

Hearts Aflame: How to See Jesus in All of Scripture (Part 2)

Introduction

The Text

- A. You can turn to [Luke 24:13-35](#), but I'm not going to read the whole story of the two on the road to Emmaus again. If you're just visiting here with us for the first time, you might want to go back and take a look at it. This story has really become a launchpad for a little mini-series we're running over the next few weeks.
- B. There are two places in the story that are of particular interest to us now, and so I figured I could read those verses here up front, pray, and then we'll dive in:
 1. The first place to drop into is [vv. 25-27](#), where Jesus has shown up these two now after his crucifixion and resurrection, but they don't even recognize him, they're so blind in their unbelief. They're convinced he's dead along with their hope of redemption: “[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.'](#)”
 2. And then from here I'd love to just read the two disciples' response after Jesus is revealed to them, after they finally get it and their eyes are opened. They're reflecting on what happened there with this Bible study Jesus facilitated along the way, [v. 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?'](#)”

“Holy Heartburn”?!

- A. I guess you could say I struggle with heartburn—whenever I eat acidic foods, dairy, spice, that sort of thing. It's actually one of the main reasons I had vocal damage back in the day. Acid would come up and wash my vocal cords as I would sleep at night. I have to take heartburn medicine on the regular, antacids you know.
 1. That's the unfortunate kind of heartburn. You don't want that. It's no good.
- B. But here now in our text we see a different “heartburn” we could say, the good kind, if there ever was one—a “holy heartburn,” as it were.
 1. These two disciples, their hearts since the crucifixion of Jesus had gone dark and cold. There was no light. There was no fire. Early in the story we're told that when Jesus first rolls up on them “[they stood still, looking sad](#)” ([v. 17](#)). That's the state of things for them.

2. But, then, somehow, amazingly, this little Bible study that Jesus conducts really serves as a sort of turning point for them. Suddenly light breaks through the clouds, a spark touches tinder: “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” (v. 32). And by the end of the story, we see plainly, their sorrow has given way to joy.
 - a. And it all turns on the fact that these disciples have come to see Jesus, not just in general, or even in the flesh, but in the Scriptures—“while he opened to us the Scriptures.”
 - i. What a thought! When’s the last time you opened your Bible, even the OT, as they would have opened here, and your heart caught fire because of what you saw of Christ in it?

Every Day . . . Every Page

A. Well, you’ll recall from last time . . .

1. I think we can draw out from this story here that what we need more than anything else, especially in the days of our despondency and hopelessness, is a fresh vision of Jesus—to see him and the gospel . . . what he’s accomplished in grace for us at the cross.
2. And I also think this story puts forward the remarkable fact that where we see him most clearly of all is in the Holy Scriptures. But not just the NT, all of Scripture. Every page of it. We need fresh vision of Jesus every day. Therefore, God has painted portraits of him, as it were, on every page of our Bibles.

B. It’s the OT that is particularly challenging for us in this, and yet it is the OT that Jesus is dealing with in particular here: “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (v. 27). Therefore, it is learning to see Jesus in the Old Testament that I am most concerned with now.

1. You remember Spurgeon’s words from last time, how just as in every town and village and hamlet around England there is a road to London so too in every text of Scripture there is a road to Christ.
 - a. I want to take the backgrounds with you to Jesus. I want to take in the sights and sounds of the countryside, as it were. There’s so much beauty to be found. It’ll set your heart on fire!

C. So this mini-sermon series is my attempt to help us grow in this. That’s why I’ve titled it: “Hearts Aflame: How to See Jesus in All of Scripture.”

The Hub Diagram

A. I told you last time, the plan is to progress through a diagram I’ve created called the “Hub Diagram.”

1. The idea is if Jesus and the gospel aren’t at the center of your Christian life, it won’t turn.

2. And the twelve spokes coming out from this hub really are twelve different ways we can see Jesus and the gospel in the Scriptures as a way of keeping him ever before us.
- B. So we're moving through these spokes one at a time. We only covered one last week, but, Lord willing, we'll tackle three more this morning. So let's get to work!

