

# Genealogies, Theology of the Seed & Revelation 12

Daniel Trihandarkha, S.Sos., M.Th

Sekolah Tinggi Teologi Jemaat Kristus Indonesia (STTJKI)

[daniamd@gmail.com](mailto:daniamd@gmail.com)

## Abstract

When God pronounced the promise of salvation by the seed to the fallen man, little did Adam and Eve probably knew the impact of that the instigation of divine war would have been. This war surely determining the course of life of human race in the world and also it reveals the subsequent of God's revelation of His salvation plan for humankind. The book of Genesis itself contains the extended family line of the seed throughout history. We argue that the Book of Revelation chapter 12 contains the summary of journey of seed's family line and things yet to come where culmination of divine war will be consummated. Theology will not merely stand in creating hypothesis based on the literature analyses, theology must give a possible thesis toward certainty to which literature (apocalypse) foreshadows toward reality in history to come.

## Abstraksi

Ketika Tuhan menyatakan janji keselamatan lewat benih orang berdosa, kemungkinan Adam dan Hawa tidak mengetahui seberapa besar dampak penyebab terjadinya perang ilahi itu atas umat manusia. Hal ini tentu saja menentukan alur dari kehidupan umat manusia dan dunia, dan juga menyatakan pernyataan Tuhan kemudian atas rencana keselamatan-Nya bagi umat manusia. Kami berargumen bahwa Wahyu pasal 12 berisi rangkuman perjalanan dari benih ini hingga hal yang akan datang termasuk di antaranya puncak dari perang ilahi ini. Teologi tidak boleh hanya berdiri membuat sebuah hipotesa berdasar analisis literature semata, teologi harus dapat memberikan sebuah tesis menuju kepada kepastian yang dimana literature (apokalip) memberi bayangan kepada sebuah realita dalam sejarah yang akan datang.

Keyword: seeds, revelation, *toledot*, theology, divine war,

## Introduction

Jewish genealogies always fascinate many, moreover when the writer of the gospel, Matthew, claimed that the salvation for all nations will be determined by the lineage of particular family of a person extraordinary, namely Jesus. What also make this genealogy special is that they trace back the order of the historical ancestor of human kind to somebody named Adam, who was the first man ever lived in the universe. In another ways of saying the genealogies of Jesus as a Jewish, as he is the expected messiah, is a *synecdoche* of the origin entire human being, which was, succinctly speaking, held by Israel as nation exclusively holds the fate of all nations in the world.<sup>1</sup>

**Katell Berthelot** for example stated that genealogies are treated as identity for group of people in the ancient time. For certain ethnicity the genealogy will determine their function in the world, and consequently will affect how they treat others ethnicities in the world as well. For modern world genealogy might not be as significant as abilities, riches, characters and skills for individual to retain certain status, but for certain cultures the way they see themselves as offspring of certain individual will give impact how the cultures position themselves in the world.<sup>2</sup> Adolf Hitler is perfect example on how the way he saw the *Aryan* German as superior race, thus regarded Jewish people as inferior and extreme threats to the existence of German people posts World War I.

---

<sup>1</sup> Meaning, in when the genealogy claim as far as the origin of human kind, and subsequent pathway is traced to the Israel as a nation, then it omitted no alternative to reality, no matter the claim is considered reality in history, or mere tradition of faith of certain nation or religious belief. Let's say we come with the former, then the consequence of such treatment will then change the entire values toward whatever Israel may look like now. This what has been a debate between the *Dispensationalist* and *Covenant Theology*, for quite some time now. However, this so-called schism is not the purpose of this writing. Even though in the writing we will inevitably raise such topic but we will limit those established theologies to some degrees.

<sup>2</sup> Katell Berthelot, "Genealogy versus Merit? On the Role of Lineage in Ancient Judaism. Introduction," *Journal of Ancient Judaism* 11, no. 1 (August 17, 2020): 1–9.

