

The Seed of the Woman (Luke 2:1–7, 11–14)

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Introduction

1. The early church did not celebrate the birth of Christ, only His death and resurrection. Paul warns against observing days and seasons (Galatians 4:9, 10). It is not observing special days that should remind us of and draw us to Christ; Christ Himself must do that.
2. The significance of the birth of Christ is the reality that His coming is the evidence that God's judgment declared on the serpent in the Garden of Eden was becoming a reality. Eve was declared to be "*the mother of all living*" (Genesis 3:20). Here was a fragile but essential piece of God's plan (Genesis 3:15). To restore His eternal objective, God determined to introduce the second Adam, a perfect human being, to contend with the seed of the serpent (Isaiah 66:5–8).

Genesis 3:15 is fulfilled in the offspring of Abraham through his descendant Judah and his descendant David.

I. An Eternal Objective

1. The eternal objective of God is a kingdom ruled by a perfect human bearing God's image. The kingdom of God is the theme that binds all of Scripture (Psalm 8:4–6).
 - a. The first man: "*Adam, the son of God*" (Luke 3:38)

Adam failed through disobedience (Rom. 5:12). Through this fallen and sin-corrupted man, God designed the path to realize this kingdom objective. He would bring in the true Seed of the woman, the second Adam, whose coming we celebrate at this season.
 - b. The last Adam is "*the Son of Man*" (Matthew 16:28; 1 Corinthians 15:45). This last Adam was obedient, and through His obedience, God's eternal objective will be realized (Revelation 11:15).
2. Holding the enemy Satan responsible for deceiving Eve, God sovereignly determined the outcome of this war of the offspring (Genesis 3:15).
 - a. *Offspring* translates the Hebrew, *seed*, that part of a living thing that is able to reproduce itself, and thus, identifies the thing reproduced. Of plants, it is *seed*. Of humans or animals, it is *offspring* (Genesis 4:25, 26).
 - b. *Seed* is a collective term and thus can refer to either one or a bag full. In Genesis 3:15 Eve's offspring is generally understood as the whole of Adam's race and subsequently narrowed to the Hebrew race. However, the text specifically uses the masculine singular for the pronouns (*he shall bruise your head, and you shall bruise his heel*), which is the basis of Paul's assertion in Galatians 3:16.
 - c. Through this promised offspring God will be victorious over the enemy but in a way that totally blindsides Satan. This great truth is reiterated in Revelation 12.

II. The Conflict

1. Two visions unfold the conflict between the Seed of the woman and the seed of the serpent. The first vision is from an *earthly* perspective and briefly sketches the conflict (12:1–6). The second vision is from a *heavenly* perspective and addresses the same conflict in greater detail (12:7–17). Both visions end with the woman's flight into the wilderness.
2. The identification of the sun-clothed woman (12:1, 2)
 - a. This woman is variously identified among interpreters.

- 1) The Roman church teaches that the woman is Mary because her son is the Christ.
- 2) The dispensational view holds the woman to be Israel in the tribulation because they maintain a strict and inflexible division between Israel and the church.
- 3) The view most consistent with Scripture is that the woman represents the whole covenant people of God (Isaiah 54:1–8) but particularly, here, the church. Revelation was written as a letter to seven *churches* (1:4).
 - b. This woman is seen from two perspectives: she is in heaven and in heavenly attire, but she is also viewed on earth as persecuted but protected. She is pregnant and crying out in torment to deliver the man-child identified as the Messiah (v. 5; citing Psalm 2:2, 9). This woman was identified in the OT with the remnant, the true covenant community in Israel.
 - c. The woman’s fleeing into the wilderness represents her dual experience as *persecuted* but *protected* in this gospel age (as in 11:2, 3). When the saints are persecuted, the persecution is viewed as an attack on heaven, even God Himself.
3. The dragon is clearly identified as Satan. “*That ancient serpent*” identifies the dragon with the tempter of Eve in Eden (Genesis 3). The dragon is the OT *leviathan* (Psalm 74:14; Isaiah 27:1) and is the fourth beast (kingdom) of Daniel 7:7-8. As the church represents Christ, so the dragon is the extension of Satan. Both wear crowns—the woman, a *stephanos* (victor’s crown), the dragon, *diademata* (royal crowns, usurped in his rebellion). He is the “*devil*” (slanderer) and “*Satan*” (accuser), which terms describe his activities (Job 1:6–12; 2:1–6; Zech. 3:1–3).

III. A Glorious Victory

1. The second scene (12:7–17) opens with the angelic war in heaven and the dragon’s defeat. What this second scene develops is not a new subject but a deeper and more detailed development of the first scene (12:1–6). The consequence of this war is that the dragon is defeated and expelled from the divine counsel (12:8; Daniel 2:28, 35, 45; Psalm 82).
2. The victory over the dragon is declared (12:10, 11). This victory takes back the divine authority from the usurper through (1) salvation, (2) the authority and the kingdom of our God, and (3) the rule of His Christ. This victory is secured by Christ’s sacrifice (blood), the word of the saints’ testimony, and their courage in the face of death.

Conclusion

1. The Seed War of Genesis 3:15 reveals Satan’s plan was to establish his own kingdom on earth by taking God’s kingdom and maintaining it through temptation, fear, false promises, and violence. For a season, albeit short, the defeated enemy will rage in wrath, wreaking havoc on the rest of the protected woman’s seed.
2. Although the serpent and his seed will seek to destroy the Seed of the woman, her Seed will crush the serpent. The coming of the Savior is our glorious hope. We are more than conquerors though Him who loves us (Galatians 4:4, 5).
3. The believer’s role is to follow a simple code: *trust* and *obey*. The saints are identified as “*those who keep the commandments of God and hold to the testimony of Jesus*” (12:17). Jesus demands that those who claim Him must take up their cross daily and follow Him. Satan is happy with those who believe it is their right to decide for themselves if, how, and when they will serve Christ.