Spoke #2: Jesus Is the Fulfillment of Every Prophecy

Keying Off the Promise

- A. I spent a great deal of time last week on the first spoke because every subsequent one will really key off of that. We looked at how Jesus Is the Realization of Every Promise.
1. And with that we focused in on that fundamental, even "seminal," promise of [Gen. 3:15](#), where just after the fall God already promises a coming Redeemer—one who will crush the head of the serpent though his own heel will be bruised in the process. He will triumph, but he will suffer. Or even: he will triumph in and through what he will suffer.
 - a. And I quoted Biblical scholar Edmund Clowney at the end there saying: "[The Old Testament . . . in its very structure is formed by God's promise . . .](#)"
- B. Now, here's what I want you to get: if God has from the beginning promised this coming Redeemer, then it should not surprise that he is everywhere else anticipating him—in every oracle, symbol, figure, storyline, theme, etc.
1. To put it simply: because God promises Christ on the opening pages of Scripture, he fitly points to him on every page thereafter in one way or another.

Fulfillment in a Broad Sense

- A. The matter before us now concerns OT prophecy. And I say, in a broad sense, Jesus really is the fulfillment of the whole prophetic catalog.
1. This, I think, is what Peter is getting at with what he says in the opening verses of his first epistle: "[10 Concerning this salvation](#) [namely, the salvation we now have in Christ through the cross], [the prophets](#) [of the OT] [who prophesied about the grace that was to be yours searched and inquired carefully,](#) [11 inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories](#)" (1 Pet. 1:10-11).
 - a. It's a most sweeping and startling statement! Long before the coming of Christ, the Spirit of Christ, was inspiring the prophets to prophecy concerning Christ and that grace and salvation coming to us in him. That's what the whole sweep of Old Testament prophecy is about from beginning to end: "[the sufferings of Christ and the subsequent glories.](#)"

B. Again, this is why Jesus would be so bewildered with the ignorance of his disciples: “²⁵ ‘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?’” (Luke 24:25-26).

1. “In one way or another, this is what every prophet was ultimately pointing at. How did you miss it?!”

Fulfillment in the Particulars

A. Now that’s prophecy at a higher level. But we should consider the matter in more of its particulars.

1. And you should know that there are more direct prophecies in the OT where we perceive it is Christ who is clearly being spoken of straightaway.
2. But then there other prophecies that are less direct and Jesus is not as immediately discerned.

- a. And I wanted to briefly consider examples of both with you for a moment.

B. And it seemed to me the opening chapters of Matthew’s gospel might be perfect for this.

1. Last time, if you remember, we found ourselves in his genealogy there in the first verses.

- a. And I said, though it seems rather dull to us to begin with a list of distant relatives and things, Matthew does so because he’s essentially tracing out the line that’s run all the way back from that promise in [Gen. 3:15](#). He’s showing Jesus to be the promised Redeemer.

2. Well, just as we’ve now turned from promise to prophecy, so too does Matthew. Jesus is not only the realization of every promise, he is also the fulfillment of every prophecy. And so he carries on to show us as much.

- a. He outlines one prophecy after the other, marked out by statements similar to the one that first appears in [Matt. 1:22](#): “All this took place to fulfill what the Lord had spoken by the prophet . . .” It’s what commentators have long called Matthew’s “fulfillment formula.”

- i. The movement through the various fulfillments that Matthew refers to here in the opening chapters of his gospel is quite fantastic and truly displays the full array of OT prophecy and how it connects to and is ultimately fulfilled in Jesus. Let’s look at this . . .

C. Picking it up there in [Matt. 1:22](#), the angel has just told Joseph that his betrothed, Mary, has actually conceived not by way of adultery but by way of the Holy Spirit. And then Matthew notes for us: “²² All this took place to fulfill what the Lord had spoken by the prophet [Isa. 7:14]: ²³ ‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us)” (vv. 22–23).