For us now to understand the foundation of thinking of Hitler in formulating the mass killing to more than 6 million Jews, one must go back to the early life of his. After failed entry to school of art, Hitler like some other young Germans were so bitter toward democratic government having lost the World War I. In 1923 after the number of Nazi party swelled into 50,000, he attempted an ill-fated coup which ended up putting him in prison for 5 years. In the very prison he wrote *Mein Kampf (My struggle)*. He wrote that he went to Vienna, and was familiar with the study of *Darwinism* which employed the humankind natural selection which was a competition between human group either represented by race, ethnicity and nation to reach the single pinnacle position among the others. He then formulated what he called *Blut un Boden* (blood and soil) a nation reminiscing about ideal society of peasant and land in Germany. Ultimately he believed that the strength, capabilities, characters, and abilities are determined by his or her racial make-up, meaning, in his view, he believed that all traits of human are transmitted by one generation to generation. With the Darwinism humankind natural selection, a conceived notion in his mind, there is only one way to comprehend the survival of the race, which is to be a sole winner.<sup>3</sup>

We do know what happened in the rest. Modern society cannot deny that genealogies did and does give context on identity even in modern war, politic, business and industry alike. For example the latest proxy war between Saudis and the Houties rebels in Yemen is a subtly genealogy-religion generated war. Saudi's Sunni traces back his lineage to the best friend of the prophet, while the Iranian Shia backed rebels Houti claims, that they are the descendant of the biological legit grandson of the prophet.

Berthelot also asserted that genealogies encompassed what modern technology recognizes on how DNA contributes to the influence of certain race in community. Meaning the

---

<sup>3</sup> William F. Meinecke Jr and Alexandra Zapruder, *Nazi Ideologies and Holocaust* (Virgina, 2007).13.

genealogies is more than just a bloodline, it is the very character of the certain race preserved in genealogies determines the attitude and power they have toward other races.<sup>4</sup> This article then, having observed the meaning of genealogies in some ancient cultures, will explore the Jewish genealogies to which the theology of the seed is permeated. The divine war of Genesis 3:15 and the subsequent journey will be observed in general with hope to expose the faithful and undisputed way God sends the seed, Christ, through the frail and wretch human's lineage.

### **Method**

The writing will utilize literatures study on recent finding about genealogies in various journals or writings and describe the genealogies and the theology of the seed. Subsequently we will do synthesis bible study from some verses in the Bible to see the general ways in OT on how God worked in his promise of the seed for salvation for all nations, focusing in Revelation 12.

### **Explanation and Result**

For better understanding of genealogies, seed and finally Revelation 12, we will go through the benefits of having genealogies itself, for the Israelites, and why it is so distinct compared to the others. Seed itself as promised in Genesis 3:15 is self-explanatory, while the choosing of Revelation 12, which is one of the most difficult passage to interpret, is believed to have brief summary of how the seed had been traveling and what it will do to come, through the lenses of two academic scholar.

#### *Ancient World*

Genealogies, in fact, are not mere biological continuation progress record, but it also shapes a culture. In Hellenistic it does matter whether somebody is part of the noble lineage or

---

<sup>4</sup> Berthelot, "Genealogy versus Merit? On the Role of Lineage in Ancient Judaism. Introduction." 1.

not, because it will determine the alliance, authority and power.<sup>5</sup> Yet in maintaining the power for those who had not had lineage advantage there was a way to get around it. The abilities in military or extensive war involvement records would give individual a right to be included in the family. Berthelot gave example of the endeavor of *Diadochi* family to retain power.

In the Hellenistic world, the *Diadochi* initially faced a lack of political legitimacy because they were not Alexander the Great's relatives and did not belong to the family that had traditionally reigned over Macedonia. They compensated for this lack with their merit, which consisted at least in part of their military capacity.<sup>6</sup>

Whether certain family did find a way to regain their legitimacy in power outside lineage, nobody can deny that the established family still ascribed to the *metanarrative* of indispensable power that lineage holds. One family then can, either destroy the lineage narrative in their reign, or keep ascribing to it to gain advantage from popular belief. If, let's say, the bloodline did not shape or did not develop authority in the culture the first place, and yet if the families are thinking to continue the family legacy, they must discover a narrative to protect their offspring. In some monarchs the existence of demigod kings upholds the narrative of legitimacy of the King and his posterities in leading a kingdom.

