoming one flesh. That is—make a child. The child is the one flesh being spoken of and a result of their unashamed nakedness. If we follow through with what they were instructed to, then we will become imitators of the Creator without shame. A'dam and Chuah felt shame though. When was the last time that you ate fruit naked in public and then felt shame afterwards but only after eating the fruit?



Nakedness within the shared bed of a man and woman is not a shame. However, when viewed by others, nakedness *is* a sin. It says so right here.

<sup>8</sup> The nakedness of your father's woman shall you not uncover: it is your father's nakedness.

Vayiqra (Leviticus) 18:8

Even assuming A'dam and Chuah inhabited the world alone, you figure the subject of clothing would eventually come up once the children came along and desired wives of their own. How about Qayin or Havel's mother-in-law? Were they permitted to look upon her nakedness as well? Read Bere'shiyth 2:24 again. The instruction to become one flesh predates A'dam and Chuah's rebellion. Draperies were always hung from the cloth rack. Specifically, purple robes. That is because they were intended to be vested high priests over humanity and all of creation. Psalm 8 again.

Reading on

<sup>15</sup> And I will put enmity between thee and the woman, and between the seed of **thy son**, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; **but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel**. Nevertheless, for them there shall be a medicine, but for thee there will be no medicine; and **they shall make a remedy for the heel in the days of the King Meshiha**.

Genesis 3:15 [Targum]

Did I read that right? Yahuah is speaking to the serpent at this point. Take a mental note of the fact that the serpent has a son. I went so far as to highlight it so that you wouldn't miss it. Chuah did not need to wait another several weeks to realize she'd missed her period. No, the announcement has already been made. His name is Qayin.

There's more to this passage of course, and that is obedience to the Torah. If you tell me this is demonstratively fake news (as Yahuah's Torah has finally been done away with once and for all, *says* Christianity), then I will direct your attention to Revelation, where we see the *same* serpent from the garden at war with the saints. If there is a war going on, then we should probably ask ourselves, who are the saints, and what is the qualification for sainthood? Revelation 14:12 tells us.

<sup>12</sup> Here is the patience of the qodeshiym: here are they that **guard the commandments of Elohiym**, and the faith of Yahusha.

Revelation 14:12

Commands of the Father *and* the faith of Yahusha. The two are dependent upon the other. The tree of life will be a healing medicine for the nations, and those who eat from the tree of life will be administers of Torah. It's all there in the Targum of Bere'shiyth. See how we can know the end from the beginning and vice versa? The Serpent was at war with those who kept the commands in the garden, and he will be at war with the same sort until the end of time.

His job title is in the name. HaSatan. He hopes to accuse you of breaking the Law. Convincing you that the Torah has been done away with is even better. Therefore, if you choose to forsake the commands or claim they've been done away with, then by definition, the accuser has won. "But when they forsake the commandments of the law, thou wilt be ready to wound them in their heel." Difficult reading that in any other light. The houses of Yashar'el and Yahudah were tossed from the land and disbanded over the face of the Earth due to their obstinate attitude towards the Torah. It's a familiar theme, how many throughout His-Story have claimed to be His people and yet did away with the commands, and it never ends well. However, there would be a medicine in the days of the **King Meshiha**. Incredible. There is your Revelation 14:12 again. *Reading on.*

<sup>16</sup> Unto the woman he said, I will greatly multiply your sorrow and your conception; in sorry you shall bring forth children; and your

<sup>16</sup> Unto the woman He said, "Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in

<p>desire shall be to your man, and he shall rule over you.</p> <p>Bere'shiyth (Genesis) 3:16</p>	<p>sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin”</p> <p>Bere'shiyth (Genesis) 3:16 [Targum]</p>
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Cause and effect. Consider how the monthly cycle of minstrel blood makes a woman ceremoniously impure, according to Leviticus 15. Between that and the pain of childbearing, the connection to Chuah's rebellion is not confused. Chuah would not scream out at the pain of bearing Qayin and Havel afterwards because she simply ate from a piece of fruit.