1. So first we learn that, in Christ, God himself is here to save. Isaiah had spoken of this moment some 700 years before.
- D. Then we carry on to [Matt. 2:5-6](#) and we're told that Jesus was born in Bethlehem of Judea . . . ⁵ "for so it is written by the prophet [[Mic. 5:2](#)]: ⁶ 'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.'"
1. Bethlehem was connected to David's line. From this we begin to discern that Jesus is coming as Shepherd-King! Micah too had spoken of this moment some 700 years before.
- E. We carry on with Matthew to the next, and here's where things get a little interesting. We learn that, after Jesus' birth, Herod is furious and wants to kill this child that he perceives as a threat to his throne—people are calling him "king of the Jews" ([Matt. 2:2](#)), after all. So he tries to hunt him down to kill him. But an angel had warned Mary and Joseph and tells them to flee to Egypt and remain there until Herod's dead. And then Matthew gives this curious note in [Matt. 2:15](#): "This was to fulfill what the Lord had spoken by the prophet, 'Out of Egypt I called my son.'"
1. Well, I say this is curious because it's coming from the prophet Hosea ([Hosea 11:1](#)), and you go back to that text and you see in the immediate context he's referring to Israel and how God redeemed them in the Exodus from Egypt: "When Israel was a child, I loved him, and out of Egypt I called my son."
 - a. So in what sense does Jesus fulfill the story of Israel as the prophet recounts here?
 - i. Well, Jesus is the son of God in the truest sense, And he's going to work a new and greater exodus for his people still stuck in sin and slavery.
 2. If you keep reading on in Hosea there, the prophet says of Israel: "The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols" (v. 2). In other words, though I've set them free they keep sliding back to sin and slavery. They've disinherited themselves by running off after idols time and again. They need a new and greater exodus.
 - a. And that's what Jesus has come to accomplish! The first exodus with Israel as God's son was a prophetic picture of this new and greater exodus God is working through Jesus his only beloved and eternal Son. We can be adopted back in through him!
- F. And this leads to the next fulfillment Matthew recounts. In an effort to get rid of Jesus, a jealous Herod proceeds to slaughter all the male children under two years old in Bethlehem and in the surrounding regions. And, in [Matt. 2:17-18](#), he writes: ¹⁷ "Then was fulfilled what was spoken by the prophet Jeremiah: ¹⁸ 'A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.'"
1. Now, you go back to the text referenced here ([Jer. 31:15](#)) and, again, it's curious. The context is dealing with Judah being carried off into exile by Babylon because of their sin and the picture is of mothers weeping and wailing for their children in view of the great devastation of it all.

- a. And somehow Jesus being hounded by Herod is fulfillment of this?
 - i. Well, now it really gets interesting, don't you see? How is Jesus going to work a new and greater exodus for the people of Israel? How are those who have disinherited themselves as God's children going to be adopted back in? How are the chains of our spiritual slavery ever going to be snapped? How are we going to ever truly return from exile? (Remember, even after Israel returns to the land, in the deepest sense they realize that they're really still in exile.)

(1) Well, that's what Matthew is pointing us to here. Jesus himself will be thrust out into exile, hunted down, dragged outside the city, and killed, not for his own sin, but for the sins of his people. It's not the mothers of Israel who will weep on that day but God himself as he delivers up his only beloved son for the sins of the world. Here's how chains are snapped. Here's how sinners like us could be brought back into the presence of God.

G. This, I think, is why Matthew goes where he goes next, and it's the last prophecy we'll look at. Joseph and Mary are fleeing once more, this time to Nazareth. And Matthew tells us this happened "so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene" (Matt. 2:23).

- 1. Now, this has puzzled commentators because there's not a specific prophecy in the OT that says as much. But most have taken it to mean that all the prophets together pointed to the fact that Jesus would be despised and hated by men.
 - a. Just as Nazareth was ill-regarded in Jesus' day—so Nathanael says to Philip: "Can anything good come out of Nazareth?" (John 1:46)—so too the Son of God would be ill-regarded as well. Indeed it would be through his suffering shame on the cross that he would come to redeem and save us. From Immanuel—God with us, to the Nazarene—nothing good in him!