In Yogyakarta monarch for example, it has been acknowledged that the late King Hamengku Buwono (HB) IX had special relationship with mythical goddess of south sea. The kings and his reigning descendants maintain this narrative by sending gift offering in the beach annually, even though now has been converted into a thanksgiving event to general god of Islam.<sup>7</sup> The myth did influence the building of his authority where culture combined with

---

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Laksmi Kusuma Wardani et al., *Jurnal Masyarakat Dan Kebudayaan Politik Pengaruh Pandangan Sosio-Kultural Sultan Hamengkubuwana IX Terhadap Eksistensi Keraton Yogyakarta, Tahun*, vol. 25, 2012.7.

syncretism-religion persona has been perceived as intergenerational kingship specter, to which without one the king will be seen as less influential. It is unifying force for certain monarchs to put supernatural figures involve in their authorities thus requires steady ritual to strengthen the narrative.

We see this with Roman Caesar in the empire. Prior to 29 B.C. the worship toward emperor was not common, but Roman Empire was striving really hard to unify the enormous differences of tribes, clans, kingdoms, religions or cults under the *Pax Romana* (Peace of Rome). They knew it really well that this endeavor will end up in vain if they have no military power, feeble leadership and moreover weak religious ideology. Therefore, when a territory was seized or liberated from certain tyrant ruler, the Romans will build a road and safe trade route in the sea, and give protection to the people from robbers or pirates, and the spirit of gratefulness came up from the people they liberated. But people need a symbol, thus they gradually built temple attributed to the Roman gods, and the most visible and simple way was to have it embodied in the emperor. So in the year of 29 BC the first temple in Pergamum was exclusively built for the emperor. So this was unifying force of a common religion, so the worship of Caesar became the imperial policy. Temples were built everywhere in every provinces in the empire. Slowly but sure people in different tribes and religions understood that conflict with the Caesar by not worshiping him was a step to conflict and bloodshed. Even though it came late, in AD 249 the emperor made the Caesar worship compulsory and universal throughout the empire, and all people, except Jews, must come to the temple and said “Caesar is lord” and then they were allowed to worship their own gods.<sup>8</sup>

---

<sup>8</sup> Bruce Shelley, *Church History in Plain Language* (Dallas: Word Publishing, 1995).41.

Eventhough the dynasties didn't last long in Roman Empire,<sup>9</sup> but the Caesars got the ideas that the complementing supernatural entities in their identity did the job well to establish the authority. Different dynasties perpetuated the narratives as mentioned above for more than 250 years and beyond. Nevertheless there are different driving forces for noble people (like Roman generals) to defeat some Roman's adversaries and elevated their status to reign as emperor.

### *Jewish Genealogies and Theology*

Jewish genealogies for the Israelites itself is not only a matter of literature of placing the names of their ancestors line and being preserved to retell to their offspring, but it is a complete record of retelling the past stories of the ancestors to us in the presents. Because of who we are in the present has been brought by the past, it is retelling the real stories that really happened. That compels the Israelites to carefully see the genealogies – include unimportant person, nor kings nor military general nor nobles- but a wife of somebody.<sup>10</sup> Thomas Cahill argues that Jewish Genealogies is so distinct from another contemporary civilization's genealogies, for instance, Sumerians, Acadians or Babylon. The latter will exclusively put heroes, kings and general as lists portraying the magnificent of the lineage. In the contrary, the former put the random son born of a woman or wife of someone together with the kings and elites in Israel. This constitutes a reality of families determining the identity and fate of people in the present time.<sup>11</sup> But it doesn't stop there the genealogies also claim to be the list of the origin of human

---

<sup>9</sup> The longest reign of Roman Dynasties was Julio-Claudians dynasty, even though merit and valor enabled access to the elites, but genealogies remained particular in deciding the next ruler in the empire. Until in the long run those who win the favor of the legions will grant them enormous influence to ascend to the throne. (Barthelot: 2009). However we argue that the divine being portrayal politics is one remains powerful factor to support the genealogies recognition. Different dynasties in Roman empire realized this and perpetuated the notion in effort to establishing long lasting dynasties, but it was not the case with Roman Empire because such effort was historically elusive- the longest dynasty of Roman Emperor was Julio-Claudian lasted for 95 years.