<p><sup>1</sup>And A'dam knew Chuah his woman; and she conceived, and bore Qayin and said, I have gotten a man from Yahuah. <sup>2</sup>And she again bore his brother Havel. And Havel was a keeper of sheep, but Qayin was a tiller of the ground.</p> <p>Bere'shiyth (Genesis) 4:1-2</p>	<p><sup>1</sup>And A'dam knew Chuah his wife, <b>who had desired the Angel</b>; and she conceived, and bare Qayin; and she said, I have acquired a man, <b>the Angel of Yahuah</b>. <sup>2</sup>And she added to bear from her husband A'dam his <b>twin</b>, even Havel.</p> <p>Bere'shiyth (Genesis) 4:1-2 [Targum]</p>
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When reading the Masoretic and the Aramaic side-by-side, somebody might conclude that Qayin and Havel were gestated in Chuah's womb separately in one account but then together in another. Perhaps that is so. I have turned this passage over repeatedly in the Targum and can see it going both ways. On one hand, it looks as though Chuah conceived a child through the angel whom she had desired and then A'dam added Qayin's twin into the equation while the window of conception was still available. Ménage à trois? It would explain why his clothing was off. Contrarily, it might very well be stating that Havel was A'dam's twin image, whereas Qayin was not. I will show you another text which helps

to clarify this thought in a moment, but first, here is what Yashar has to say about the conception of Qayin.

<sup>12</sup> And Yahuah Elohiym drove them that day from the Garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the Garden of Eden: and A'dam knew his wife Chuah **and she bore two sons and three daughters.** <sup>13</sup>And she called the name of the firstborn Qayin, saying, I have obtained a man from Yahuah, and the name of the other she called H'avel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

Yashar (Jasher) 1:12-13

So, what are we dealing with here, Quintuplets? I'm counting five children on one hand. Two sons and three daughters with no fingers to spare. Is Yashar claiming they were all five gestated within Chuah's womb at once? Because what it doesn't say is that A'dam knew his woman again and again and again and again. No, he simply knew her after being driven out of the Garden and five children were the fruit of her womb. Sheth is not included, by the way, seeing as how he was a boy and only two other sons were accounted for. And then *look* at how First A'dam and Chuah places the birth order.

<sup>5</sup> And Elohiym looked at His maid-servant Chuah, and delivered her, **and she gave birth to her first-born son, and with him a daughter.** <sup>6</sup> The A'dam rejoiced at Chuah's deliverance, and also over the children she had borne him. And A'dam ministered to Chuah in the cave, until the end of eight days; when they named the son Qayin, and the daughter **Luluwa.** <sup>7</sup> The meaning of Qayin is "hater," because he hated his sister in their mother's womb; before they came out of it. Therefore, A'dam named him Qayin. <sup>8</sup> But Luluwa means "beautiful," because she was more beautiful than her mother.

First A'dam and Chuah 74:5-8

Qayin did have a twin, but *she* was a girl. Her name was Luluwa by the way. And as you can see, she was more beautiful than her mother, an important plot point. So, only two of them then. And what we read regarding the meaning of their names provides yet another clue as to Qayin's origins. An unborn child exhibiting hatred in his mother's womb is quite unnatural and reserved to the plotline of Rosemary's Baby. Does that mean Luluwa was the seed of the serpent too? Well, for one, Qayin looked like his father. Luluwa *perhaps* did not. Allow me to rephrase that. Luluwa had a father, but Qayin and Luluwa's fathers were not necessarily the same. You have to jump ahead two chapters to find out *why*.

<sup>11</sup> When the children were weaned, **Chuah again conceived**, and when her pregnancy came to term, she gave birth to **another son and daughter**. They named the son Havel and the daughter **Aklia**.