Hearts Aflame

- A. Now I know I've given you just a sampling here of the great variety of prophecies of which Jesus is the ultimate fulfillment. But I hope it helps. Because I know, when you're reading the OT and you come to some of these prophecies, you may be tempted at first to think: "Who cares about what God is going to do with some ancient people, why should I be reading about God bringing them back to the land, or giving them a king, or these sorts of things. That doesn't warm my heart, it lulls me to sleep. It doesn't seem relevant."
- B. But when you come to see that all roads lead to London, that in it all God is ultimately pointing us prophetically towards his Son and what only his Son can do, everything changes!
 - 1. It's not just Israel that's in bondage to sin and in exile out and away from the land of God's presence . . . that's my story.

2. And it's not just Israel that need the new and greater exodus and a way of return and restoration to God . . . that's what I need. More than anything!
 - a. And that's ultimately what God is prophesying he will do in the person and work of Jesus, not just for Israel, but for us as well. You see that, and that starts a fire inside, doesn't it?!
- C. Jesus is the fulfillment of every prophecy.

Spoke #3: Jesus Is the Essence of Every Symbol

Spiritual Object Lessons

- A. Again, if God has promised a coming redeemer from the beginning, it's no wonder that he anticipates his coming everywhere. And, therefore, we should not be surprised to find that there's an abundance of symbolism all throughout the OT that's ultimately pointing us to Jesus and the gospel.
- B. You know, Megan has taken up a teaching job at Live Oak Academy where our kids go to school. She's teaching Earth Science to 4th and 8th graders.
 1. And one of the things you learn very quickly when trying to teach kids, especially the younger, is you can't just give them abstract truths and expect them to get it. You have to give them something concrete—something they can touch, taste, smell, etc.—and then through those crafts or objects you can take them through the backdoor to the more abstract concepts.
 - a. So if you want to teach them about the phases of the moon, you don't just lecture at them about it. You turn the lights off in the class. You bring out a flashlight—here's the sun, and you have other kids hold basketballs or something and rotate around and watch how the shadow is cast and things. You make it tangible and they start to get it.
- C. Well, symbolism in the OT in some senses is similar. It's God's way of teaching us more complex and thoroughly spiritual realities. Like a good teacher though he gets it through the physical and tangible, through object lessons . . . through symbolism.

The Tabernacle-Temple

- A. I think perhaps one of the clearest examples of this is the tabernacle-temple that God establishes for his people.
- B. Perhaps you've read some of the more laborious sections of Exodus or Leviticus where these things are outlined in much detail and you've thought: what is this all about?

1. Well, much of it is symbolism. It's an object lesson from God. He's trying to help us learn what it looks like for a holy God to dwell with a sinful people. He's ultimately trying in it all to point us to his Son and the gospel as way forward in it all.
- C. So, drawing from Exodus in particular, let me show you briefly what I mean. We remember where we are in the story. Men have fallen away from God in their sin. But he's promised to redeem and he's come back after them in grace.
1. And he starts with Israel, bringing them out from Egypt, and setting up his camp as it were in their midst. Eden was paradise only because God was there dwelling with us. And in the tabernacle-temple he begins to set up that sacred space again.
- D. But obviously he has much to teach us about what it means now for a holy God to dwell among sinners and how we can enter back into relation with him. So he loads the whole thing up with symbolism. Consider it . . .
1. Out in front of the tabernacle there was an altar upon which sacrifices for sins were offered. How can we sinners even to have relationship with a just and holy God? Well it's through blood sacrifice. The wages of sin is death, but God provides a substitute.
 2. And then we have the basin of water for washing. And we're reminded that we come in filthy and need to be cleaned.
 3. And then just inside first curtain, in the Holy Place, you would find the golden lampstand, which would provide the light any inside. We're reminded that we need God to shine on us and light the way.
 4. Then you had a table with the "bread of the Presence"—twelve flat loaves of bread—symbolizing the twelve tribes of Israel and God's care and provision for them.
 5. Before the second curtain that led into the Most Holy Place, there was the altar of incense, where the burning incense would stand for prayers rising to God and finding their way to his presence.
 6. You move through the curtain and what do you see but the ark of the covenant, holding inside the tablets of stone upon which the ten commandments were written. The top cover, called the "mercy seat" had golden cherubim fashioned on either side and it stood really for the throne of God himself.
 - a. You remember in visions of heaven it's always Cherubim around God on his throne. Well, it's above this mercy seat that God would appear in the glory cloud and meet with Moses or later the high priest.
 7. And that reminds us, it was not as if any Israelite could just come running in here. Such things were only for the priests as representatives on behalf of God's people. The common man still stood at a distance, again because of God's holiness and our sinfulness.

