

The Long Wait for Messiah (Luke 2:1-15)

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Luke 2:1-15 – [1] *And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. [2] This census first took place while Quirinius was governing Syria. [3] So all went to be registered, everyone to his own city. [4] Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, [5] to be registered with Mary, his betrothed wife, who was with child. [6] So it was, that while they were there, the days were completed for her to be delivered. [7] And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn. [8] Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. [9] And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. [10] Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. [11] For there is born to you this day in the city of David a Savior, who is Christ the Lord. [12] And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger." [13] And suddenly there was with the angel a multitude of the heavenly host praising God and saying: [14] "Glory to God in the highest, And on earth peace, goodwill toward men!" [15] So it was, when the angels had gone away from them into heaven that the shepherds said to one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."*

- Heavenly host worship scenes
 - Creation (Job 38:7)
 - 1st advent (here)
 - The end of this age, during the events leading to the reclamation/redemption of the earth (Rev. 5:11-14; Rev. 7:11-12; Rev. 19:1-6)
 - This event is a BIG DEAL
- OT expectation of Messiah
 - The enormous span of history waiting on God's promise to unfold
- The great patience required and the intense desire as God sprinkles additional "bread-crumbs" of revelation over a span of approximately 4,000 years
- Limitations
 - Only scratch the surface – number of Messianic prophecies is enormous (500 page book)
 - Focus on passages related to His first advent: His arrival and ministry made possible by His birth, as announced to the shepherds here
 - Many passages – if you miss some, the notes will be available online

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| B.C. ¹ | PASSAGE | TEXT | NOTES |
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| circa 4000 | Gen. 3:14-15 | [14] So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. [15] And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." | <ul style="list-style-type: none"> • A promised descendent of Eve (not an angel, but a man)² • Crushes the serpent's head • Bruised by the serpent in the process • <i>Protevangelium</i> – the "first gospel" |
| 2100 | Gen. 12:3 | [3] I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed. | <ul style="list-style-type: none"> • Descendant of Abraham |
| 2070 | Gen. 17:19 | [19] Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him." | <ul style="list-style-type: none"> • Descendant of Isaac |
| 1800 | Gen. 49:10 | [10] The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. | <ul style="list-style-type: none"> • Ruler, lawgiver • Descendant of Judah • To be obeyed |
| 1400 | Num. 24:17 | [17] I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. | <ul style="list-style-type: none"> • An individual in the distant future • Arrival associated with star • A ruler • Descendant of Jacob (Israel) |
| 1400 | Deu. 18:15-19 | [15] The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, [16] according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, "Let me not hear again the voice of the LORD my God, nor let | <ul style="list-style-type: none"> • Like Moses: a Prophet (Numbers 12:6–8) a Redeemer (Exodus 3:10), a Mediator which man could |

¹ Dates are given in round numbers. Several sources were used for assigning *approximate* dates, mainly: Andrew E. Steinmann, *From Abraham to Paul* (St. Louis, MO: Concordia Publishing, 2011); John Walvoord and Ray Zuck, *The Bible Knowledge Commentary: Old Testament* (Dallas, TX: Dallas Theological Seminary, 1985).

² "Some have proposed that in Gen 3:15 there is an alleged prediction of the virgin birth because of the use of the phrase 'her seed.' . . . This is unlikely since Ishmael and his descendants are called Hagar's seed (Gen 16:10) and no one would content that Ishmael was virgin born." Michael Rydelnik, *The Messianic Hope* (Nashville, TN: B&H Publishing Group, 2010) 135, 135n19. ISBN:978-0-8054-4654-8.

