

14 הִיפֹּלָא מִיָּד דְּבַר לְמוֹעֵד אָשׁוּב אֵלֶיךָ כְּעַת
 חִיָּה וּלְיִשְׂרָאֵל בְּזֶה
 15 וְאִיבָה אֲשֵׁיחַ בֵּינִי וּבֵין הָאִשָּׁה וּבֵין זְרַעָהּ
 וּבֵין זְרַעָהּ הוּא יִשׁוּפָה רֹאשׁ וְאִתָּה תִשׁוּפֹנּוּ
 עֲקֵבִי

18:14. Is any thing too hard for the Lord? At the time appointed I will return unto thee about this time next year, and Sarah shall have a son.

3:15. And I will put enmity between thee [the Serpent] and the woman, and between thy seed [the children of the evil one—John 8:44] and her seed; it [the seed of the woman] shall bruise thy head [the Serpent], and thou shalt strike his heel.

[“The Son of the promise” is an important Messianic theme. The “seed of the Woman” who is promised in Genesis 3:15 is to crush the Serpent. The New Testament shows that since Satan deceives and tempts to sin, death is both sin’s penalty and Satan’s power (Hebrews 2:14). Isaiah shows us a deliverer coming who can wrest this power away, pay sin’s penalty, defeat both sin and death itself, and reveal the new humanity of the new age where sin and death are bound—see note #99. This idea of the “Son of the Promise” underscored here in Genesis 18:14 points toward the Deliverer foreshadowed also by others, like Samson and Samuel, whose supernaturally orchestrated births were a sign of divine rescue on the way. Moses tells us in Genesis 49:10—see note #8—that the Deliverer will come through Judah. But here, even before Judah or Jacob, God miraculously brings into being Isaac, just as God miraculously brings into being his true people of the new birth. The supernatural birth of both people (from the exile of sin) and the Messiah (Immanuel) is a key theme related to the doctrine of salvation in Isaiah—see note #99.]