First A'dam and Chuah 75:11

Havel was *also* a twin, but Qayin wasn't it. He too had a sister for a wombmate. There were actually several issues between the two, but Qayin's beautiful twin sister was the cake topper. Still not proof that Luluwa wasn't the seed of the serpent though. That's because I haven't gotten there yet. I said we needed to jump two chapters but only managed one. I'm simply attempting to lay down the presented facts. Skipping ahead one more chapter, and we read:

<sup>10</sup> But as to the hard-hearted Qayin, Satan came to him by night, showed himself and said to him, "Since A'dam and Chuah love your brother Havel so much more than they love you, they wish to join him in marriage to *your* beautiful sister because they love him. However, they wish to join you in marriage to *his* ugly sister because they hate you." <sup>11</sup> Now before they do that, I am telling you that you should kill your brother. That way your sister will be left for you, and his sister will be cast away."

First A'dam and Chuah 76:10-11

The cause of Havel's murder, though certainly not the only one, was the fact that A'dam and Chuah had intended Qayin to marry his brother's twin sister rather than his own. The Serpent wanted to mold Yahuah's prized creation into his own image. Even from the very moment when the Word of Yahuah promised king Mashiach's arrival, thereby toppling the newly founded confederacy of darkness, the serpent set out to destroy A'dam's entire lineage. Qayin murdered Havel. And so, I will ask you, would A'dam and Chuah commission Luluwa as Havel's wife if she were indeed the seed of the serpent?

Then again, 'The Legends of the Jews' has a slightly different take on *who* was expected to marry *whom*. I said I would show you another text which helps to clarify the twin issue. *This* is the one. It most definitely clarifies in my opinion but then further complicates things. You'll see what I mean as we move along.

Wickedness came into the world with the first being born of woman, Qayin, the oldest son of A'dam. When Elohiym bestowed Paradise upon the first pair of mankind, He warned them particularly against carnal intercourse with each other. But after the fall of Chuah, Satan, in the guise of the serpent, approached her, and **the fruit of their union was Qayin**, the ancestor of all the impious generations that were rebellious toward Elohiym, and rose up against Him. **Qayin's descent from Satan, who is the angel Samael, was revealed in his seraphic appearance**. At his birth, the exclamation was wrung from Eve, "I have gotten a man through an angel of Yahuah."

The Legends of the Jews: Volume I

First and foremost, Qayin had the appearance of a **seraphim** angel. Those are the reptilians, you know. There are good seraphim as well as bad, and clearly, HaSatan is from the latter category. I am not budgeting the pages necessary to conduct a study on the character traits of a seraphim angel in this particular discussion. You will have to do so *here*. [Wastelands of the Seraphim](#). Just know that Qayin did not look like a Cherub nor A'dam. He looked like the class of angels by which his father derived from.

Well, the *same* book agrees with ‘First A’dam and Chuah’ in so much that Qayin and Havel were twins but not to each other, and *also*, that the issue was over a woman.

But this was not the only cause of Qayin’s hatred toward Havel. **Partly love for a woman brought about the crime.** To ensure the propagation of the human race, a girl, destined to be his wife, was born together with each of the sons of A’dam. **Havel’s twin sister was of exquisite beauty, and Cain desired her.** Therefore, he was constantly brooding over ways and means of ridding himself of his brother.

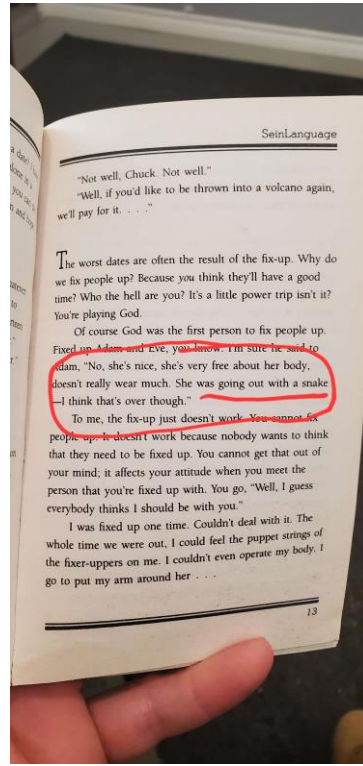
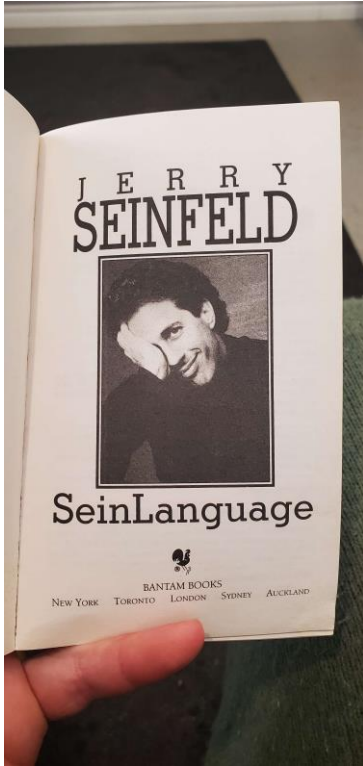
### The Legends of the Jews: Volume I