Something Greater than the Temple Is Here

- A. And then, in [Matt. 12:6](#), something astounding takes place. Jesus, in yet another tussle with the Pharisees, this time over matters of the temple, turns to them and says: “[I tell you, something greater than the temple is here.](#)” “Namely, me.” In other words: “All that temple stood for in symbol, I am in essence.”
1. The altar of sacrifice is about me. The blood of bulls and goats could never take away sins ([Heb. 10:4](#)). They were symbols pointing to me, the Lamb of God who does take away the sins of the world ([John 1:29](#)).
 2. The basin of water for cleansing is about me. We’re not washing hands, we’re washing hearts. When they thrust a spear in my side, blood and water comes forth ([John 19:34](#)). Why? Because by my blood you can be made clean inside and out.
 3. The lampstand is about me. “[I am the light of the world](#)” ([John 8:12](#)).
 4. The bread of the presence is about me. “[I am the bread of life; whoever comes to me shall not hunger](#) ([John 6:35](#)).
 5. The altar of incense is about me. I’m the one who brings the prayers of my people to God’s ear. And more than that I’m the one who “[always lives to make intercession for them](#)” ([Heb. 7:25](#)), praying to God on their behalf.
 6. The ark of the covenant is about me. In the visions of heaven you see the cherubim surrounding God on his throne, but here the seat is empty as it were. There is no symbol that can stand for God, no image that could represent him. That seat can be occupied by none other than God himself . . . and “[I am](#)” ([John 8:58](#))!
 7. The priesthood is about me. “¹¹ [\[E\]very priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.](#) ¹² [But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God](#)” ([Heb. 10:11–12](#)).
 8. The tabernacle/temple in its entirety is about me: “[And the Word became flesh and dwelt \[Gk. tabernacled\] among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.](#)” ([John 1:14](#); cf. [Exod. 25:8-9](#); [33:7](#))
- B. “So in sum: I am the sacrifice; I am the water; I am the light; I am the bread; I am the incense; I am the ark; I am the priest; I am the tabernacling presence of God. I say it again: [‘something greater than the temple is here’!!!](#)” ([Matt. 12:6](#)).
1. This is why, when Jesus cries out for the last time there on the cross, the veil to the temple is torn. The symbol is giving way to its essence. The way back to God has been opened. Through Christ, by grace, we are rushing in after him and he is rushing out after us!

Hearts Aflame

- A. You may come to read some of these things in the OT and be tempted to think: why should I care how some ancient culture decorated their little fort in the wilderness? That's nice they had some candles and a snack in there, but that doesn't warm my heart, it lulls me to sleep.
1. But when begin to read all of this towards Christ, when you find those roads to London, when you see that what it's all symbolic of for you in the gospel, that'll start some fires!
- B. Just take the bread of the Presence for example.
1. Maybe you come into your devotions questioning God's ability to provide for you. You're struggling to make rent. You're worried about putting food on the table. You're stressed out about all the needs of your family and things. And then you read about this goofy little table with stale bread on it. You're tempted to glaze over . . .
 2. But instead you press in and look for Jesus there. And you come to see how that bread recounts God's provision of bread for Israel in the wilderness with manna. And then you realize that Jesus later recapitulates that in the feeding of the five thousand. And you never noticed this detail before, but now you do. How many baskets of loaves are left over after he's done? ["Twelve" \(John 6:13\)](#), just like the loaves in that tabernacle.
 3. And then when the crowds come back asking more he delivers the punchline: [" 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh" \(John 6:48–51\)](#).
 4. And it strikes you, in a new and fresh way, God will provide for you in Jesus, plain and simple. Look at his love and his care. That he would give his life for you. You can trust him with everything else. As Paul says in [Rom. 8:32](#): ["He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"](#) Whatever I need, my God will provide in Jesus!
 5. And you close your Bible after seeing all this with a fire now lit in your heart.
- C. Jesus is the essence of every symbol.