<sup>10</sup> Thomas Cahill, *The Gifts of the Jews* (New York: Nan A. Talase, 1999).129.

<sup>11</sup> Ibid.59.

being and a product of intervention of the creator of heaven and earth in bringing blessings and salvation.

Different with other polytheist culture and its influence toward the monarch, biblical Jewish genealogies which is influenced by the monotheism God and the Law, has set up it's distinct way of determining the roles and the successors. Walter Kaiser goes into length when he explains about the son of God as the title for Israelite in Exodus. Started with Moses as freshly appointed by the Lord to face Pharaoh and said "let my firstborn son, Israel, go to worship me in the desert!" The text in the original language uses singular noun to represent the multitudes of Israelites. But each of the individual was truly the member of the chosen people.<sup>12</sup> Distinct it was, because in *Torah* the adoption of individual or group of people as the offspring of divine being was totally different with the rest of ancient near east form of foster children, e.g. the Egyptian Pharaoh was a result of copulation of god and queen resulting a demi god king. Kaiser reiterated carefully here that Israelites would not go into the idea of infinite being offspring in the same way as their neighbor, it is quite the contrary, the calling of Israelites as first born led them into the calling and deliverance of God, led them to be a son who imitates his father, holy and righteous. It is a relationship, family relationship. And, therefore, as son receives benefits and deliverance from the father, son in turn, shows his attitude of respect and does what his father demands.<sup>13</sup>

When we talk about the priesthood, the genealogies used by God to determine special function with perpetual pledge, it will pose question about capabilities and merit within. Berthelot, again, argues that the genealogy in Judaism put special line for special people or

---

<sup>12</sup> Walter Jr Kaiser, *Toward Old Testament Theology* (Grand Rapids: Zondervan Academics, 1978).101-102.

<sup>13</sup> Ibid.



elites, e.g. Davidic lines for the royal's kings, and Aaron's line for Leviticus priesthood.<sup>14</sup> Yet in spite of this specific seemingly closed corridor to permeate distinct function of kingship and priesthood, there are always contingencies notions when bad things happen. Kaiser and Berthelot, both agree that there are two things will supersede the blood line when in case troubles come in the lineage. Berthelot asserted the merit will supersede bloodline, quoted from ancient *miznah* that even a nominal people will be considered righteous rather than high ranking priest who forsake the deeds of *Torah*. Here Berthelot could not express it any better.

Yet some ancient texts also challenged genealogical dividing lines, both those between Jews and non-Jews and those between the different groups within Israel. Virtue, merit, or righteousness could blur these lines in some cases. A passage of the Mishnah that ranks Jews according to their lineage affirms that a mamzer who is a disciple of the sages is greater than a high priest who is 'am ha-aretz (ignorant of the Torah) (m. Horayot 3:8). Here the genealogical hierarchy appears to be subordinated to a hierarchy based on Torah knowledge.<sup>15</sup>

Kaiser in the same light said, that because the priesthood was given in perpetual statute (Exodus 29:9) and being refreshed again to Phinehas, it doesn't matter when it was transferred from Phinehas to Itamar.<sup>16</sup> The priesthood was eternally secured by the promise, not by family or individual performance. Kaiser concluded that the promise is priesthood is unshakably permanent, and the participations of the individual depended of their spiritual condition.<sup>17</sup> Participations of performance of one family will not affect the perpetual priesthood, there will be other fits to the priesthood when the other one fail.

---

<sup>14</sup> Berthelot, "Genealogy versus Merit? On the Role of Lineage in Ancient Judaism. Introduction." 4.

<sup>15</sup> Ibid.

<sup>16</sup> We know the house of Eli suffered shipwreck when his sons committed sacrilege and adultery with women who serve in the tent. In the dawn of the war with Philistine, the house of Eli was utterly destroyed. Nevertheless the priesthood stayed in the line of Ithamar. Until Salomon's move to consolidate the throne by firing Abytar and gave the priest role to Zadok, which was in fact under the line of Eleazar, as to fulfill the prophecy of judgment to the house of Eli. The perpetual statute was on work no matter the performance of the families.