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| | | me see this great fire anymore, lest I die." [17] And the LORD said to me: "What they have spoken is good. [18] I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. [19] And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him." | identify with and not be overwhelmed by (Exodus 19:16-25; 20:18-21), an Intercessor (Exodus 32:7-35) ³ |
| 975 | 1Chr. 17:11-14 | [11] And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. [12] He shall build Me a house, and I will establish his throne forever. [13] I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. [14] And I will establish him in My house and in My kingdom forever; and his throne shall be established forever. | <ul style="list-style-type: none"> • Descendant of David • A king • House (temple) and throne/kingdom • King & Priest (in one individual) |
| 970 ⁴ | Ps. 2:1-9 | [1] Why do the nations rage, And the people plot a vain thing? [2] The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying, [3] "Let us break Their bonds in pieces And cast away Their cords from us." [4] He who sits in the heavens shall laugh; The Lord shall hold them in derision. [5] Then He shall speak to them in His wrath, And distress them in His deep displeasure: [6] "Yet I have set My King On My holy hill of Zion." [7] I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. [8] Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. [9] You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.' " | <ul style="list-style-type: none"> • Specially anointed of God (Messiah, Christ) • Opposed, along with God • Authority/role on a par with God ("their bonds ... their cords") • King • My Son • Begotten • Global rule • Violent overthrow of those who oppose |
| 970 | Ps. 16:9-10 | [9] Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. [10] For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. | <ul style="list-style-type: none"> • David's hope of resurrection • Holy One • No corruption, not left in a pit, |

³ Arnold Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1998), 28-29.

⁴ Psalm 2 is attributed to David in Acts 4:25.

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| | | | grave |
| 970 | Ps. 22:1-31 | <p>[1] My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning? [2] O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent. [3] But You are holy, Enthroned in the praises of Israel. [4] Our fathers trusted in You; They trusted, and You delivered them. [5] They cried to You, and were delivered; They trusted in You, and were not ashamed. [6] But I am a worm, and no man; A reproach of men, and despised by the people. [7] All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying, [8] "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!" [9] But You are He who took Me out of the womb; You made Me trust while on My mother's breasts. [10] I was cast upon You from birth. From My mother's womb You have been My God. [11] Be not far from Me, For trouble is near; For there is none to help. [12] Many bulls have surrounded Me; Strong bulls of Bashan have encircled Me. [13] They gape at Me with their mouths, Like a raging and roaring lion. [14] I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me. [15] My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. [16] For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; [17] I can count all My bones. They look and stare at Me. [18] They divide My garments among them, And for My clothing they cast lots. [19] But You, O LORD, do not be far from Me; O My Strength, hasten to help Me! [20] Deliver Me from the sword, My precious life from the power of the dog. [21] Save Me from the lion's mouth And from the horns of the wild oxen! You have answered Me. [22] I will declare Your name to My brethren; In the midst of the assembly I will praise You. [23] You who fear the LORD, praise Him! All you descendants of Jacob, glorify Him, And fear Him, all you offspring of Israel! [24] For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard. [25] My praise shall be of You in the great assembly; I will pay My vows before those who fear Him. [26] The poor</p> | <ul style="list-style-type: none"> • Written by David • Experiences nowhere found in the life of David • Forsaken by God • Reproached, despised, ridiculed by men • Born of a woman • Enclosed/surrounded by the wicked • Heart melted • Brought to death • Hands and feet pierced • Lots cast for clothing • Cries of affliction heard |

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| | | shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever! [27] All the ends of the world Shall remember and turn to the LORD, And all the families of the nations Shall worship before You. [28] For the kingdom is the LORD'S, And He rules over the nations. [29] All the prosperous of the earth Shall eat and worship; All those who go down to the dust Shall bow before Him, Even he who cannot keep himself alive. [30] A posterity shall serve Him. It will be recounted of the Lord to the next generation, [31] They will come and declare His righteousness to a people who will be born, That He has done this. | |
| ? ⁵ | Pr. 30:4 | [4] Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? | <ul style="list-style-type: none"> • Riddle • Unique Son of God • Unknown name |
| 750 | Mic. 5:2 | But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting. | <ul style="list-style-type: none"> • Like David, born in Bethlehem (a city of Judah, 5 miles from Jerusalem—not Jerusalem!) • Ruler • Origin from everlasting |
| 725 | Isa. 11:1-4 | [1] There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. [2] The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. [3] His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; [4] But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. | <ul style="list-style-type: none"> • Descendent of Jesse, David's father • Unique Spiritual endowment • Righteous Judge • Ability to discern beyond sight and hearing • Judgment uniquely associated with His <i>own</i> words (His word is equated with the Law) |
| 725 | Isa. 7:14 | Then he said, "Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? Therefore the Lord Himself | <ul style="list-style-type: none"> • Heir of David • Eve → . . . → Abraham → |

⁵ Date uncertain. Proverbs did not take its final compiled form until Hezekiah's time (cf. Pr. 25:1).

