

THOSE WHO WAIT FOR THE

MESSIAH

THROUGHOUT SCRIPTURE WE READ OF THOSE WHO WAITED FOR THE MESSIAH'S COMING — THE PROMISED ONE OF GOD. TODAY, WE WILL EXAMINE SOME OF THOSE INDIVIDUALS AND DRAW A FEW HELPFUL INSIGHTS FROM THEIR LIVES.



First, we need to understand where the messianic hope originates.

The first recorded promise of a Deliverer is recorded in Genesis 3:15. This promise arose out of the second greatest tragedy to ever afflict humanity — the fall of Adam. His sin affected all of humanity.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” Romans 5:12.

From that point onward, sin and death reigned unto all men, “for as in Adam all die” (1 Corinthians 15:22). Humanity was now spiritually and physically separated from their God, and Adam and Eve were cast out of the garden of Eden, into a sin cursed earth.

The fall was the second greatest tragedy to ever afflict mankind. However, the greatest tragedy is for men to reject the remedy God provides for their sin cursed circumstance.

Through Jesus Christ comes the forgiveness of sin, a new nature and the promise of eternal life. The cataclysmic consequence of rejecting God’s provision will, at death, permanently seal those individuals to an eternity in hell and torment; separating them from God forever.

Genesis 3:15 was the first glimmer of hope given to a seemingly doomed humanity. It was the first promise given by God indicating a Deliverer would come — a Savior, the Messiah.

1. Who is being addressed in Genesis 3:15?

- a. It was a promise made to the Serpent — Satan. To him it was a curse; a promise of certain doom. However, the implications of this promise became the hope of mankind.
- b. Before sending Adam and Eve out of the garden, God promised to send a Deliverer. This Savior would restore all things that were lost in the fall. From this passage springs the first promise of hope to a dying world — the Messiah, the Anointed One of God would one day come.



- a. **Break down the Genesis 3:15 passage by replacing the pronouns (thee, thy, her, it, his) with the names of those God is addressing.**

“And I will put enmity between **thee** (_____) and the woman, and between **thy seed** (_____) and **her seed** (_____); **It** (_____) shall bruise **thy** (_____) head, And **thou** (_____) shalt bruise **his** (_____) heel.”

“And I will put enmity between **thee** (*that is Satan*) and the woman, and between **thy seed** (*Satan’s seed*) and **her seed** (*the woman’s seed*); **It** (*the woman’s seed*) shall bruise **thy** (*Satan’s*) head, and **thou** (*you Satan - singular*) shalt bruise **his** (*the seed of woman - singular*) heel.”

- b. **What are the implications of this curse and promise?** - Hebrews 2:14; 1 John 3:8

- 1) Since the time of the fall, men have looked forward to the Saviors arrival.
- 2) Genesis 3:15 says the Deliverer would be brought forth by a woman. Her seed would deliver the fatal blow to Satan. This promised seed is Christ. This is why Jewish women open the Sabbath by lighting the Shabbat candles. It is to remind everyone that one day, through a woman, the Deliverer would come forth.
- 3) The Deliverer (Christ) is to be bruised in the heel — a non-fatal blow, and the Serpent (Satan) is to receive a crushing blow to the head (a fatal blow). This prophecy was fulfilled at the cross as Christ bore our sin.

Heb 2:14 “that through death He (Christ) might **destroy** him (Satan) that had the power of death, that is, the devil”

1 John 3:8 “For this purpose the Son of God was manifested, that he might destroy the works of the **devil**.”

c. **Discuss the Eve's expressions of hope and despair found in Genesis 4:1-2.** In this passage, she names her children. Cain, meaning "acquired" or "spear;" and Abel meaning, "vapor."

- 1) When Eve's first child was born, she declared, "I have gotten a man from the Lord." From that phrase, many believe Eve considered Cain to be the one promised by God — the Deliverer. However in time, Cain proved to be wicked.
- 2) Therefore, when her second child was born, she named him Abel, meaning "vapor." Apparently, Cain dashed her hopes of him being the Deliverer. She was now feeling the weight of her sin and the helplessness that the curse produced. Realizing the true remedy for the curse may be a long time in coming, she named Abel "vapor," referring to the despair that sin brought.
- 3) From the Genesis 3:15 passage comes the hope of a Deliverer. This expectation was handed down throughout the ages. One day, through a woman, the Messiah would come. He would deliver us from the curse of sin and death.

d. **In what ways does the curse of Genesis 3:15 apply to Genesis 4:3-8?**

Here we find the first example of the enmity that would arise between Satan's seed and those that display righteousness. We also see the first of many spiritual battles that are designed to destroy the messianic seed. If it was possible for Eve to think Cain might have been the promised Deliverer, it is also possible for Satan to believe that Abel, who was righteous, might have been the Promised One.

