

Hearts Aflame:

How to See Jesus in All of Scripture (Part 1)

Introduction

The Text

- A. We've read these verses before. I'll read them once more here now. As I said last week, what we see here is really now going to become the launchpad for a little mini-series we're kicking off this morning that will probably extend another three to four weeks or so . . .

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. ¹⁷ And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" ¹⁹ And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." 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.

²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, "The Lord has risen indeed, and has appeared to Simon!" ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread. (Luke 24:13–35)

What Do We Need More Than Anything Else?

- A. When you're depressed, when you're despondent, when you're weary, when you're feeling beat up and broken, when you're feelings ashamed, condemned, anxious, afraid, troubled, hopeless, dissatisfied, unfulfilled, when you're down in the dumps . . . what do you need more than anything else would you say? What do you need most if you're going to find your way out of that?

1. Think of it honestly. How would you answer right now given what you're facing? What do you think will lift the fog?
 - a. Would you say it's money? A significant other? A close friend? A better job? A 12-step plan? Some informative seminar from an expert in the field of concern? A therapist? A pill? A good movie and a carton of ice cream? What do you need more than anything else in these moments?

- B. To be clear, much of what I just listed can certainly be helpful as secondary, supplemental strategies (esp. the movie and ice cream—I've found that to be particularly effective ;).
 1. But I would argue that what you need before you need anything else is . . . to see Jesus—the gospel, the cross, who he is, what he's done, what he's doing, for you. You need fresh vision of your Savior. You get that and everything changes!
 - a. Anything else would be like revving your engine while the car is still in neutral. You'll try and try so hard and make a lot of noise in the meanwhile, but, in the end, you won't have gotten anywhere.

- C. Consider again the two disciples in our text, walking this road to Emmaus, they're despondent and dejected, aren't they? Three days have passed since the crucifixion now. They've given up on Jesus. They're on their way home—traveling under a cloud, as it were.
 1. If I were to ask them to consider what I just asked you (What do you need?) I suppose they would say something like: "What do we need? We need someone with finally enough firepower to come in here and take down Rome. We're tired of living like exiles in our own land. What will lift my depression? For God to send the Christ-King already and reclaim Jerusalem for himself and his people. That would do it."
 - a. They're revving the engine in neutral, aren't they? They're getting tired and going nowhere.

- D. And Jesus is about to shift things into gear. Not by taking down Caesar, but by showing them himself—the meaning and significance of the cross.
 1. As we read, that's what lights a fire in their heart: "[Did not our hearts burn within us . . . ? \(v. 32\)](#). That's what starts to lift the fog. They reflect on his suffering and his glory. They see him. And it changes everything.

Where Do We See Him More Than Anywhere Else?

- A. But then yet another question comes in, doesn't it: if what we need more than anything else is to see Jesus and the gospel, where are we supposed to look? Where do we see him more than anywhere else?
 1. In the beauty and wonder of creation? Sure.
 2. In quiet place of prayer? Of course.
 3. In the fellowship of the saints? Absolutely.

4. In the emotional fervor of musical worship? I've seen him there.
- B. But now, again, all of these things are good in secondary, supplemental ways, but they're not the answer in the most fundamental sense.
1. Where do we see Jesus and the glory of his grace more than anywhere else? It's in the Scriptures, is it not?
- C. That's what is made so plain in our text. We see him in the Scriptures—and not just those of the NT, but, especially here, those of the OT—for that's all these disciples would have had to work with at this point.
1. Because we need fresh vision of Christ and the gospel every day of our lives, God, knowing that, has painted portraits of him, as it were, on every page of the Bible. Every day. Every page.
- D. And that's what Jesus is trying to get across with these two disciples on the way to Emmaus.
1. It's interesting, Jesus could have immediately revealed himself to them without a Bible study, right?
 - a. He does that elsewhere. Do you remember what happened with Mary Magdalene in John's account? She's out in front of the tomb, she's assuming Jesus is dead, of course, but he's truly alive. She sees this man walking nearby and figures it must just be the gardener or something. But it's Jesus. And just like these two in [Luke 24](#), she sees him and yet doesn't truly see him. And Jesus, in this instance, simply reveals himself to her by means of a word: "Mary" ([John 20:16](#))—he calls her by name, with, no doubt, the unmistakable warmth of affection in his voice, and with that her eyes are opened. "Rabboni," she says. She sees him!
 - i. Some of us have perhaps had experiences like that. Where Jesus, with a word it would seem, dramatically, powerfully, turned the lights on in our hearts. It could be you sense him calling you by name even now. Flipping the switch.
 2. But he doesn't do that for these two in our text, at least not at first. He has some other agenda in mind, it would seem. He wants these two to see himself, no doubt. But here especially, he wants them to see him as he's been revealed in and through the Scriptures.
 - a. So again there in [vv. 25-27](#) we read: "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."
 - i. He wanted these disciples to see him on every page of the Bible, as it were. He wants them to see who he is and what he's doing in context of the great sweep of redemptive history and divine revelation.