The difference in accounts is easily detectable. ‘First A’dam and Havah’ paints Havel’s twin sister as the unattractive one, whereas LOTJ claims she’s the one worth beholding. Which is it? Also, Qayin and Havel were expected to marry the *other* brothers twin in the former account, but not here. Perhaps Luluwa was of another nature after all. It seems to me that both brothers would never be expected to have sexual relations with their wombmate, making ‘First A’dam and Chuah’ the more reliable on this point. Then again, Luluwa’s descendancy may have been too close of a call, which would explain why a *third* daughter was born for Sheth in the Yashar account. Either way, Qayin’s demanding a woman who was never intended to be his highlights HaSatan’s own actions with Chuah while simultaneously foreshadowing the coming Watchers event. Speaking of Sheth.

And A’dam lived a hundred and thirty years, and begat Sheth, **who had the likeness of his image** and of his similitude: for before had Chuah born Qayin, **who was not like to him**; and Havel was killed by his hand. And Qayin was cast out; neither is his seed genealogized in the book of the genealogy of A’dam. **But afterwards there was born one like him**, and he called his name Sheth.

Bere’shiyth (Genesis) 5:3 [Targum]

If there is any more doubt as to the picture being conveyed, we finally learn in the fifth chapter of Bere'shiyth that A'dam took one look at Qayin and realized Chuah's child didn't look *like* him. On the contrary, Sheth did.



A reader sent me these two photos. Actually, he sent others, but what I am showing you will do. Name drop, he's a staple at TUC and his name is Josh. And what do we see happening? For starters, Josh is holding the book open. You will have to look deeper than that though. This may require reading glasses. What is happening is Jerry Springer is slipping us The Eye. *The nerve*. Just look at him. Smirking at us while being *in the know*. The book of course is SeinLanguage. It was released in the whereabouts of 1993. I recall passing it on the book display in the mall some three decades ago and then giving it a read a little later down the road. Back then in the dark ages of my mind I would have breezed right over pictures such as that one, totally perplexed as to how one duplicates his success.



But we know. Seinfeld is allied with the Qayin's. He may even be one of them.

The only downside to casual reading is that it's a burden for the woke, as it obviously was for Josh. Or else he wouldn't have sent it along. And I haven't even gotten to it yet. Are you ready to laugh? I said, are you ready to laugh? Skimming right through from the old One-Eyed Willie Salute to page 13, *here* is what we read.

The worst dates are often the result of the fix-up. Why do we fix people up? Because you think they'll have a good time? Who the hell are you? It's a little power trip, isn't it? You're playing God.

Of course, God was the first person to fix people up. Fixed up Adam and Eve, you know. I'm sure he said to Adam, "No, she's nice, she's very free about her body, doesn't really wear much. **She was going out with a snake—I think that's over though.**"

I read this much off to my wife, and she quickly responded: "Is that what they are calling a date nowadays?" Seems to me that Jerry is making more than a passing joke. Most people will refuse to accept the Serpent Seed premise, but Jerry knows, and luckily for you, you needn't sell your soul to get it either. That joke, that is. It was so funny I forgot to laugh.