2. **Discuss how the following prophecies point to the promised Deliverer.** - 2 Samuel 7:12-13, 16; Isaiah 7:14; 9:6; Daniel 9:25-26; Micah 5:2

a. To King David God promised – 2 Samuel 7:12-13, 16

"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³ He shall build an house for my name, and I will stablish the throne of his kingdom for ever . . . thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

David desired to replace the Mosaic tabernacle with a temple for the Lord. But God revealed that He had something far greater in mind for David – A descendant will one day be seated on His throne forever. This is revealed in what we call the Davidic covenant.

Two Aspects Of This Covenant Are Related To David.

Descendants: David would have a son who would succeed him and establish his kingdom — 2 Sam. 7:12.

Kingdom: David's house, throne and kingdom would be established forever (2 Sam. 7:16). However, the covenant did not guarantee David's family an uninterrupted rule. It did promise the right to rule would always remain with David's dynasty. The Babylonian captivity did, of course, interrupt the Davidic rule.

Three aspects of this covenant relate to David's son, Solomon. The fourth eternal aspect of the covenant relates to the Messiah.

Temple: Solomon would build the temple rather than David.

Throne: The throne of Solomon's kingdom would be established forever (2 Sam. 7:13b).

Punishment. Solomon would be chastened for his sins, but not deposed (2 Sam. 7:14-15).

Future: "Thy throne shall be established for ever." This will be fulfilled by the Messiah (2 Samuel 7:16)

All Old Testament passages which describe the Messiah as King and His coming kingdom confirm the promises of the Davidic Covenant. All the royal Psalms give more information about the Davidic Kingdom. (Ps. 2; 18; 20-21; 45; 72; 89; 101; 132; 144). Psalm 89:3-4, 19-37 provides strong confirmation that this covenant is unchangeable.

Isaiah predicts the Messiah will sit on the throne of David — Isaiah 9:7. Also see Isaiah 11; 24-25; 54; 60-61 and Jeremiah 23:5-6; 30:8-9; 33:14-17, 20-21; Ezekiel 37:24-25; Daniel 7:13-14; Hosea 3:4-5; Amos 8:11 and Zechariah 14:4.

The Implications of the Davidic Covenant:

This covenant establishes the legality and reality of Jesus' future rule over Israel from David's throne. While this title gives the Lord Jesus the right to rule over Israel, it does not authorize Him to rule over the earth. His right to rule over the earth is implied in that He created all things for Himself (Colossians 1:16-17, 20). Jesus' right to rule was also given Him as an inheritance (John 3:35) "The Father loveth the Son, and hath given all things into his hand" and (John 13:3) "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." Finally, Jesus' right to rule was given to Him by divine appointment (Psalm 2:6-9) "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." His rule over both dominions will be messianic (Isaiah 2:1-4; 42:1-12; 61).

- b. **The prophet Isaiah predicted the Virgin Birth** "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" — Isaiah 7:14.

He also predicted the Messiah's future reign "For unto us a child is born, unto us a son is given and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end . . ." — Isaiah 9:6-7.

c. Micah prophesied the place of the Messiah's birth – Micah 5:2.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting”

d. God actually gave the prophet Daniel a timeline predicting the Messiah's arrival. He said,

“Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶ And **AFTER threescore and two weeks shall Messiah be cut off, but not for himself**” – Daniel 9:25-26

Seven weeks (7), and threescore and two weeks (62) equals sixty-nine weeks (69). The 69th week takes us “unto the Messiah the Prince.” It is after the threescore and two week period that the Messiah is “cut off.” The meaning of the Messiah being “cut off” is a clear reference to His death, i.e. His crucifixion. The Messiah's death comes after the 69th week of Daniel's prophecy.

It is interesting that the Bible says that the Messiah did not die “for Himself” – Daniel 9:26b. This is again a clear reference to the fact that His death is not due to some crime on His part. The Messiah died a substitutionary death!

It is fascinating to discover that the 69th week runs out around the time of Christ's triumphal entry. It takes us to within a few days of His crucifixion. The math of Daniel's prophecy predicts that 173,880 days will transpire after the decree to rebuild the city of Jerusalem. After that, the Messiah will be cut off. The decree of Artaxerxes “to rebuild the city” is found in Nehemiah 2:1-8 and was made in the spring of 445 BC.

3. Examine how the following people waited. What was the source of their hope and comfort? Mary — Luke 1:28-33; Simeon — Luke 2:25-35; Anna — Luke 2:36-38; Philip — John 1:45; Andrew — John 1:41-42; Prophets and Kings — Luke 10:24.

Mary is called highly favored of the Lord, or blessed. The phrase, “blessed art thou among women” is a reference to the Genesis 3:15 passage. It alludes to the desire among godly women to be the one to bring the Deliverer into the world. Other aspects of the passage point to the various prophecies of the Messiah's saving ministry, His deity, and His eternal reign on David's throne.

“And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. ²⁹ And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. ³⁰ And the angel said unto her, Fear not, Mary: for thou hast found favour with God. ³¹ And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: ³³ And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” – Luke 1:28-33

Simeon was waiting for the Deliverer to come. – Luke 2:25-35.

