After Adam and Chawwah (Eve) had disobeyed (sinned) the instruction (Torah) of YHWH concerning not eating the fruit from the Tree of the Knowledge of Good and Evil, YHWH promise them that He would provide someone who would destroy the head (authority) of sin in their lives.

**Gen 3:15**  “And I put enmity between you and the woman, and between **your seed and** **her Seed**. **He shall crush your head, and you shall crush His heel**.”

A ‘seed’, in this context, is a reference to offspring. The word for serpent in Genesis is ‘naḥash’.

**Nachash**: stg’s #**5172** “naḥash”, a primitive root; properly to hiss, that is, **whisper a (magic) spell**; generally to prognosticate: -  X certainly, divine, enchanter, (use) X enchantment, learn by experience, X indeed, diligently observe.

Is Genesis referring to a real ‘serpent’ or is it referring to something more? What is it this serpent has done?

**Gen 3:1**  And the naḥasha was more crafty than all the lives of the field which יהוה Elohim had made, and he said to the woman, “**Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?**”

**Gen 3:2**  And the woman said to the naḥash, “We are to eat of the fruit of the trees of the garden,

**Gen 3:3**  but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’ ”

**Gen 3:4**  And the naḥash said to the woman, “**You shall certainly not die**.

**Gen 3:5**  “**For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil**.”

Notice, the serpent persuaded the woman that YHWH was hiding something from them and did so for the purpose of getting them to disobey (sin). The word “naḥash” above, is associated to a whisperer, one who casts a spell.

**1Sa 15:23**  “For **rebellion is as the sin of divination**, and **stubbornness is as wickedness and idolatry**. Because you have rejected the word of יהוה, He also does reject you as sovereign.”

**Divination**: stg’s #**H7081** “qesem”, from a word (H7080) meaning, to determine by lot; a lot; also divination (including its fee), oracle: - (reward of) divination, divine sentence, **witchcraft**.

The word “naḥash” is connected to the word “divination”, i.e. witchcraft. The serpent’s purpose is to foment lies and rebellion. There is another ‘serpent’ mentioned is Scripture who is relevant to this discussion.

**Rev 12:9**  And the great dragon was thrown out, **that serpent of old, called the Devil and Satan**, who leads all the world astray. He was thrown to the earth, and his messengers were thrown out with him.

**Satan**: stg’s #**G4567** “Satanas”, of Chaldee origin corresponding to a word (G4566) meaning, the devil (with the definite article affixed); **the accuser**, that is, the devil: - Satan. It comes from the Hebrew word “satan” (H7854), which means **opponent**, from a word (H7853) meaning, **to attack**.

We believe that YHWH always uses natural things to teach us spiritual realities. The serpent that spoke to Chawwah is and probably was an unwilling agent of HaSatan (the adversary). The purpose/fruit/seed of this serpent was lies and rebellion.

**Joh 8:44**  “You are of your father the devil, and the desires of your father you wish to do. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own, **for he is a liar and the father of it**.

There are only two fathers, YHWH, who is the Father of all and Satan, who is the father of all those who walk in lies and rebellion.

**1Jn 3:6**  Everyone staying in Him does not sin. Everyone sinning has neither seen Him nor known Him.

**1Jn 3:7**  Little children, let no one lead you astray. **The one doing righteousness is righteous**, even as He is righteous.

**1Jn 3:8**  **The one doing sin is of the devil**, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil.

**1Jn 3:9**  **Everyone having been born of Elohim does not sin, because His seed stays in him, and he is powerless to sin, because he has been born of Elohim**.

**1Jn 3:10**  **In this the children of Elohim and the children of the devil are manifest**: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.

The children of YHWH are those who obey Him and the ones that don’t obey Him are the children of the enemy, Satan. This is a simple principle but has been lost in the confusion of man-made dogmas (traditions).

The “seed of the woman” refers to all humankind, however, when Paul is talking to the Galatians concerning the promises made to Abraham and his “Seed”, he says that YHWH was not talking about the “seed” as in many, but of the one “Seed”, Yahushua Messiah. This is, in principle, the same thing YHWH is referring to here in Genesis 3.

The “seed” of the woman mentioned here is not her seed as in many, but as in the One Seed, Messiah. It would be Messiah that would come and destroy the “head” (authority) of sin and death in the lives of men.