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| | | will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel." | <p>Isaac → Jacob → Judah → . . . → Jesse → David</p> <ul style="list-style-type: none"> • Born of a virgin • Immanuel – "God with us" • His physical presence is accounted as the presence of God |
| 725 | Isa. 9:6-7 | For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this. | <ul style="list-style-type: none"> • A promised man child • Born to govern • Titles include: Mighty God, Everlasting Father • Heir to throne of David, a king • A judge • Eternal government destined to bring about permanent justice and peace |
| 700 | Isa. 42:1-6 | [1] Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. [2] He will not cry out, nor raise His voice, Nor cause His voice to be heard in the street. [3] A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. [4] He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law." [5] Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: [6] I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, | <ul style="list-style-type: none"> • Servant, chosen by God • God delights in Him (Mat. 17:5; Mark 9:7; Luke 9:35) • God's Spirit placed upon Him (Luke 3:22) • Ministry of justice to Gentiles • Not a bold revolutionary, quiet in the street • Global justice and law • <u>Given</u> as a covenant • Dual ministry: "the people" (Israel) and the Gentiles • Light to the Gentiles (knowledge of the law) |

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| 700 | Isa. 49:1-8 | <p>[1] Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name. [2] And He has made My mouth like a sharp sword; In the shadow of His hand He has hidden Me, And made Me a polished shaft; In His quiver He has hidden Me. [3] And He said to me, "You are My servant, O Israel, In whom I will be glorified." [4] Then I said, "I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the LORD, And my work with my God." [5] And now the LORD says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength), [6] Indeed He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth." [7] Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You." [8] Thus says the LORD: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;"</p> | <ul style="list-style-type: none"> • Global influence and ministry • Born of a woman • Named in the womb (Luke 1:31) • Mouth/words serve as a weapon (of judgment) • Hidden • God's Servant • Faces apparent failure • Called "Israel" but can't be Israel because He raises up the tribes of Jacob—Israel cannot raise up Israel • Dual ministry: (1) bring back Jacob/Israel to God; (2) a light to the Gentiles • This individual is called God's salvation (<i>yeshua-tiy</i>) • Despised by Israel • Chosen by God • Given <u>as</u> a covenant • Covenant brings restoration to the earth |
| 700 | Isa. 52:13-53:12 | <p>[13] Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. [14] Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; [15] So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider. [1] Who has believed our report? And to whom has the arm of the LORD been revealed? [2] For He shall grow up before Him as a tender plant, And as a root out of</p> | <ul style="list-style-type: none"> • God's Servant • Exalted and extolled • Form and appearance to be marred • Sprinkles/anoints numerous nations (Gentiles) • Unattractive, unnoticed |

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| | | <p>dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. [3] He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. [4] Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. [5] But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. [6] All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. [7] He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. [8] He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. [9] And they made His grave with the wicked- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. [10] Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. [11] He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. [12] Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.</p> | <ul style="list-style-type: none"> • Despised and rejected • Acquainted with grief • Bears the grief, sorrows, and iniquity of others • Considered smitten and afflicted by God • Achieved healing and peace for others • Remained quiet as led to the slaughter • Cut off, killed • Killed, yet innocent • Soul serves as offering for sin • Killed, yet shall see offspring • Justifies many • Numbered with transgressors • Made intercession for transgressors |
| 700 | Isa. 61:1-2 | <p>[1] The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; [2] To proclaim the acceptable year of the LORD, And the day of vengeance of our God; To comfort all who mourn,</p> | <ul style="list-style-type: none"> • Anointed with God's Spirit • Preach good news, primarily to the poor • Ministry of healing, liberation, and comfort |
| 590 | Jer. 23:5-6 | <p>[6] "Behold, the days are coming," says the LORD, "That I will raise to</p> | <ul style="list-style-type: none"> • Descendant of David |