Spoke #4: Jesus Is the Substance of Every Shadow

Exodus 32

- A. I didn't leave myself much time for this fourth spoke, but I'll give you one example here real quick. It relates, in a sense, to what we've just been saying here, so I think you can grab onto it easily.
- B. By "shadow" here I'm talking about all the ways Jesus is pictured in the OT but in a manner less defined and crisp than with symbols.

1. This is where, for example, you might think of the various people in the Bible as shadows of Christ—whether we’re talking about Adam or Isaac or Moses or David or Solomon or Jonah or whoever.
- C. But for this I just want to focus in one little story in the life of Moses from [Exod. 32](#). I think I might have mentioned it a couple weeks ago. It’s when God’s just entered into covenant with Israel at Sinai and Moses is up on the mountain receiving the law from the Lord. And while he’s up there the people have already turned away in rebellion with the golden calf and things, and God is furious it would seem. He essentially says: “Moses get out of my way. I’m going to consume these people with the fire of my wrath. But don’t worry. I’ll start a new people with you.”
1. But Moses won’t have it. He throws himself down at God’s feet and begs him to reconsider and have mercy. And God relents.

Hearts Aflame

- A. Now, you read that at first and, and if you haven’t learned to read the Scriptures towards Jesus, if you don’t see the road to London, the shadow of Christ in this, you could radically misinterpret it. And you come away not amazed at God and his grace in Christ but burdened and afraid.
- B. So you might think, my goodness, God seems to be so fickle and unstable. And it seems clear he has quite the temper. He needs Moses to talk him off the ledge. He’s like that friend that when you go out with him to the bars he always drinks too much and tries to pick fights with the other patrons, and you’re always having to intervene, hold him back.
1. So you come away thinking that’s what he’s going to do to me if I sin or struggle, right? He’s ready to cut me off. And unless I’m righteous like Moses, he’s not going to listen to my prayers or even want me around. That’s obvious, isn’t it? So your heart’s going cold and weighed down.
- C. Until you see Christ! You remember that God had promised that another like Moses would come ([Deut. 18:15](#)). And the NT makes plain this new and greater Moses is none other than Jesus himself (cf. [Acts 3:22](#)).
1. Then you realize what you are seeing here on the mountain, don’t you? It’s not about a God who’s ready to consume you. It’s about a God who so loves you that, though he is so holy should consume you in your sin, he’s also so gracious, and in that grace he’s appointed his own Son to stand in the gap and intercede for you . . . like Moses here, but so much more!
 - a. Jesus is the substance of this shadow. He lays down his life as a sacrifice for your sins and then rises and ascends to the right hand of God where we are told, again, as I just read, he “[always lives to make intercession for](#)” you. And because of this, the author of Hebrews says, “[he is able to save \[you\] to the uttermost](#)” ([Heb. 7:25](#)).
- D. Consider it. Do have idols you are tempted towards? Sins you keep going back to? Darkness you still deal with? You’re ashamed and all but certain God is going to reject you.

1. Listen. Jesus is praying for you, interceding for you, standing in the gap, pleading for the Father's mercy in view of his own blood sacrifice and scarred hands. "I've already paid, you've already charged their debt to my account. Let him go free. Let her go free." It's amazing!
- E. So what you first took to be quite a frightful and condemning story, once read towards Christ, turns to be a most comforting and assuring one. And your heart, is no longer cold or weighed down. It's on fire in the best possible way!
- F. Jesus is the substance of every shadow!