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ON THE EMMAUS ROAD

SESSION 5 -THE POETICAL BOOKS



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

JOB

- This book asks the age old question, “Why do the righteous suffer?” Job identifies with our question and our suffering. **Jesus identifies with our suffering:** “For we do not have a High Priest who is unable to sympathize with our weaknesses, but One who in every respect has been tempted as we are, yet without sin” (Hebrews 4:15). As He has given everything for us, we can with confidence draw near the throne of grace, that we might receive grace to help in our time of need” (Hebrews 4:16).

JOB

- Job asks God for a mediator - an advocate who will plead his case before God (Job 9:33).
- “As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!” This verse is widely considered to be messianic, Walter Elwell suggests that in this passage Job though having no specific knowledge of Jesus, is longing for a champion in his “lawsuit” against God. The paramount fulfillment of Job’s need for a mediator and legal advocate, has now been found in Jesus.

JOB

- In contemplating the reasons for his sufferings, Job poses several significant questions, all of which are answered in the person and works of Jesus. Job asks, “who can bring a clean thing out of unclean?” (Job 14:4). The Bible teaches that we are powerless to purify ourselves apart from Jesus. Because God is holy and we are sinful, a great chasm separates us from Him. But Jesus, having paid the penalty for our sins, makes it possible for His righteousness to be imputed to us, making us acceptable in God’s sight and eliminating the chasm (Heb. 10:14; Col. 1:21-23; 2 Cor. 5:17). Job also asks, “If a man dies, shall he live again?” (Job 14:14). Without Jesus, the answer is yes, though in an eternity in the “outer darkness” apart from God (Matt. 25:30). But with Jesus, it is eternal life with Him.

PSALMS

- Jesus is EVERYWHERE in the Book of Psalms, which includes more than 22 prophecies. Jesus expressly confirms that the psalms speak of Him (Luke 24:44). “It is the profound Christian persuasion the Jesus walks within the Psalms.
- The Psalms cover Jesus’ incarnation, His deity, His eternal Sonship, His offices of prophet, priest, and king, His agony, His rejection and betrayal by men, His crucifixion, His resurrection, His ascension and exaltation, and His second coming — in judgment.

MESSIANIC PROPHECIES

- He would be the Son of God (Ps 2:7, fulfilled in Matt. 3:17); all things would be put under His feet) Ps. 6:8, fulfilled in Heb 2:8); He would be resurrected (Ps. 16:8-10), fulfilled in Acts 2:27 and Mark 16:6,7); God would forsake Him (Ps. 22:1, fulfilled in Matt. 27:46 and Mark 15:34); He would be mocked (Ps. 22:7-8, fulfilled in Luke 23:35-39); His hands and feet would be pierced (Ps. 22:16, fulfilled in John 20: 25, 27 and Matt. 27:31, 35-36); they would cast lots for His clothes (Ps. 22:18, fulfilled in Matt. 27:35, 36); none of His bones would be broken (Ps. 34:20, fulfilled in John 19:32,33); He would be falsely accused (Ps. 35:11, fulfilled in Mark 14:57); He would be hated without a cause (Ps. 35:19, fulfilled in John 15:25); He would come to do God's will (Ps. 40:7,8, fulfilled in Heb. 10:7); He would be betrayed by a friend (Ps. 41:9, fulfilled in Luke 22:47); His throne would be forever (Ps. 45:6, fulfilled in Heb. 1:8); He would ascend to God's right hand (Ps.68:18, fulfilled in Mark 16:19); He would be consumed by zeal for God's house (Ps. 69:9, fulfilled in John 2:7); (cont.)

MESSIANIC PROPHECIES

- He would be given sour wine to drink (Ps 69:21, fulfilled in Matt. 27:34); He would pray for His enemies (Ps. 104:9), fulfilled in Luke 23:34); His betrayer would be replaced (Ps 109:8, fulfilled in Acts 1:20); His enemies would be placed under His feet (Ps 110:1, fulfilled in Matt. 22:44); He would be a priest after the order of Melchizedek (Ps 110:4, fulfilled in Heb. 5:6); He would be the stone the builders rejected (Ps 118:22, fulfilled in Matt. 21:42); and He would come in the name of the Lord (Ps 118:26, fulfilled in Matt. 21:9).