“And, behold, there was a man in Jerusalem, whose name was Simeon; **and the same man was just and devout, waiting for the consolation of Israel:** and the Holy Ghost was upon him. ²⁶ And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ. ²⁷ And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, ²⁸ Then took he him up in his arms, and blessed God, and said, ²⁹ Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰ For mine eyes have seen thy salvation, ³¹ Which thou hast prepared before the face of all people; ³² A light to lighten the Gentiles, and the glory of thy people Israel. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ³⁵ (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Anna was a prophetess, “the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; ³⁷ And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. ³⁸ And she coming in that instant gave thanks likewise unto the Lord, **and spake of him to all them that looked for redemption in Jerusalem.**”

Philip – John 1:45 — “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

Andrew – John 1:41-42 — “Andrew, Simon Peter’s brother. ⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴² And he brought him to Jesus.”

Even Jesus said, “For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” – Luke 10:24

4. What can we learn from these accounts? — Romans 8:23b; Galatians 5:5; 1 Thessalonians 1:10; 2 Thessalonians 3:5

a. It is the faithful who wait. The unredeemed do not look for the Messiah. It is the faithful remnant who look to God for the source of their strength and hope. So it is today.

Romans 8:23b “Even we ourselves groan within ourselves, **waiting** for the adoption, to wit, the redemption of our body.”

Gal. 5:5 “For we through the Spirit **wait** for the hope of righteousness by faith.”

1Th. 1:10 “And to **wait** for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

2Th. 3:5 “And the Lord direct your hearts into the love of God, and into the patient **waiting** for Christ.”

b. We learn from fulfilled prophecy that God is faithful to His promises. Just as God fulfilled the promise of the first Advent, He will also fulfill His other promises. List some of the future promises.

- 1) He promises eternal salvation — 1 John 2:25
- 2) He promises an inheritance with Christ — 1 Peter 1:4
- 3) He promises He will never leave or forsake us — Hebrews 13:5
- 4) He promises His love toward us — Romans 5:8
- 5) He promises us a reward — Matthew 16:27
- 6) He promises to provide power to live and to witness for Him — Acts 1:8; Ephesians 1:18-19
- 7) He promises protect by angels — Hebrews 1:14
- 8) He promises to hear and to answer our prayers — 1 John 5:14-15
- 9) He promises that all things work together for good, to them that love God, to them who are the called according to his purpose — Romans 8:28
- 10) He promises His indwelling — 1 Corinthians 3:16
- 11) He promises His abiding presence — John 15:1-4
- 12) He promises help in times of temptation - 1 Corinthians 10:13
- 13) He promises us a better city - Hebrews 11:16; Revelation 21:2
- 14) He promises us a new name — Revelation 2:17; 3:12

c. We learn that God's Word is always true, regardless what men choose to believe — Isaiah 7:7-14.

The first promise of the Messiah comes from the book of Genesis. This promise, along with its hope, is woven throughout the Old Testament. It was literally fulfilled in the New Testament. The recorded Words of God are repeatedly proven to be true as in the first Advent. The Bible is God's holy Word and can be trusted.

For example, in Isaiah 7 we have the well-known promise of the virgin birth. This promise came out of a dark time in Judah's history. All hope seemed lost. An army was assembled in Samaria (just 25 miles from Jerusalem). Their purpose was to capture, kill and replace Ahaz, the King of Judah. This army was being joined by Syrian troops. They were to aid in the task of replacing the King of Judah and subduing the nation.

When King Ahaz heard of the coming army, he went to secure the aqueduct that fed water to Jerusalem. He was preparing for a long siege. It was there, the prophet Isaiah met the King. Isaiah declared that whatever Syria and Ephraim were planning, it would not stand – Isaiah 7:7.

You would think that this was good news. But Ahaz was not a believer. The LORD offered to perform a sign in order to confirm what was being said by the prophet was true – Isaiah 7:11. But Ahaz answered, "I will not neither will I tempt the Lord" – Isaiah 7:12. Why didn't Ahaz receive God's gracious offer?

First, Ahaz was not a believer. To him Isaiah was an annoyance. The words of God and His promises were just wishful thinking and legends. Therefore, he refused to entertain them.

Second, Ahaz probably thought that if he named a sign and it came to pass through some strange coincidence, then he would be obligated to do whatever else this “so-called” prophet required. It wasn’t worth the risk.

In spite of Ahaz’s unbelief, God still honored the covenant He made with His people and preserved the nation. He eventually broke the league of nations coming against Judah.

So what can we learn from this passage? Regardless of what men choose to believe, God’s Sovereign purposes will always prevail. God’s word is true. What He says will come to pass.

d. The promise of Christ second coming is also true, regardless of what men may say, do or believe. — Rev. 22:7, 12, 20

Rev. 22:7, 12, 20 — “Behold, I come **quickly**: blessed is he that keepeth the sayings of the prophecy of this book . . . And, behold, I come **quickly**; and my reward is with me, to give every man according as his work shall be . . . He which testifieth these things saith, Surely I come **quickly**. Amen. Even so, come, Lord Jesus.