- (1) Somehow, though he's the center and goal of it all, they'd missed him. They'd not gotten it. And it's imperative that they get it now, especially before he sends them out as his missionary ambassadors in a world so desperate for the good news of the gospel.
- E. We see the very same sort of thing at work down in [Luke 24:44-47](#) where he's now interacting with the whole band of disciples and he says: “⁴⁴ ‘These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’⁴⁵ Then he opened their minds to understand the Scriptures,⁴⁶ and said to them, ‘Thus it is written, that the Christ should suffer and on the third day rise from the dead,⁴⁷ and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.’”
1. Here the fact that Jesus and the gospel can be found on every page of the OT is made remarkably clear, for it seems he even divides up his Bible study here in the same threefold manner that the Jews would divide up the Hebrew Scriptures in that day: the Law, the Prophets, and the Psalms/Writings.
 - a. The Torah, the Nevi'im, and the Ketuvim. Put together: the Tanakh, the Hebrew Bible, the OT. You can see him in it all!
 - i. Indeed, we could say, you must see Jesus in it all or you don't rightly understand any of it.
- F. You know in [v. 27](#), the Greek word translated “interpreted” — “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” [Gk. [diērmēneuō](#)]—it's built with the same word from which we derive our English “hermeneutics”—which, if you're a Bible nerd, you know it's the science of interpretation.
1. They offer hermeneutics classes in Bible college and seminary and things. It's the discipline dealing with the interpretation of texts. It's where you learn the principles that guide biblical exposition and proper understanding.
 - a. And I think it's not insignificant that that word shows up here—as Jesus is telling his disciples how to properly interpret the OT. What's the key to biblical hermeneutics so far as the OT is concerned according to Jesus, well it's see him as the center and goal of it all.
- G. This is why the old preacher Charles Spurgeon tells the following story: [A young man had been preaching in the presence of a venerable divine, and after he had done he went to the old minister, and said, "What do you think of my sermon?" "A very poor sermon indeed," said he. "A poor sermon?" said the young man, "it took me a long time to study it." "Ay, no doubt of it." "Why, did you not think my explanation of the text a very good one?" "Oh, yes," said the old preacher, "very good indeed." "Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate and the arguments conclusive?" "Yes, they were very good as far as that goes, but still it was a very poor sermon." "Will you tell me why you think it a poor sermon?" "Because," said he, "there was no Christ in it." "Well," said the young man, "Christ was not in the text; we are not to be](#)

preaching Christ always, we must preach what is in the text." So the old man said, "Don't you know young man that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?" "Yes," said the young man. "Ah!" said the old divine "and so from every text in Scripture, there is a road to the metropolis of the Scriptures, that is Christ. And my dear brother, your business is when you get to a text, to say, 'Now what is the road to Christ?' and then preach a sermon, running along the road towards . . . [him]. And," said he, "I have never yet found a text that had not got a road to Christ in it, and if I ever do find one that has not a road to Christ in it, I will make one; I will go over hedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it." Oh that more preachers in our land would feel such a jealousy to preach Christ!

