

DAN STOLEBARGER

# ON THE EMMAUS ROAD

SESSION 7 -THE PROPHETS - MICAH THROUGH HABAKKUK



<sup>13</sup> That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, <sup>14</sup> and they were talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him... <sup>25</sup> And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. **LUKE 24**

# OLD TESTAMENT

- The Bible is a **STORYLINE** that reveals God's unfathomable love for His creation.
- For everything written in the past was written to teach us, so that with the encouragement of the *Tanakh* we might patiently hold on to our hope. Romans 15:4
- <sup>16</sup> All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living;

# THE OLD TESTAMENT PROPHETS

The prophets frequently preach about the coming Messiah, both about his suffering (in His first coming) and His triumphant kingship in His second coming.

Remember prophecy is more pattern than prediction.

The Prophets primary task is to correct moral and religious abuses and to proclaim the great moral and religious truths flowing from God's character.

# MICAH

- Micah's main purpose is to call Judah to righteousness by turning back to the Lord, because God would bring judgement on sinners and bestow blessing on those who repent.
- His prediction of Jesus' city of birth, by name, seven hundred years, is one of the most extraordinary messianic prophecies. "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" (5:2). There is no ambiguity here - He is to be from "ancient days," which would make no sense apart from Jesus' eternal existence, and He is to be the ruler in Israel, in fulfillment of the Davidic and other covenants.

# MICAH

- Micah further prophesies that Jesus, as the Shepherd, will regather the remnant of Israel to the Land and lead His people as their King (2:12-13). He foretells that Jesus' kingdom will be established; the Temple will be restored; people from all over will be attracted to Jerusalem; Israel will dwell in peace, security, and strength; peace will be universal; and Jerusalem will have dominion (4:1-8).
- It's fascinating that Micah 5:1 not only prophesies Jesus' suffering — "with a rod they strike the judge of Israel on the cheek - but it reminds us of the original Gospel announcement in Gen 3:15: "he shall bruise your head, and you shall bruise his heel."

# MICAH

- Finally we see redemptive and messianic themes in the last three verses of the book, which describe God pardoning of iniquities, His “casting all our sins into the depths of the sea,” and His showing “faithfulness to Jacob and steadfast love to Abraham, as [He has] sworn to our fathers from days of old.” This all culminates in Jesus!
- In this little Book of Micah, we have resounding reassurance of God’s promises of redemption and salvation.

# NAHUM

- Like Jonah, Nahum preaches to the Assyrians, but more than a century later. Some consider the book a sort of sequel to Jonah.
- There are no messianic prophecies in this book, but Nahum's name is a prefiguring of Jesus - it means "comfort," and Jesus is the "Comforter." Nahum speaks eloquently of God's divine attributes in verses 1:2-8, which parallel Jesus' prophesied role as the judge of all nations at His return.
- He reminds us that while judgement is necessary and inescapable, God provides for us a Substitute in Jesus. "The Suffering Servant took the wrath so that those who repent may escape [future] judgment."

# ZEPHANIAH

Like many prophets, especially Joel, he warns of the coming “day of the Lord,” when sin will be punished, justice will prevail, and the faithful remnant will be saved.

When reading Zephaniah from the perspective of the NT and the words of Jesus, we see that the prophet is talking about Jesus’ second coming and His judgment of all nations on the day of the Lord.

Zephaniah depicts Jesus as the righteous Lord within Israel (Zeph 3:5), the judge of all nations (3:8), and the King of Israel, the Lord who is in their midst (3:15). Jesus, of course, is designated the King of the Jews at His crucifixion (Mark 15:26).

9 “For then I will restore to the peoples a pure language, That they all may call on the name of the Lord, To serve Him with one accord. (Prophecy fulfilled - Hebrew no longer a dead language.)

10 From beyond the rivers of Ethiopia My worshipers, The daughter of My dispersed ones, Shall bring My offering. (Is this the Mercy Seat?)

# JEREMIAH

- At the end of his ministry, Jeremiah witnesses the wholesale destruction of Judah and the obliteration of the Temple. The book of Lamentations, commonly believed to have been written by Jeremiah, expresses the author's agony over these events.