<sup>17</sup> Kaiser, *Toward Old Testament Theology*.110.

Different in some senses but this opens new gates to the former egalitarian genealogies, because we have seen in the OT that Ruth the Moabites and Rahab the prostitute in Jericho were accepted into the family of Israel because of their acknowledgment toward YHWH (Ruth 1:16; Joshua 2:11). As Berthelot said that, initially, the acceptance of gentiles or slaves as people or *am* into the families of *Beney Israel* was regulated in Deuteronomy 29:9-12, which was religion basis annual ritual.<sup>18</sup> Yet quite 500 years earlier the promise of the seed (as continuation from divine instigation by the Lord), was especially given to Abram in Genesis 12:7. As the perpetual it was the priesthood of Leviticus, so it is the promise of the seeds has been, although has been obstructed by many obstacles, the seed is unstoppable.

Kaiser mentioned that this singular (in Hebrew) “seed” from the Genesis 3:15 were two aspects: Firstly as a future benefit and secondly as present blessings to the people receiving the blessings tentatively. Now the obstacles hit the seed which supposed to come through genealogies. What apparent were constant barrenness in Sarah, Rebekah and Rachel. As Abraham case he was too old to give son to Sarah. As matter of truth, Abraham did lie twice to Egyptian and Philistine moral, and Sarah was about to be taken as wife, yet God directly intervened. As political, Egypt murdered the infants as growing fear that the slaves nation will be too hard to handle. What almost famous extermination of seed by sacrificing Isaac in Moriah was Abraham’s faith put into test and God will provide (*Yir’eh*), so the promised son is able to continue his life.<sup>19</sup>

Seemingly faith also paid huge roles in continuation development of the seed, after Abraham’s famous faith and he was counted righteous, Isaac also put his trust to God when he was facing the famine in his land, and was tempted to leave his land (Gen 26:1-6). Yet he

---

<sup>18</sup> Berthelot, “Genealogy versus Merit? On the Role of Lineage in Ancient Judaism. Introduction.”

<sup>19</sup> Kaiser, *Toward Old Testament Theology*.89.

listened to God, and being reminded of his father covenant (v.4-5). Jacob, after immense fear of being killed by rage of Esau, met God in dream and uttered his vow to God to keep going with his life (Gen 28:20). The theme “faith” is not strange as the writer of the book Hebrew also wrote those names in Faith-hall of fame. The seed through genealogies had traveled approx. 1500 years before he was born in the stable and was crucified. We believe then the seed journey to come is predicted in Book of Revelation 12.

### *Revelation 12*

When we talk about the seed in our canonical bible, without a question, it was referring to Jesus Christ, as Messiah, although the contemporary Jewish people did not accept him at the time. Apostle Paul, in his letter to Galatians, made his case clear that the singularity of the seed must be fulfilled in Christ Jesus. Paul stated, having talked about the supremacy of faith to the seed would thus credit those who believe to be righteous over the obedience to the law (Gal 3:7-12), that the seed which enabled Abrahamic blessings, must go through prerequisites of death of the seed itself by being curse for people for their utter failure to do the law (v.13), and subsequently, in him, enabled people (gentiles) to receive the blessings by faith which also give Spirit as a pledge (v.14).

Because of the paradoxical notion of the messianic salvation for Israel in the mind of the Pharisees, Sadducees and teacher of the Law with the excruciating suffering of Christ as seed of blessings, the Jewish religious leaders had been hostile toward the followers of Christ and the apostles. Probable hostilities occurred because of large influx of people believe Jesus Christ as Messiah who saved the soul, not yet restoring nation, thus made them a target for religious apostasy crimes. That was the case when Apostle John, along with others believers must flee

from the persecutions, ended up captured and thrown to Patmos either by Jew or Romans.<sup>20</sup> It was apparently written in the late first century, marked by renewal of persecution by Emperor Domitian which distinctly persecuted Christians by either by either killing them or exiling them to remote colonized island.<sup>21</sup> Stephen Miller said that the languages John used in his apocalypse were probably deliberately selected to avoid hostility from the Romans. The Christians will see the images were so familiar for them, as they also saw those in Old Testament, but not so with Romans they merely perceived John's writing as fruit of boredom prisoners who had nothing to do.<sup>22</sup>