- H. It's the old apostolic jealousy that Paul felt as he describes it in [1 Cor. 2:2](#): "I decided to know nothing among you except Jesus Christ and him crucified."
 - 1. What does that mean? Did he not ever talk of OT texts? Oh most certainly he did. Read his sermons in Acts or his epistles to the other churches. It's all chock-full of references to the OT. But, in every case, he's running along those paths, however wide or narrow, to Christ and him crucified. He sees and says everything in view of the cross.
- I. Jesus is jealous, Spurgeon is jealous, Paul is jealous, and you know I'm jealous as well . . . that we see Jesus on every page of our Bibles because we need fresh vision of him every day of our lives . . . if we're ever going to have the darkness lift and our hearts lit up with joy.

So How Do We Do It?

- A. So, then, the final question we must ask is (and this will really set up where we're headed from here): so how do we do it?
 - 1. If we need fresh vision of Jesus every day, and we can find that on every page of the Bible . . . how do we do it? It's one thing to know that he's in the OT there somewhere. It's another thing to know how to truly spot him and revel in the beauty of his grace and the gospel.
 - a. So we know all roads lead to London, but have we any experience actually travelling down them? Or do we just get lost and turned around and end up in the gutters of confusion somewhere?
- B. So that's really the goal of this mini-series. I want to want to walk those roads.
 - 1. In a sense, we're just going to try to imagine what all Jesus could have said during these studies with his disciples before his ascension. I mean what an amazing hermeneutics class to be a part of, right?
- C. But here's what we're going to do in particular. We're going to revisit an old diagram I made and gave you guys some time ago called the [Hub Diagram](#). I've never really fleshed it out for you.
 - 1. If you recall, for this diagram I was talking about how the gospel of Jesus is like the hub of a wheel. Without Jesus and the gospel always at the center, nothing in the Christian life turns. Everything stalls out and goes nowhere.

- a. So, that being the case, in the diagram I try to identify twelve spokes, as it were, that come out from this hub. And the twelve spokes really are twelve different ways we can see Jesus and the gospel in the Scriptures as a way of keeping him ever before us.
- D. So we'll move through these spokes one at a time. I'll explain a bit, give an example or two, apply it to us and show you why it should set our hearts aflame, and then we'll move on to the next.
- 1. Because of the longer onramp here this morning, we'll only get through the first spoke today. But I anticipate covering maybe three to four in each of the other sermons.
- E. But let me just read off to you all twelve spokes up front now, so you can begin to wrap your mind around where we're going, and then we'll dive in.
- 1. Jesus is . . .
 - a. The Realization of Every Promise
 - b. The Fulfillment of Every Prophecy
 - c. The Essence of Every Symbol
 - d. The Substance of Every Shadow
 - e. The Apex of Every Attribute
 - f. The Epitome of Every Theme
 - g. The Unveiling of Every Mystery
 - h. The Climax of Every Story
 - i. The Obedience of Every Command
 - j. The Solution of Every Problem
 - k. The Satisfaction of Every Longing
 - l. The Point of Everything!!!
- F. Obviously, there will be much overlap among these, but I think the combined force of it all should be quite helpful and even illuminating for us.

Spoke #1: Jesus Is the Realization of Every Promise

Yes and Amen!

- A. The apostle Paul in [2 Cor. 1:20](#) pens these stunning words: “[A]ll the promises of God find their Yes in him [Jesus].”
- 1. In the context, Paul is talking to the Corinthian church about personal integrity and faithfulness to our word: “We want to let our yes be yes, we want to be men and women of our word.”
 - 2. But the massive theological reality that undergirds this call on us is that God is, in fact, a God of his word. He's faithful to do that which he's said he will do.

