



# The Seed of the Promise

A surprising look at genealogy

# The Seed of the Promise

As our study continues, it is possible to find the correlation between scripture and the revelation of the science of genetics to be astounding. For instance, we see that the very first book of scripture is called Genesis. One deduction which can be achieved in discernment is to break this word into two words such as *Genes Is*. It is no coincidence that a relevant torah portion in this book is called Toldot – generations – which again can be broken into two parts as *Gene Rations*.

In short, the text is discussing at its essence genetics!



# The Seed of the Promise



Let us begin then with a prophecy from this book:

*15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.*

Bere'shiyth (Genesis) 3:15

This “seed of the woman” is going to play out significantly in the revealing of Mashiach, when it is considered *genetically*.

# The Seed of the Promise

At this point, let us consider first the mystery found in Mattithyahu 1.

*The cepher of the generation of Yahusha Ha'Mashiach, the son of David, the son of Avraham.*

Mattithyahu (Matthew) 1:1

Again, we start the New Testament with reference to a generation (how can this be when it is talking about 41 preceding patriarchs?): Gene Ration – generation. Why does this begin with Avraham, and not A'dam?



# The Seed of the Promise

To understand this, we must first look at the miracle of the birth of Yitschaq:

*15 And Elohiym said unto El-Avraham: As for Sarai your woman, you shall not call her name Sarai, but Sarah (שָׂרָה) shall her name be. 16 And I will bless her and give you a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17 Then Avraham fell upon his face, and laughed, and said in his heart: Shall a child be born unto him that is a hundred years old?*

Bere'shiyth (Genesis) 17:15-17

# The Seed of the Promise

*9 And they said unto him: Where is Sarah your woman? And he said: Behold, in the tent. 10 And he said, I will certainly return unto you according to the time of life; and, lo, Sarah your woman shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Avraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying: After I am waxed old shall I have pleasure, my adoniy being old also? 13 And Yahuah said unto El-Avraham: Wherefore did Sarah laugh, saying: Shall I of a surety bear a child, which am old? 14 Is anything too hard for Yahuah?*

*Bere'shiyth (Genesis) 18:9-14*



# The Seed of the Promise

The promise is given:

*19 And El'ayim said, Sarah your woman shall bear you a son; indeed, and you shall call his name Yitschaq: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.*

Bere'shiyth (Genesis) 17:19

*At the time appointed I will return unto you, according to the time of life, and Sarah shall have a son. 15 Then Sarah denied, saying: I laughed not; for she was afraid. And he said, Nay; but you did laugh.*

Bere'shiyth (Genesis) 18:14b-15

# The Seed of the Promise

The promise is accomplished:

*And Yahuah visited Sarah as he had said, and Yahuah did unto Sarah as he had spoken. 2 For Sarah conceived, and bore Avraham a son in his old age, at the set time of which Elohiym had spoken to him. 3 And Avraham called the name of his son that was born unto him, whom Sarah bore to him, Yitschaq.*

Bere'shiyth (Genesis) 21:1-3



# The Seed of the Promise

Of course, the issue was that Sarah was long past producing an ovum for the generation of children. Can we understand this in any way other than miraculous? But what was produced here? It was, of course, the seed of the woman (the ovum) which was created miraculously. In this way, Avraham (Y-DNA) was retained as the father, but the ovum (mt-DNA) was created miraculously.

Sarah had been kept barren for all those years until such a time as it was known that she had no further possibility of ever having a child. As a result, the ovum was completely clear of any prior mt-DNA or any residual Y-DNA from prior ancestors.

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We see that in Sarah (b'Sarah) is found the seed of the promise! The seed of the woman.



# The Seed of the Promise

When we look now to the first giving of the gospel, what do we find?

*The Ruach Adonai Yahuah is upon me; because Yahuah has anointed me to preach the Besorah unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, the recovery of sight to the blind, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of Yahuah, and the day of vengeance of our Elohiym; to comfort all that mourn; 3 To appoint unto them that mourn in Tsiyon, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the ruach of heaviness; that they might be called oaks of righteousness, the planting of Yahuah, that he might be glorified.*

Yesha'yahu (Isaiah) 61:1-3

# The Seed of the Promise

**bâsar** (בָּשַׂר) H1319 is the primitive root meaning properly, to be fresh, i.e., full (rosy, figuratively cheerful); to announce (glad news): —messenger, preach, publish, shew forth, (bear, bring, carry, preach, good, tell good) tidings.

When we look at this word, we can see readily that its feminine form is (בְּשָׂרָה)

The announcement of the good news which is the gospel is called the בְּשָׂרָה

Now compare this to the seed of the promise found in Sarah: בְּשָׂרָה



# The Seed of the Promise

We see now that the miracle of Mashiach begins in Sarah, which is why the generation of Mashiach in Mattithyahu 1 begins with Avraham and not Adam.

Of course, the genealogy could have begun with Sarah, but in the Brit Chadasha, certain names have been left out to protect the innocent.

Importantly, Sarah would begin this genealogy with a miraculous (heavenly created) ovum which necessarily would be an mt-DNA with no corruption.

# The Seed of the Promise

Now let us consider the error of Mattithyahu found in every English bible which renders Matthew 1 contradictory to Luke 3 and illogical on its face. Here we go:

*17 So all the generations from Avraham to David are fourteen generations; and from David until the carrying away into Babel are fourteen generations; and from the carrying away into Babel unto Mashiach are fourteen generations.*

Mattityahu (Matthew) 1:17



# The Seed of the Promise

However, in almost all English bibles, this statement simply does not add up. Bearing in mind that several women are named in this chapter and not counted (namely, Tamar, Rachav, Ruth, and Bathsheba by reference), so Miryam cannot be counted, as this is a litany of the progress of the Y-DNA.