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| | | David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. [6] In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS." | <ul style="list-style-type: none"> • Truly righteous human descendant! • King • Israel ultimately dwells safely • His name: <i>YHWH tsidkenu</i> (GOD, the righteousness of us) |
| 540 | Dan. 9:26-27 | [26] Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. | <ul style="list-style-type: none"> • Messiah • Prince • Arrives after 69 "sevens" • After 69 sevens, cut off • Have nothing (or will "vanish"⁶) • Jerusalem and Temple destroyed following His death |
| 520 | Zec. 6:11-13 | [11] Take the silver and gold, make an elaborate crown, and set it on the head of Joshua the son of Jehozadak, the high priest. [12] Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; [13] Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.'" | <ul style="list-style-type: none"> • A man • Builds the temple⁷ • Rule on His throne • Priest on His throne (!) • Peace associated with dual role as king-priest |
| 520 | Zec. 9:9-10 | [9] Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. [10] I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be "from sea to sea, And from the River to the ends of the earth." | <ul style="list-style-type: none"> • Future king • Arrives on foal of donkey • Just • Having salvation • Global peace and dominion |

⁶ Tanakh: The Holy Scriptures (Philadelphia, PA: Jewish Publication Society, 1997, c1985)

⁷ This refers, in Messiah, to the millennial temple, but also probably prefigures the NT temple of the believer.

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| 520 | Zec. 11:10-13 | [10] And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples. [11] So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the word of the LORD. [12] Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. [13] And the LORD said to me, "Throw it to the potter" -that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter. | <ul style="list-style-type: none"> • Valued at the price of a slave by the people • Money given to a potter • Thrown into the temple |
| 520 | Zec. 13:7 | [7] "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones." | <ul style="list-style-type: none"> • God's shepherd • A man • Unique companion⁸ of God • Struck (killed), causing the Shepherd's sheep to scatter |
| 430 | Mal. 3:1 | [1] "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts. | <ul style="list-style-type: none"> • Preceded by a messenger⁹ • Associated with a covenant • Arrives suddenly to the Temple |

⁸ A close associate, in close fellowship

⁹ Malachi is the last of the Old Testament prophets. His prophecy is the last revelation of God for 400 years. His name in Hebrew means "my messenger" or "my angel." The Hebrew word for "my messenger" in verse 3:1 is in fact malachi (מַלְאָכִי). The next prophetic voice to be heard in Israel, 400 years after Malachi, will be the voice of *malachi* "My messenger"—John the Baptist [Fruchtenbaum, 75]

The Long Wait for Messiah

- The prophecies concerning Christ's *first coming* stood forth for over 4,000 years before the heavenly host broke in upon the shepherds to announce His birth.
- Just like the faithful remnant among Israel on the night recorded by Luke—we eagerly await the fulfillment of predictions concerning the Messiah's *second coming*.
- So far, the Church has waited for the return of Jesus for only about half as long!
- The fulfillment of our wait is no less certain than theirs!

The Importance of OT Predictions of Jesus

“Messianic prophecy was the means God used to bring me to faith in Jesus the Messiah. My parents were Holocaust survivors who raised me in a traditional Jewish home. We were Orthodox in our Jewish beliefs and practices and, as such, I did believe in the future coming of a personal Messiah. Even so, it was not a central issue of my life. However, that changed when my mother announced that she believed in Jesus. This led to my father divorcing her and a radical shift in my life. I decided to study the messianic prophecies of the Hebrew Bible and prove my mother wrong in attributing their fulfillment to Jesus of Nazareth. Although I was initially quite confident of my opinion, in time I was surprised to see that there was far more credibility to the messiahship of Jesus than I had first anticipated. After dealing with my fears of ostracism from the Jewish community, based on

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my new conviction that the Scriptures foretold a suffering Messiah who would be rejected by His own people and provide forgiveness through his death and resurrection, I put my trust in Jesus as Messiah and Lord. . . . I would never have made this decision apart from studying messianic prophecy. In fact, apart from messianic prediction and fulfillment, Jesus could not be identified as the Messiah of Israel, and if not that, then He could not be the Messiah of the world. It is for this reason, joined with my commitment to exegetical accuracy, that I believe it is essential to understand the Hebrew Bible as messianic.”¹⁰



Source: SpiritAndTruth.org

¹⁰ Michael Rydelnik, *The Messianic Hope* (Nashville, TN: B&H Publishing Group, 2010), 11-12.