Revelation twelve started with the occurrence of sign in heaven: a woman clothed with the sun. Edmundo F. Lupieri entering the very first verse in his commentary, immediately stated the long debates between scholars about who the woman is and how to interpret these images correctly, if possible.<sup>23</sup> Straight away Lupieri interpreted the woman as nation of Israel, as the OT tradition always connate the Israel with feminine. The images of heaven and stars are derived from the Joseph's dream, and it is likely because the fact that Joseph spoke to Jacob the Israel himself, the same sentiment also proposed by Jim Samra<sup>24</sup> because Joseph talked to the very Israel himself, a nation where, the seed, Jesus Christ will be born. Samra divided revelation 12 into two signs and four clues, to understand the message John tried to symbolize. First sign is the woman represents nation of Israel, and second signs represent Satan. Second sign is the dragon (v.3) is an image immediately explained as pointing to Satan. Samra reiterated that Satan

---

<sup>20</sup> Probably the adversary was Jewish but the exile punishment was delivered by Romans court, since there was no way Jewish people could exercise judicial court and persecuted somebody in that time and sent somebody to the remote Island northwest of Crete. Jesus Chris and Paul also were given to the Roman governor for judicial lawsuit.

<sup>21</sup> Stephen Miller, *The Bible: A History, The Making and Impact of The Bible*, North Amer. (Intercourse: Good Book, 2004).79.

<sup>22</sup> Ibid.

<sup>23</sup> Edmundo F. Lupieri, *A Commentary of The Apocalypse of John*, English Tr. (Grand Rapids: Eerdmans, 1999).188.

<sup>24</sup> Jim Samra, "Revealed: Defeating Satan in Our Life" (Grand Rapids, USA: Calvary Church Grand Rapids, 2021), <https://calvarygr.org/sermons/defeating-satan-in-our-lives/>.

is not dragon, but John painted the picture of dragon to point to Satan, as John tried to tell us the message he saw visually. He makes the outline in Revelation 12 as follow:

A. Two Clues to Understand Revelation 12

1. Two Signs

2. Four Scenes

B. Four Scenes from the Life of Satan and interaction of the seed

1. Verse 4a

2. Verse 4b-5

3. Verse 7-9.

4. Verse 13-1

The first clue is the fall of Satan (v.4a), John was given by God the image of the beginning of the adversary of the world where Satan opposed the Most High and sent down from heaven. But then we see the continuation of the seed, this verse (4b-5), Luiperi said will be difficult in traditional exegesis to understand the meaning, but both Luiperi and Samra virtually agree, eventhough the vision is not bind by chronological time, that in history it was the seed and Herod's failed attempt to kill the seed. Yet the seed as successfully killed only to be buried and lived again and ascended to heaven.<sup>25</sup> Now verse six is difficult to understand, but Samra led to assert this as an even in the future of the days of tribulation. Verse 7 was written in past tense, as visible in the three verbs are in *aorist indicative*.<sup>26</sup> Samra reiterated that the context was about the vision, it was written in the past because John was seeing a vision happened and consequently used the past tense.<sup>27</sup> Basically John saw a vision about future event, the vision occurred once and he wrote it, yet it is about things to come. Based on the same time principal

---

<sup>25</sup> Luiperi, *A Commentary of The Apocalypse of John*.194.

<sup>26</sup> ἐγένετο, ἐπολέμησεν and πολεμήσαι

<sup>27</sup> Samra, "Revealed: Defeating Satan in Our Life."

the verse 9 and 12 also talk about the future where Satan who has been accusing believers days and nights before the Father, to which we do know now that Satan also doing that now in heaven, will be defeated by blood of the lamb of God. In another words in the future the long last accusation to believers will cease. That's the future where the seed having been killed, buried, resurrected and sit in the throne will cast down the accuser, Satan, to the earth.