- a. “How do we know?” Well, every word, every promise he’s ever spoken to us he either already has or will soon fulfill. “In what way?” you ask. In Christ. “[A]ll the promises of God find their Yes in him.”
- B. When you read through the OT, you realize quite quickly, God in grace has issued a dizzying array of promises to his people.
 - 1. So we might read what Paul says here and push back: “You can’t possibly be implying here Paul that ‘all’ of these are fulfilled in Jesus are you? Surely you’re just exaggerating a bit, right?” Well, I don’t think he is. I think “all” means all.
- C. What this means is that one way we come to see Jesus in the OT is we see him as the ultimate fulfillment of all the various promises given there. We must see these promises as inherently connected and organically attached in one way or another to the centermost promise of redemption in Jesus.
 - 1. If you remove Christ from the overall structure of the Old Testament and its promises, well you might as well rip out it’s very spine, the whole organism of revelation, as it were, will just fall flat to the floor.
 - a. It’s this promise of redemption in Jesus at the cross, the gospel, that holds everything else together, from beginning to end.

The Protoevangelium

- A. Now, there are, of course, many ways we could come at this, but I thought it best to take us all the way back to what we might very well consider the first promise in all the Bible—indeed, it is understood by many a theologian as the “protoevangelium” or “first gospel.” It’s where the good news of redemption in Jesus makes its first real appearance in human history.
 - 1. I’m talking about [Gen. 3:15](#). It’s the most fundamental (or we might even say “seminal” – pun intended) promise in all the Bible. Everything else is built out on this and attached to it.
- B. It comes just after the fall.
 - 1. Adam and Eve had been deceived by the serpent, animated as it was by Satan, and they were baited into questioning the heart and character of God.
 - 2. They made a move against him, took from the tree he was testing them with, and ate—even though God had said the effect of such a rebellion would be certain death ([Gen. 2:17](#)).
 - 3. When they eat, their eyes are opened, but in the worst possible way. They see their guilt. They see their shame.
 - 4. They know they can’t face up to God in this state and so they hide. (And if you’ve ever played hide-and-seek with your kids I imagine this something like that. They think they’re being sneaky but you can see their feet coming out from under the curtain and there’s like this big lump in the fabric there. They think they’re being sneaky, and you may pretend you don’t see them for a while, but you do and you did from the beginning. It’s like that.)

5. God sees them. God knows. And he moves towards them in this and we would expect fury and judgment and death for sin. And he does outline the curses for them soon enough, but before the curses comes the promise. And that order is everything!
- C. [Gen. 3:15](#), he's talking to the serpent here, and he says: "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."
1. Do you see what's happening here? God is drawing attention in this moment to an "offspring"—a seed from the woman, a child. And this child, we're told, will bruise the serpent's head and be bruised himself in the process.
 - a. The picture is this: there will come one who will put his foot on Satan's neck, as it were, and though he will suffer in the process, he will be victorious in the end. Though the curses due our sin are coming, and rightly so, the one who will undo the curse by bearing our sin is coming as well. That's the idea.
- D. We might imagine Jesus taking these two disciples back in [Luke 24](#) to this text when he says: "Was it not necessary that the Christ should suffer these things and enter into his glory?" (v. 26).
1. "You didn't want, you didn't expect, a suffering Christ? You didn't read your Bibles! It's right there in the first pages, in the first promise, in the first gospel. I was bruised on the heel at Calvary, but I crushed the devil's head in the act."
- E. And I think Adam and Eve get something of what God is saying here. That's why, immediately following all of this, we're given what at first seems a bit of a random sidenote, [v. 20](#): "The man called his wife's name Eve, because she was the mother of all living."
1. Now, why, right here, does Adam think: "This is a good time to come up with a name for the woman God has given to me?"
 - a. Well, it's because he gets what's been promised in [Gen. 3:15](#). Because of God's grace, the ground isn't opening up underneath them like it should have. They don't even have to die in an ultimate sense if they repent and trust him. God is letting life carry on and has even promised that life will win in the end with this offspring of the woman, his wife.
 - i. Therefore, he wants to call her name [חַוָּה](#), Eve—which means in the Hebrew: living, life. God's not done. There's hope. And it's all because of this coming one.

"These Are the Generations . . ."