# JEREMIAH

OT professor F.B. Huey Jr. observes that Jeremiah would probably be considered an abysmal failure by modern standards, as he preaches for 40 years without even convincing some people he is a prophet of God, much less persuading them to heed his warnings. Huey insists, however, that we should not judge him by human standards but by God's. Who values obedience. Jeremiah obeys God's call to present a clear message to the people, and he's not responsible for their failure to respond. He is remembered now and forever because of his selfless servanthood. Interesting that when Jesus asked His disciples, "Who do men say that I am?" One of the responses was ... Jeremiah.

Like Jeremiah we must "confront evils in a world where evil is normalized ... we must present a God who demands righteous living and sends His wrath against all evil." Rather than look at Jeremiah as some freakish counter-cultural eccentric of a bygone era, we should regard him as "a model whom we should imitate in proclaiming God's word."

# JEREMIAH

Foreshadowings of Jesus appear throughout this book in numerous messianic prophecies: Jesus will be the Lord our righteousness (23:5-6, 33:16, fulfilled in Romans 3:22, 1 Cor 1:30, 2 Cor 5:21, Phil 3:9); He will be born a King (30:9, fulfilled in Luke 1:69); the infants will be killed (31:15, fulfilled in Matt 2:17-18); and there is the announcement of the New Covenant (31:31-34, fulfilled in Matt 26:27-29).

Furthermore, Jesus is seen in chapter 23 as the righteous Branch Whom God will raise up from the line of David, Who shall reign as King and Who will execute justice and righteousness in the land.

# JEREMIAH

Jeremiah portrays Jesus as the Fountain of Living Waters (Jer 2:13); the Great Physician (Jer 8:22); the Good Shepherd (Jeremiah 31:10); David the King (Jer 30:9); our Redeemer (Jer 50:34); and the Lord our Righteousness (Jer 23:6). Moreover, through his personal sufferings, Jeremiah prefigures the sufferings of Jesus. Jesus suffered, like Jeremiah, physically ... domestically ... (and) socially.

Like Jesus and Nehemiah, Jeremiah weeps over Jerusalem (9:1; New 1:4; Luke 19:41), and like Jesus, he predicts the destruction of the Temple (Jer 7:11-15; Matt 24:1-2). (FYI ... Tuesday was the 9th of Av)

# LAMENTATIONS

Jeremiah recalls God's loving kindness without any recorded prompting from God, and at the very point of his remembrance, he turns on a dime from the deepest despair to the grandest hope.

"The steadfast love of the Lord never changes ...." Lam. 3:22-23)

Many commentators cite 1:12 as prefiguring Jesus' suffering on the cross: "Is it nothing to you, all who pass by? Look and see if there is any sorrow like my sorrow, which was brought upon me, which the Lord inflicted on the day of His fierce anger." And in whom else but Jesus could Jeremiah have been placing his hope when he exclaimed, "The Lord is my portion ... therefore I will hope in Him" (Lan 3:24).

# HABAKKUK

The theme of Habakkuk is that God is a God of perfect justice: “For still the vision awaits its appointed time .... If it seems slow, wait for it, it shall surely come ... but the righteous shall live by his faith .... Woe to him who gets evil gain for his house .... who builds a town with blood and founds a city on iniquity! .... For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea ... The cup in the Lord’s right hand will come around to you, and utter shame will come upon your glory!” (2:3,4,9,12,14).

How long O Lord ... is the issue in this book and God’s answer conveys the essence of the book’s Christ-centered message. He is acknowledging that things sometimes appear unjust to us, BUT He is all powerful and knowing and PERFECTLY just, and that in time He will make all things right.

# HABAKKUK

As for messianic prophecies in this book, scholars cite 2:4 as one example: “For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea.” This partially mirrors the language of Isaiah 11:9 and Psalm 72:19. This prophecy means that when Jesus rules in His kingdom upon His return, there will be worldwide knowledge of the Lord.

Another Jesus-pointing verse is Hab 2:4: “The righteous shall live by his faith.” NT writers cite this verse several times (Rom 1:17, Gal 3:11, Heb 10:38) to reaffirm the doctrine of justification by faith, We not only attain our eternal life through faith, but faith sustains our Christian walk, It is part of our sanctification process, our pathway to holiness.

- Remember the overwhelming majority of this study is taken from David Limbaugh's book: 'The Emmaus Code'.