PSALM 22

- Taken together with Isaiah 53, we see an astonishingly accurate record of the crucifixion of Jesus as recorded in the NT, with Psalm 22 focusing on His sufferings and Isaiah 53 directed to the sin-stoning aspects of His death. Psalm 22 says Messiah would be taunted and mocked, suffer terrible agony, have His bones wrenched out of joint, suffer incredible thirst, have His hands and feet pierced, have His garments divided and they would cast lots for His clothes, and be brought to death. Psalm 22 is powerful - so powerful in fact that Jesus, in His agony on the cross quotes from it, asking the Father why He had forsaken Him (Mark 15:34). Other Scriptures predict additional details of Jesus' fate: Psalm 41:9 says He would be betrayed by a friend; Psalm 35:11 foretells He would be falsely accused; Isaiah 50:6 says He would be spat upon: and Psalm 34:20 relates that His bones would not be broken. Before His death Jesus Himself, through His own prophecies, completes the picture of His death and crucifixion.

PROVERBS

- If the book of Psalms is an instructional manual of prayer and developing a relationship with God, the Book of Proverbs is a handbook on acquiring wisdom, which is a precondition for developing a right relationship with Him. As Proverbs relates, “The fear of the Lord is the beginning of wisdom.”
- Jesus is wisdom personified, Proverbs assures us that when God established the heavens and earth I (wisdom) was there; when He drew a circle on the face of the deep, when He made the sky above, when He established the fountains of the deep, when He assigned the sea its limit, when He marked out the foundations of the earth ... I was with Him, like a master workman (Proverbs 8:27-30). If you doubt this refers to Jesus, read a few verses down: “For whoever finds Me finds life and obtains favor from the Lord, but he who fails to find Me injures himself; all who hate Me love death” (8:35-36). Read in the context of the New Testament, its clear this proverb points to Jesus.

PROVERBS

- The book of Proverbs points us to Jesus, it leads us down the path that leads to Christlikeness.
- Proverbs affirms that faith is the avenue to wisdom: “Trust in the Lord with all your heart, and do not lean on your own understanding ...” (3:5-6).
- There is at least one messianic prophecy in Proverbs — also seen in other books — which points to the Son of God: “Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up 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, surely you know!” (30:4).

ECCLESIASTES

- Most of this book until the last few verses is discouraging beyond comprehension. But in the last few verses, which would be less impactful without their predicate, the preacher gives us the primary and overriding exception that obliterates the foregoing rule: “The end of the matter; all has been heard. Fear God and keep His commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil.” Not only is life meaningless without God, but we are all, every single one of us, whether or not we choose to accept it, accountable to Him. What could be a better foundation to the NT than these truths? What could better describe our need for a Savior than these sobering lessons?

ECCLESIASTES

- So this book contains harsh realism — a bitter jolt, warning us not to become complacent and accept our fate as there were no light at the end of the tunnel. Its authenticity inheres in its refusal to candy-coat our fallen state and sanitize life just to superficially placate us while ultimately leaving us in despair, with no answers. To be sure, it convinces us of our emptiness, but also reveals that each person has eternity in his heart (3:11), and that only Jesus can fill that void and provide us with sustaining satisfaction, joy and wisdom.
- Every disappointment, heartache, and personal failing has its solution in Jesus, Who alone can give real life real meaning. No matter how despairing life may be, in heaven there will be no more tears, no more death, no more mourning, and no more pain, for those things have passed away (Rev. 7:17, 21:4)

SONG OF SOLOMON

- Though there are no direct messianic references in this book, it nevertheless points us to Jesus through strong analogy. Like some of the psalms, there is double meaning in the story — it's a contemporary account of a man and a woman in human history as well as a future-oriented look to Jesus. Many commentators see this love story as a prefiguring of Jesus's relationship with the Church, His bride.
- I like Donald Fortner's assessment of the Jesus-centeredness of this book and his description of how Song of Solomon and Ecclesiastes complement one another. This book is set in the Scriptures in direct contrast to Ecclesiastes. Ecclesiastes shows us the emptiness of life without Jesus. The Song of Solomon shows us the fullness of life in Jesus. Ecclesiastes expounds the first part of our Lord's statement to the Samaritan woman — 'Whoever drinks of this water shall thirst again.' The Song of Solomon expounds the second part of his statement to her — 'Whoever drinks of the water that I shall give shall never thirst again.'

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

