



IMMANUEL BAPTIST CHURCH

SERIES: WHO IS JESUS

TITLE: THE PROMISED ONE

SCRIPTURE: MATTHEW 16:18

DATE: MARCH 8, 2026

INTRODUCTION

Today we begin a new series that will lead us to Easter and a few weeks beyond. Our series is entitled, “Who Is Jesus?” Over the next eight weeks, we anticipate learning how Jesus is distinct. Jesus does what no one else can do. The Bible indeed describes Him as the only Son of God who alone can take away the sins of the world. He alone is sinless. He alone is worthy. And He alone died and rose again to ascend to the most glorious place—the right hand of the Father.

As we will see in this series, He is the only one who can save us and through whom we can know God the Father. This is going to be a series that stirs your heart to worship and compels you to confidently tell others about Him.

We begin our series with discussion on Jesus—the Promised One. Admittedly, there are lots of promised about Jesus in the Old Testament. Some scholars have estimated that there are over 400 prophecies of Jesus’ coming in the Old Testament. Of course, it would be near impossible to mention all of these in our

lesson. Instead, we have chosen to focus on what many consider to be the first promise of Jesus in the Bible. It comes from Genesis 3:15 and is often referred to as the *protoevangelium*, because it is the first (*proto*) proclamation of the gospel (*euangelion*).

Text

Genesis 3:15

*I will put enmity between you and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel.”*

Explanation

Context

Genesis chapter 3 is a pivotal passage of Scripture. In this chapter, we see Satan, in the form of a serpent, tempting Adam and Eve to sin.

In the chapters prior to Genesis 3, God placed Adam and Eve in the Garden of Eden. They were to work the garden, have dominion over the animals, and enjoy God's presence. Up to this point, life was perfect. In the account, God had given them one command—do not eat from the tree of the knowledge of good and evil. If they disobeyed God, they would surely die.

Satan approached Eve and tempted her to eat from the tree. He proved deceptive, and despite clearly knowing God's command not to eat from the tree, she ate it anyway. Adam also ate from the tree. Shockingly, he was with Eve the entire time and passively watched her temptation unfold.

Following their sin, Adam and Eve were embarrassed and ashamed. They realized their nakedness and scrambled to make minimal loincloths with fig leaves. They hid from the Lord when they heard Him searching for them. When God called out to them, Adam revealed that he hid because of his nakedness. When questioned further, Adam shifted the blame to Eve for giving him the forbidden fruit. Eve then blamed the serpent for deceiving her.

The Lord responded. He cursed the serpent, the woman, the man, and the ground. Our focus today is on God's curse of the serpent.

I Will Put Enmity Between You and the Woman

At first glance, this verse seems to describe how serpents and women will not get along. While that may be true for many women, this verse is saying much more.

The serpent succeeded in deceiving Eve, but his fight against God and humanity was far from over. God pronounced that He would put enmity between the serpent and the woman. The word *enmity* means "the state of being actively opposed." Satan may have seemingly won in the moment, but he and the woman would continue to oppose one another.

Our text makes clear that this enmity is not a casual byproduct of Satan's temptation, nor is it simply forced by Satan. Instead, God declares that He will create the opposition. He says, "I will put enmity between you and the woman." With these words, God is saying that although Satan successfully deceived the woman, He will use the woman in a special way to oppose Satan. In the end, the woman will be used to triumph over Satan. She will not remain defeated or passive toward him.

And Between Your Offspring and Her Offspring

Beyond the enmity between Satan and the woman, the conflict will continue between the serpent's offspring and the woman's offspring.

The description of the "offspring of the serpent" may be misleading and deserves explanation. Some may wonder if God is referring to demons. However, this seems unlikely because demons are not referred to as Satan's offspring in Scripture. Rather, they are described as fallen angels who rebelled against God along with Satan.

The Bible does, however, at times refer to "children of the devil." When it does, the phrase refers to people who follow Satan and are not yet children of God. This does not mean they are literal descendants of Satan, but that they are spiritually aligned with and under his influence. The following verses are examples of how the Bible uses this language:

- 1 John 3:9-10 - ⁹No one born of God makes a practice of sinning, for God's^[b] seed abides in him; and he cannot keep on sinning, because he has been born of God. ¹⁰By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.
- Ephesians 2:1-3 - And you were dead in the trespasses and sins ²in which you once walked, following the course^[a] of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—³among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind.
- John 8:39-44 - ³⁹They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham's children, you would be doing the works Abraham did, ⁴⁰but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.” ⁴²Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. ⁴³Why do you not understand what I say? It is because you cannot bear to hear my word. ⁴⁴You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

Overall, it seems best to conclude that by “offspring of the serpent,” God is referring to the fallen human race that now identifies with Satan’s influence. Satan succeeded in deceiving Eve, and as a result, everyone born from her is born with a deceitful heart. Jeremiah 17:9 states, “The heart is deceitful above all things, and desperately sick; who can understand it?”