- A. And it seems as if the whole storyline of Scripture from this point forward is this simultaneous unfolding and zeroing in on this promised Seed.
1. The promise of [Gen. 3:15](#) provides the organizing structure to the whole of the OT. Who is this one? When will he come? When will the devil be defanged and the curse overturned?

- B. And this concern even manifests itself in the way the book of Genesis is structured in particular.
1. Commentators have long noted that the use of a single repeated phrase clues us in to the design and point of the whole book itself. It's the phrase "these are the generations"
 - a. It's used eleven times and what usually follows is a genealogy and a tracing of descendants and things.
- C. The first instance is more general in [Gen. 2:4](#), where we read: "These are the generations of the heavens and the earth when they were created"
1. But then, after the promise of [Gen. 3:15](#), things get more specific: "These are the generations"
 - a. of Adam [in which Seth is focused in on] ([5:1](#));
 - b. of Noah [who came in the line of Seth] ([6:9](#));
 - c. of the sons of Noah ([10:1](#));
 - d. of Shem ([11:10](#)),
 - e. of Terah [who fathered Abram] ([11:27](#));
 - f. of Ishmael ([25:12](#));
 - g. of Isaac [the miracle child of God's promise] ([25:19](#));
 - h. of Esau ([36:1,9](#));
 - i. of Jacob [who would later be called Israel] ([37:2](#)).
- D. You say why the focus on these genealogies and things? Who cares about this?
1. Well, if you'd been reading carefully, you would. Because it all ties back and grows out from that most fundamental promise of a Redeemer given there by God to Adam and Eve at the very beginning.
 - a. These genealogies tell us how the nations came to be and from whom.
 - b. But more importantly they help us home in on this one who is coming to bring blessing to all the nations. It's being traced out. That's what's happening.
 - i. And all the other promises made by God to Abraham, Isaac, Jacob, and so forth, they're all intended to orient us towards this promised one.
 - (1) That's why Paul would say in [Rom. 15:8-9](#): " ⁸ I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, ⁹ and in order that the Gentiles might glorify God for his mercy." He's fulfilling all the promises and bringing blessing to the nations.
- E. Have you ever wondered why Matthew's gospel begins right out of the gate with a long and somewhat tedious genealogy?

1. I mean, talk about a bad idea from a strategic standpoint, right? The intro to your book is supposed to be where you set the hook. That's where you put something that will really grab your audience's attention and keep them reading, wanting more. And Matthew decides this is the perfect place for a genealogy? He would've flunked Writing 101. You start reading and your eyes roll back in your head. And you think: "Is all this really necessary?"
2. Oh yes it is! He knows exactly what he's doing. And it's riveting reading if you know what you are looking at. He's tracing out the fulfillment of this promise. From Abraham, through Isaac, Jacob, Judah, David, Solomon, and on it goes all the way to Jesus, who is the Christ—Immanuel, God with us.
 - a. You see, these guys like Abraham and so forth, they come in the line of this promised offspring but they are not the promised one. They don't put their foot on the neck of the serpent. They all succumb to the serpent in many ways. Read their stories. They're just as sinful and jacked up as the rest of us. They're just as in need of Jesus as the rest of us.

F. Only Christ can do it!

1. It begins there in the wilderness right after his baptism where the devil comes to tempt him and he counters at every point.
2. And it culminates in the crisis of the cross about which Jesus says in [John 12:31-32](#): *"³¹ [N]ow will the ruler of this world [i.e. Satan] be cast out. ³² And I, when I am lifted up from the earth, will draw all people to myself."*
 - a. "Make no mistake brothers, my heel is being set to the devil's throat. Hang on. Salvation is coming! The overturning of the curse is coming! Through the suffering and glory of the Lord's anointed and long-promised one."