First fourteen:

- |             |               |
|-------------|---------------|
| 1. Avraham  | 8. Ammiynadav |
| 2. Yitschaq | 9. Nachshon   |
| 3. Ya`aqov  | 10. Salmah    |
| 4. Yahudah  | 11. Bo`az     |
| 5. Perets   | 12. Oved      |
| 6. Chetsron | 13. Yishai    |
| 7. Aram     | 14. David     |

# The Seed of the Promise

The first group is correctly accounted for.

## Second fourteen:

- |                |                  |
|----------------|------------------|
| 1. Shalomah    | 8. Yotham        |
| 2. Rechav`am   | 9. Achaz         |
| 3. Aviyahu     | 10. Yechizqiyahu |
| 4. Aca         | 11. Menashsheh   |
| 5. Yahushaphat | 12. Amon         |
| 6. Yoram       | 13. Yo`shiyahu   |
| 7. Uzziyahu    | 14. Yekonyahu    |

## Third fourteen:

- |                 |             |
|-----------------|-------------|
| 1. She`altiy`el | 8. El`ayil  |
| 2. Zerubbavel   | 9. El`azar  |
| 3. Aviyhud      | 10. Matthan |
| 4. Elyaqiym     | 11. Ya`aqov |
| 5. Azzur        | 12. Yoceph  |
| 6. Tsadoq       | 13. Yahusha |
| 7. Yoqiym       |             |

*12. Yoceph is called the husband of Miryam, of whom was born*

*13. Yahusha, who is called Mashiach.*



# The Seed of the Promise

The third group is correctly reconciled.

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The third group is not reconciled!

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Not reconciled!

Why not? It has to do with one word found in the Greek, which is the word (άνήρ) anér, G435, which is a primary word (compare G444); a man (properly as an individual male): —fellow, husband, man, sir.

The assumption is that this genealogy – notwithstanding the fact that it openly contradicts Luke 3, must be talking about her husband, rather than the man or fellow who covers her. At the time that this gospel was written, it followed the death of Mashiach, who was preceded in death by Yoceph, the husband of Miryam. This means that Miryam's cover reverted back to her father, whose name was also Yoceph (of Arimathea).



# The Seed of the Promise

There are three other women mentioned in Mattithyahu 1: Rachav, Ruth and Bathsheba. They are not counted in the generational count, as the count reconciles the male lineage, except in discussing the beginning and the end. Once this is corrected, we see the following:

1. She'altiy'el
2. Zerubbavel
3. Aviyhud
4. Elyaqiym
5. Azzur
6. Tsadoq
7. Yoqiym
8. El'ayil
9. El'azar
10. Matthan
11. Ya'aqov
12. Yoceph, the father of
13. Miryam, of whom was born
14. Yahusha, who is called Mashiach.

# The Seed of the Promise

Now we see a line of mt-DNA kept perfectly in the kings and exilarch kings of Yahud until Miryam, but the Y-DNA from Yekohyahu was cursed.

*30 Therefore thus says Yahuah of Yahuyaqiym king of Yahudah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Yerushalayim, and upon the men of Yahudah,  $\pi$ all the evil that I have pronounced against them; but they hearkened not.*

Yirmeyahu (Jeremiah) 3:30-31



# The Seed of the Promise

Miryam would then be required to be completely free from any tainted Y-DNA in the line of David, including from her husband, who too was in the line of David through Nathan. See Luke 3. Micro-chimerism DNA is a condition where residual DNA of male sexual partners remain resident in the woman – even in the brain. A virgin would be absolutely necessary to accomplish a Y-DNA free from corruption. More importantly, the promise of the seed of the woman is fulfilled in the conception of Mashiach which carries the uncorrupted mt-DNA of Sarah to join with an uncorrupted Y-DNA from Yahuah himself.

# The Seed of the Promise

*26 And in the sixth month the angel Gavriy'el was sent from Elohiym unto a city of Galiyl, named Natsareth, 27 To a virgin espoused to a man whose name was Yoceph, of the house of David; and the virgin's name was Miryam. 28 And the angel came near unto her, and said: Hail, you that are highly favored, Yahuah is with you: blessed are you  $\tau\alpha$  among women.*

Luqas (Luke) 1:26-28



# The Seed of the Promise

*30 And the angel said unto her, Fear not, Miryam: for you have found favor with Elohiym. 31 And behold, you shall conceive in your womb, and bring forth a son, and shall call his name Yahusha. 32 He shall be great and shall be called the Son of El Elyon: and Yahuah Elohiym shall give unto him the throne of his father David: 33 And he shall reign over the house of Ya`aqov forever; and of his Kingdom there shall be no end.*

Luqas (Luke) 1:30-33

# The Seed of the Promise

*34 Then said Miryam unto the angel: How shall this be, seeing I know not a man? 35 And the angel answered and said unto her: The Ruach Ha'Qodesh shall come upon you, and the power of El Elyon shall overshadow you: therefore, also that holy thing which shall be born of you shall be called the Son of Elohiym.*

Luqas (Luke) 1:34-35



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To answer the question, then, why does the genealogy of Matthew 1 begin with Avraham? Because the miraculous mt-DNA was created in Sarah (B'sarah) and was completed with the miraculous Y-DNA in Miryam; 42 generations to complete.

This, my friends, is the true mystery of the gospel, and the completion of the prophecy concerning the seed of the woman in Genesis.