It is important to understand that this “Seed” could not be born from the seed of a human man, because all the children of Adam, male and female, inherit the penalty of his sin. It is not he ‘original sin’ of Adam that we inherit, as some teach, but the penalty of that sin, i.e. death.

**Gen 5:3**  And Aḏam lived one hundred and thirty years, and brought forth a **son in his own likeness, after his image,** and called his name Shěth.

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**Exo 20:4**  “You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

**Exo 20:5**  you do not bow down to them nor serve them. For I, יהוה your Elohim am a jealous Ěl, **visiting the crookedness of the fathers on the children** to the third and fourth generations of those who hate Me,

**Exo 20:6**  but showing loving-commitment to thousands, to those who love Me and guard My commands.

Adam and Chawwah were created in the “image and likeness” of YHWH, but their children we born in the image and likeness of their sinful father, after his fall. The penalty of that sin, death, is passed down to all his children, male and female. Death is passed down from father to his children, NOT from their mothers.

When YHWH told Adam and Chawwah that a “seed” would come from “the woman”, it was a hint that this “Seed” would be a supernatural birth, without the seed of a man.

**Isa 7:14** “Therefore יהוה Himself gives you a sign: Look, the ‘almah’ (maiden) conceives and gives birth to a son, and shall call His Name Immanu’ěl.

The Hebrew word ‘almah’ here can be translated as maiden or young girl and does not distinctly mean virgin, which has caused a ton of confusion and discord. Some have argued that because this word does not specifically mean a virgin the doctrine of the virgin birth is false, however, the word ‘almah’ does not exclude the possibility of virginity either and thus requires us to look further to find the answers.

**Gen 24:14**  “Now let it be that the **young woman** to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitsḥaq. And let me know by this that You have shown loving-commitment to my master.”

**Gen 24:15**  And it came to be, before he had ended speaking, that see, Riḇqah, who was born to Bethu’ěl, son of Milkah, the wife of Naḥor, Aḇraham’s brother, came out with her jar on her shoulder.

**Gen 24:16**  And the young woman was very good-looking, a **maiden**, no man having known her. And she went down to the fountain, filled her jar, and came up.

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**Gen 24:43**  see, I am standing by the fountain of water, and when the **young woman** comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,”

:**14** – young woman (na’arah)

:**16** – young woman (na’arah) – a maiden (betulah)

:**43** – young woman (almah)

**Na’arah**: stg’s #H5291 “na‛ărâh”, feminine of H5288 (a boy); a girl (from infancy to adolescence): - damsel, maid (-en), young (woman).

**Betulah**: stg’s #H1330 “bethûlâh”, feminine passive participle of an unused root meaning to separate; **a virgin** (from her privacy); sometimes (by continuation) a bride; also (figuratively) a city or state: - maid, virgin.

**Almah**: stg’s #**H5959** “‛almâh”, feminine of a word (H5958) meaning, kept out of sight; a lass (as veiled or private): - damsel, maid, virgin.

Interestingly, Ribqah (Rebeccah) is called three different Hebrew words, all of which suggest the state of her maidenhood. The word “na’arah” suggests virginity because of her age. Remember that we are talking about a culture the both required and prized virginity in marriage.

The word “betulah” is the primary Hebrew word meaning virgin, so it is unquestionable that Ribqah was an actual virgin.

The word “almah” does not specifically mean virgin but it is used in reference to Ribqah who is a virgin. Why then, did Moses use all three of these words to describe Ribqah and how is it relevant to our discussion concerning Messiah’s mother, Miriam (Mary)?

In Genesis 24:14, Abraham’s servant sees Ribqah for the first time and recognizes her as a “na’arah” (girl) of approximate marrying age. In verse 16 he mentions the “girl” as a “Beulah” (virgin), never having been with a man. Then, in verse 43, as he is recounting his story to Ribqah’s family, he calls her an “almah” (young woman). What changed between verses 16 and 43?

**Gen 24:21**  And watching her, the man remained silent in order to know whether יהוה had prospered his way or not.

**Gen 24:22**  And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold,

**Gen 24:23**  and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?”

**Gen 24:24**  And she said to him, “**I am the daughter of Bethu’ěl, Milkah’s son, whom she bore to Naḥor.”**

**Gen 24:25**  And she said to him, “We have both straw and fodder enough, and room to spend the night.”

**Gen 24:26**  And the man bowed down his head and worshipped יהוה.

**Gen 24:27**  And he said, **“Blessed be יהוה Elohim of my master Aḇraham, who has not forsaken His loving-commitment and His truth toward my master. As for me, being on the way, יהוה led me to the house of my master’s brothers.”**

**Gen 24:28**  Then the young woman ran and informed those of her mother’s house these matters.

**Gen 24:29**  And Riḇqah had a brother whose name was Laḇan, and Laḇan ran out to the man, to the fountain.

**Gen 24:30**  And it came to be, **when he saw the nose ring, and the bracelets on his sister’s wrists**, and when he heard the words of his sister Riḇqah, saying, “Thus the man spoke to me,” that he went to the man and saw him standing by the camels at the fountain.