Samra finished with verse 13-18 saying that this clue talks about the future event where Satan will reign in the day of tribulation for 7 years (v.14). And the children of the woman (Israel), who keep His commandment, will wage war against the Satan once for all.<sup>28</sup> Eventhough we only see couples of the future is going to be in symbolic cryptic ways, we do see that the seed goes through genealogies of generations, with many obstacles within such as bareness, lack of faith, human's physis, and murder (by Satan). The other most lethal obstacle to destroy the seed in the genealogies line is war and exiles. Samaria had suffered identity crisis when the Assyrians put other tribes and nation mingled with small fractures of destroyed people of Samaria. Yet in exilic Babylon the continuation of generation was still going on, the people in genealogies were resilience for 70 years and they must have returned safely to Jerusalem, or else how would Josep the Judah, will be able to marry Maria in Bethlehem? We do know in Matthew 1:11-12, Yekonya was protected in exile and he returned 70 years later to be the ancestor of Joseph who would marry Mary, who will give birth to the seed, Jesus Christ (v.16). Thus the seed was born in the nation of Israel, and died and resurrected to prove that the perpetual promise of seed that will have crushed the head of the serpent in the cross and will have it in the future in the last battle of good and evil in the end of time.

---

<sup>28</sup> Ibid.

### **Recommendation for Further Study**

As this writing is brief summary of three major subjects, the further and elaborated literature study about the seed as an important theme in OT and NT is encouraged. For the passage itself in Revelation 12 could have been more thoroughly exposed, but as it is the examination of the seed, the writing is deliberate in limiting the subject matter.

### **Conclusion**

The genealogies is important as for Israel as it is for people who study the theology of the seed. If the anthropological claim of the biblical genealogies is true, then it will determine who are, what we will do and expectedly what we will not do. Ultimately it will determine what predicted future will be if we go beyond Revelation 12 in the canonical bible we have now. As believers we could see the faithfulness of God, not only because he stated the promise of salvation, but also the distinct way he used the generations of the very man who committed sin to be His descents, the very men who had been unfaithful, murderous, and adulterous, yet He maintains his loving sacrificial covenant of the blessing of the seed throughout the ages, and he died himself in the cross as he is the faithful God. This revelation of His character is extremely important for believers, lays, ordained and academic alike; this is God the Father, in his Son Jesus Christ, and fellowship of Holy Spirit who maintain the covenant of blessings until the end of time for His beloved, mankind.

## References:

- Berthelot, Katell. "Genealogy versus Merit? On the Role of Lineage in Ancient Judaism. Introduction." *Journal of Ancient Judaism* 11, no. 1 (August 17, 2020): 1–9.
- Cahlil, Thomas. *The Gifts of the Jews*. New York: Nan A. Talase, 1999.
- Jr, William F. Meinecke, and Alexandra Zapruder. *Nazi Ideologies and Holocaust*. Virginia, 2007.
- Kaiser, Walter Jr. *Toward Old Testament Theology*. Grand Rapids: Zondervan Academics, 1978.
- Kusuma Wardani, Laksmi, Jurusan Desain Interior, Fakultas Seni dan Desain, and Universitas Kristen Petra Surabaya. *Jurnal Masyarakat Dan Kebudayaan Politik Pengaruh Pandangan Sosio-Kultural Sultan Hamengkubuwana IX Terhadap Eksistensi Keraton Yogyakarta. Tahun*. Vol. 25, 2012.
- Lupieri, Edmundo F. *A Commentary of The Apocalypse of John*. English Tr. Grand Rapids: Eerdmans, 1999.
- Miller, Stephen. *The Bible: A History, The Making and Impact of The Bible*. North Amer. Intercourse: Good Book, 2004.
- Samra, Jim. "Revealed: Defeating Satan in Our Life." Grand Rapids, USA: Calvary Church Grand Rapids, 2021. <https://calvarygr.org/sermons/defeating-satan-in-our-lives/>.
- Shelley, Bruce. *Church History in Plain Language*. Dallas: Word Publishing, 1995.