Until I Make Your Enemies Your Footstool

The coming victory of the Messiah-King
And the restoration of the Kingdom of Israel

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The Protoevangelium (The First Gospel)

Also called “The Mother Prophecy”

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

(Genesis 3:15)

Here in Genesis 3:15, the concept of the future Messiah is first introduced.

He is the one who will someday crush Satan’s (and Satan’s followers’) head(s).

The theme then expands in Numbers where the crushing is revealed to be carried out by the future King of Israel:

I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and *a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed*

(Numbers 24:17–19)

Later, the same theme of Israel's coming king is reiterated in the Lord's Promises to David:

"The Lord also declares to you that the Lord will make a house for you. When your days are complete and you lie down with your fathers, *I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.* He shall build a house for My name, and I will establish the throne of his kingdom forever . . . Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

(2 Samuel 7:11–16)

It was again later prophesied by David, who again brought together the two motifs of Israel's king crushing his enemies:

"'Sit at My right hand until I make Your enemies a footstool for Your feet.' *the Lord will stretch forth your strong scepter from Zion*, saying, 'Rule in the midst of Your enemies'"… The Lord is at your right hand; *he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth*.

(Psalm 110:1-2,5-6)

The promise of this king was again reiterated by Isaiah:

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, *on the throne of David and over his kingdom*, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this.

(Isaiah 9:6–7)

Jeremiah also emphasized the idea of the son of David ruling over Jerusalem:

“Behold, days are coming,” declares the Lord, “when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. In those days and at that time *I will cause a righteous Branch of David* to spring forth; and He shall execute justice and righteousness on the earth. *In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the Lord is our righteousness.*”

—Jeremiah 33:14–16

Yet again, this theme was repeated by the angel Gabriel to Mary:

The angel said to her, “Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. He will be great and will be called the Son of the Most High; *and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end.*”

(Luke 1:30-33)

Finally, Jesus Himself clearly identified Himself as the one prophesied:

“Jesus stood before the governor, and the governor questioned Him, saying, ‘*Are You the King of the Jews?’ And Jesus said to him, ‘It is as you say’*”

(Matthew 27:11)

After the resurrection, Jesus even taught his disciples about the coming Kingdom of God for 40 days:

The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, *appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.*”

(Acts 1:1-4)

Which is exactly why they were expecting Him to restore the Davidic Kingdom. The terms “Kingdom of God” and “Restored Kingdom of Israel” are simply synonyms:

So when they had come together, they were asking Him, saying, “*Lord, is it at this time You are restoring the kingdom to Israel*?” He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority.

(Acts 1:6-7)

It was not yet the appointed time to establish the kingdom, but rest assured, it would be restored after He returns from heaven:

And after He had said these things, He was lifted up while *they were looking on, and a cloud received Him out of their sight.* And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, “Men of Galilee, why do you stand looking into the sky? *This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.*”

(Acts 1:9-11)

Thus after being filled with the Holy Spirit, Peter proclaimed this coming restoration of Israel:

“[Repent] That times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive *until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago*.”

—Acts 3:20–21

During His ministry, Jesus also taught about this future period. It is during the “regeneration” that Jesus will sit on his “glorious throne.”

And Jesus said to them, “Truly I say to you, that you who have followed Me, *in the regeneration when the Son of Man will sit on His glorious throne*, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

(Matthew 19:28)

Again, Jesus spoke of sitting on his throne after he returns and establishes the Kingdom:

“*But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne*. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, *inherit the kingdom prepared for you from the foundation of the world*.

(Matthew 25:31-34)

And thus the New Testament affirms that Jesus is presently sitting at the right hand of God, waiting for the restoration of the Kingdom of Israel when He will crush His enemies under His feet:

He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, *waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET*.

(Hebrews 10:12-13)

Summary:

Jesus is presently waiting until the day when…

He returns, and all these prophecies will be fulfilled.

The King will return on the clouds.

He will crush all of His enemies.

His kingdom will be established.

The mother prophecy of Genesis 3:15 concerning the one who will crush will come full circle not now, but when He returns:

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war… He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. *He will tread the winepress of the fury of the wrath of God the Almighty*. On his robe and on his thigh he has a name written, King of kings and Lord of lords.

(Revelation 19:11–16)

This Day of His vengeance has long been on His heart:

Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.” Why is your apparel red, and your garments like his who treads in the winepress? “*I have trodden the winepress alone*, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. *For the day of vengeance was in my heart, and my year of redemption had come.*”

(Isaiah 63:1–4)

For Zion’s Cause:

The sword of the LORD is bathed in blood, it is covered with fat— the blood of lambs and goats, fat from the kidneys of rams. For the LORD has a sacrifice in Bozrah and a great slaughter in Edom… And the wild oxen will fall with them, the bull calves and the great bulls. Their land will be drenched with blood, and the dust will be soaked with fat. *For the LORD has a day of vengeance, a year of retribution, to uphold Zion's cause.*

(Isaiah 34:9-12)