G. I'll let biblical scholar Edmund Clowney sum all of this up for us: *"The Old Testament . . . in its very structure is formed by God's promise: the promise to Adam and Eve in the garden (Gen. 3:15); the promise of Abraham (Gen. 12:1-3); the promise to Israel (Deut. 30:6); the promise to David (2 Sam. 7:12-16). These are not mere episodes or occasional oracles. They mark the unfolding of God's redemptive plan. The promises of the Seed of the woman and of the Seed of Abraham are given in the Pentateuch; they present both the background and the purpose of the calling of Israel. Without them the perspective of blessing to the nations through Israel might be lost from view. Before the call of Abraham in Genesis 12, Israel is to read the table of the nations in Genesis 10. Israel must perceive its own calling in the light of God's purpose for the nations and of God's promise of the Seed to come. . . . [T]he history that leads to Christ is not a random succession of events. . . . It is rather the history of God's own intervention in history, the history of His great work of salvation as He prepares for His own coming in the person of His Son" (The Preacher and Preaching, 172-73) . . . whom, I might add, yet again, he promised from the very beginning. Hence, once more I quote: "The Old Testament . . . in its very structure is formed by God's promise . . ."!!!*

1. This promise is what keeps the story together. It's what drives the narrative. Oh it's so easy to get lost in the weeds of the Old Testament. We get carried away with this particular

incident or that particular command or this genealogy or whatever and we miss the forest for the trees.

- a. The forest is the promise of [Gen. 3:15](#). And the trees are all the books and chapters and verses of the Old Testament that make way for the fulfillment of that promise.
 - i. “[A]ll the promises of God find their Yes in him” (2 Cor. 1:20).

Hearts Aflame

A. So, when you’re reading through the Old Testament and you come to a promise, it may at first seem irrelevant to you. This is just something spoken to some old guy in some ancient time.

1. “Okay, Abraham needed a kid . . . that’s great.”
2. “Okay, the Israelites are going to get some land . . . how exciting for them.”
3. “Some dude’s going to be king . . . okay.”
4. “I’m struggling with my finances. I’ve got a loved one in the hospital. I’m at odds with my spouse or my kids. I’m depressed, dejected, hopeless for whatever the reason. What do these random promises to these ancient folks have to do with me and what I’m facing?”

B. Your hearts not burning within you as you read. It’s cold and unmoved and distant . . .

1. . . . until you learn to read it towards Christ; until you locate whatever the promise may be within the larger context of God’s unfolding plan of redemption; until you see it growing out from what God promised at the beginning and moving towards its ultimate fulfillment in Christ and the gospel.
 - a. Then, at once, you realize you’re being swept up and into a story so much bigger than yourself and God is on the move in your life as he’s always been. The promises weren’t just about them. They’re also about you and his plan to bless you through Christ.

C. I mean what are you dealing with? I’d bet my life I could trace whatever it is back to the curse of God on this place because of our sin.

1. Look at what he says back in [Gen. 3](#). Because of sin now work is going to be hard. You toil in the soil but only thorns will come up. Anyone in Silicon Valley feeling crushed under the weight of their work?
 - a. Listen, when Jesus lets them press into his temples that crown of thorns, it’s a picture pointing to the fact that he’s letting the curse have its full effect on him. His heel is being bruised.
 - b. And when he rises up on the third day it’s a statement of holy defiance, the curse on work is being lifted. He can give us rest even in the midst of the stress. He can make us fruitful now in an eternal way.
2. Or back in [Gen. 3](#), he says because of sin now your relationships are going to be hard and riddled with conflict. Anybody?

- a. Listen, when Jesus is hounded on that cross on all sides by both Jew and Gentile, Soldier and Priest, rich and poor, it's a picture pointing to the fact that he's letting the curse have its full effect on him. His heel is being bruised.
- b. And when he rises up on the third day and then offers forgiveness to the very ones who hung him there, he's laying a new groundwork for relationships. Sin separated us, but in Christ—Jew, Gentile, husband, wife, whoever—they can be brought back together, reconciled around the cross.

D. I could keep going, but you get the point.

- 1. You try to deal with these things with those more secondary options—I'll just get a new job; I'll just get a new spouse; etc.—you're just revving the engine and going nowhere.
- 2. What you need more than anything else is Jesus and the gospel.
 - a. So if you see him afresh this morning, come to him afresh now!