A careful examination of Genesis 24 shows that Abraham’s servant was sent to his family to select a wife for his son, Yitschaq. When the servant reached the town of Abraham’s family, he stood by the well and called out to YHWH for a sign as to the woman He would have for Abraham’s daughter-in-law.

When Ribqah appeared and fulfilled the sign and then proved to be the granddaughter of Naḥor, Abraham’s brother, he rejoiced and gave her jewelry. To him, YHWH had selected her as Yitschaq’s wife, and the rest is just a formality. The jewelry is like a bride’s price, a promise of betrothal.

There are two types of “virgins” in ancient Hebrew culture; one is the young virgin that is not betrothed to a man and the other is a virgin that is betrothed to a man but has not yet consummated the marriage by having sex.

In the mind of Abraham’s servant, Ribqah was fully betrothed to Yitschaq and wore the symbols of that betrothal on her body, so when he mentions her in verse 43, he uses the word ‘almah’ instead of ‘na’arah’ or ‘betulah’, see her as a betrothed virgin.

It is no mystery then that Miriam (Mary) was a betrothed virgin when she conceived Yahushua.

**Mat 1:18**  But the birth of יהושע Messiah was as follows: After His mother Miryam was **engaged** to Yosěph, **before they came together**, she was found to be pregnant from the Set-apart Spirit.

There are other pictures we could show that would support the miraculous birth conclusion, such as Yitschaq’s miraculous birth from a barren womb, but we will finish our discussion with the following.

**Isa 9:6** For a **Child is born unto us, a Son is given unto us**, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ěl, Father of Continuity, Prince of Peace.

**Isa 9:7** **Of the increase** of His rule and peace there is no end, upon the throne of Dawiḏ and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of יהוה of hosts does this.

In this passage in Isaiah, there is more going on here than meets the eye and we will attempt to clear up this mystery, while also showing how intricate and different the Hebrew is from other languages.

This passage is clearly Messianic and refers to a ‘child’ being born, a ‘son’ being given, upon whom the rule would rest. It says of the ‘son’, that ‘of the increase’ of His rule there would be no end, meaning that His kingdom would be eternal. The Hebrew word here for “of the increase” is ‘le**m**arbah’ (ל**ם**רבה).

**Lemarbah**: stg’s #**H4766** “marbeh”, from a word (H7235) meaning, to increase; properly increasing; as noun, greatness, or (adverbially) greatly: - great, increase.

The “ל” (lamed) is a prefix meaning, of the, and “marbah” means, increase, multiply or great. Hebrew is read from right to left, and the way this word is printed in the Hebrew Language is interesting. In Hebrew there are two forms of the letter ‘mem’; one (מ), which is called an ‘open mem’ and is used at the beginning of a word or within the word, but never at the end of a word, and one (**ם**) that is called a ‘mem-soffit or closed mem’, **which is only used at the end of a word.**

In Hebrew the Hebrew of Isaiah 9:7, the second letter from the right in the word ‘lemarbah’, is a closed mem, “**ם**”, which is not the grammatically correct usage of it. The open mem, (מ), should have been used here instead. When something like this takes place in the Hebrew, it is a clue that something deeper is going on here.

The Jewish Sages consider the ‘mem’ to be a symbol of the womb in its two forms. The open mem (מ), represents an open womb, a woman who has lain with a man would be representative of an open womb, while the closed mem (ם), which represents a closed womb, i.e a woman that had never lain with a man, a virgin.

Once again notice that the ‘mem’ used in the word ‘lemarbah’ (ל**ם**רבה) is a ‘mem-soffit’ or closed ‘mem’, i.e. a close womb. The closed ‘mem’ used in the middle of a word is a clue that something is hidden here. This passage is trying to tell us that the ‘Son’ that would be born to rule, whose government would increase, would be born from a closed womb, a virgin mother.