Yet this deceitful humanity will also have enmity with the woman’s offspring. And who is the woman’s offspring being referred to?

It is important to note that the Hebrew word for the serpent’s offspring is *plural*, whereas the Hebrew word for the woman’s offspring is *singular*. God is pointing to one specific offspring of the woman. One of her descendants will have enmity with Satan and his offspring. It seems best to conclude that this one offspring refers to Jesus. As the biblical story unfolds, we see that Jesus fits this description for several reasons.

First, Scripture stresses that Jesus was born of a woman. Galatians 4:4–5 says, “But when the fullness of time had come, God sent forth his Son, born of

woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.” Luke’s genealogy traces Jesus’ lineage back to Adam (Luke 3:23–38). Jesus literally is an descendent of Eve.

Second, we see the clear opposition between Jesus and Satan. Matthew, Mark, and Luke each record Jesus being tempted in the wilderness by Satan. Yet, where Adam and Eve were deceived and sinned, Jesus trusted God’s Word and resisted temptation. Revelation 12 also describes, in apocalyptic language, a battle between a dragon and a woman over a child who is born and will rule the nations. While the passage can be complex, the overall picture shows Satan opposing a child born of a woman who will rule all nations. Without a doubt, the child in the following passage is Jesus. Revelation 12:1–6 reads,

And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.² She was pregnant and was crying out in birth pains and the agony of giving birth. ³And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems.⁴ His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. ⁵She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

He Shall Bruise Your Head and You Shall Bruise His Heel

In light of what we have discussed, this description our final phrase in the verse makes sense if the offspring is Jesus. Jesus will bruise the head of the serpent, and the serpent will bruise His heel.

These actions align with the nature of a human and a snake. A snake, slithering on the ground, would strike at a person’s heel. A human, however, would strike at the head of the snake.

There is also a difference in severity. An injury to the heel is painful but rarely fatal. A crushing blow to the head, however, is decisive and deadly.

As we consider the opposition between Jesus and Satan in the Gospels, this imagery becomes clear. The Gospels record Satan’s activity in the betrayal and

eventual death of Jesus. We are told that Satan entered Judas when he sought to betray Jesus (Luke 22:3; John 13:2, 27). Satan also sought to sift Peter (Luke 22:31–32).

These efforts led to Jesus' crucifixion. In one sense, Satan succeeded—Jesus was betrayed and crucified. Yet paradoxically, Satan's actions were part of God's sovereign plan. God put enmity between the serpent and the woman, between the serpent's offspring and the woman's offspring.

Jesus' death involved Satan's schemes, but it ultimately fulfilled God's purposes. Satan's brief, seemingly successful execution of Jesus became Satan's ultimate downfall. At the cross, the serpent bruised Jesus' heel. At the resurrection, Jesus crushed the serpent's head.

Discussion Questions

- What stands out to you about God from this lesson?
- Why is it important that God pronounces a promise of grace in the midst of judgment?
- What does Genesis 3:15 teach us about God's sovereignty over Satan?
- Why do you think God chose to announce redemption so early in Scripture?
- How does knowing that Jesus has crushed the serpent's head affect how we view spiritual warfare today?
- How should believers respond to the reality that Satan is defeated but still active?
- If this verse were removed from Scripture, how might it change the way we read the Bible?

Conclusions or Application

JESUS THE PROMISED ONE

It is remarkable that as part of God's first response to sin—even within His first judgment—He makes a promise of redemption. Satan, who deceived the woman and prompted her sin, would one day be defeated. Even more astonishing, he would be defeated through the very woman he had deceived. What Satan intended for evil and perhaps for his own glory, God ordained for Satan's destruction and for the glory of His Son.

Jesus is the Promised *One*. The reference to the woman's offspring in Genesis 3:15 is singular. This one offspring is Jesus. One man's sin brought condemnation for all, but one Man's righteousness brings life to all who believe. Only Jesus can accomplish such a thing. He alone is sinless and worthy to atone for the sins of many.