

# Hearts Aflame: How to See Jesus in All of Scripture (Part 7)

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## Introduction

### The Text

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?” (Luke 24:32)

### Every Day, Every Page

- A. Throughout the course of this sermon mini-series, it’s been a contention of mine that what you and I need more than anything else every day of lives is fresh vision of Jesus and what he’s accomplished for us on the cross.
  1. And that is why, I believe, God has therefore spoken to us of him in one way or another on every page of our Bibles. Every day we need it. Every page we find it.
    - a. And this, to our great surprise perhaps, even includes the OT—where, to the naked eye, Jesus is nowhere to be found; but with the eyes of faith and the illumination of the Holy Spirit, truly we come to find him everywhere.
- B. So these two disciples on the road to Emmaus, they were hopeless and dejected. Their hearts had gone cold and dark.
  1. Then the resurrected Christ approaches them there on the road and, before they recognize who he is, he leads them in a Bible study, taking them through the OT. And he shows them where he is in it all—in “Moses” and “the Prophets” and “in all the Scriptures” (v. 27).
    - a. And, somewhere along the way—as they start to see him in their Bibles, in their OTs—their hearts catch fire . . . the lights come on! There’s hope. There’s joy.
      - i. That’s what they needed. That’s what you and I need. And that’s what this mini-series is all about. Which is why I’ve titled it [Heart’s Aflame: How to See Jesus in All of Scripture](#). I want to set your heart on fire for Jesus!
- C. A while back, I created something called the Hub Diagram to help us discern all the various ways we can see Jesus in the Scriptures. He’s the hub at the center, and the spokes coming out are all these various connections.
  1. And this morning we’re coming near the end. We’re on Spoke #11: Jesus Is the Satisfaction of Every Longing. So let’s get to it!

# Spoke #11: Jesus Is the Satisfaction of Every Longing

## Driven by Desire

A. We are all driven by desire. We do what we do because we want what we want. Think about it . . .

1. This morning . . . why are you here?

- a. "I'm here because I want to learn more about God."
- b. "I'm here because I want to be comforted by the truths of the gospel."
- c. "I'm here because I want to get God to bless me."
- d. "I'm here because I want to feel like a good person."
- e. "I'm here because I want that girl to notice me."

i. We're all here because we want . . . something.

2. What about tomorrow? Why do you go to work?

a. You might say, "Ah, now I've got you Nick. I certainly don't want to go to work." Yeah, but you do it because you're driven by even deeper wants.

- i. You go because you want to climb up the ladder and be successful.
- ii. You go because you want to make your parents proud.
- iii. You go because you want money and all that money gets you access to— food, shelter, status, entertainment, etc.

(1) So you might not go to work because you want to but you go to work because you want to.

3. Think about your relationships.

- a. Why do you raise your voice at your spouse?
- b. Why do you pull off to the corner and sulk after a disagreement?
- c. Why do you nurse bitterness against those who've wronged you?
- d. Why do you silence their calls or unfriend them on Facebook?
- e. Why do you imagine telling off your boss?
- f. Why do you lay on the horn when some guy's going 10 under the limit on the freeway?

i. Because you want something and these people are hindering your acquisition of it some way.

4. I daresay this is what's at the center of every conflict you'll ever have. Desire. I want something. You want something. And we're fighting about it.

a. I mean, listen, as a parent, here's a quick tip: if you really want to get straightaway to the bottom of a little tiff between your children, all you have to do when you

hear them starting to chafe is walk into the room and ask a single question: “What do you want?” That’ll get you to the core of the issue at once.

i. “I want the toy.” “I want the remote.” “I want the scooter, it’s my turn.” “I want him to be quiet.” “But I want to sing.” “I want a snack and she won’t get it for me.” I want . . .

b. I mean this is exactly what James warns us about in [James 4:1-2a](#), isn’t it? “<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?<sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel.”

B. We do what we do because we want what we want.

1. It’s as if we are all, in so many ways, mere laboratories of longing. We just keep cooking up new recipes of desire and craving. There’s experimentation and explosion and endless attempts to find satisfaction.

a. Longing, therefore, is really at the core of the human experience . . . for good or for ill.

## The Pages of Scripture

A. And, therefore, it should not surprise us that it also features prominently in the pages of Scripture. It’s longing and desire that really push the whole narrative forward at every point in one way or another.

B. Now, remember, the purpose in all this is to show you that one of the ways we can find Jesus and the gospel in Scripture is to first identify the various longings that present themselves in whatever OT text you’re reading and then trace them out to their satisfaction ultimately in him.

1. A man may be grappling for the throne, or the crowds may be grumbling for better food or drink, or the woman may be pining for a husband or a child—there are so many longings that emerge in the pages of Scripture—but, at the end of the day, all of these longings will only find their ultimate satisfaction in Christ.

a. So, when you see desire in the Scriptures, Jesus is close at hand.

C. I thought it best to come at this issue using two lenses:

1. The first would just be to take up the macro lens and look at this theme broadly as it plays out in all of Scripture. We’ll watch as it develops through what I call the four main chapters of the Biblical storyline: Creation, Fall, Redemption, and Consummation.

2. But then, secondly, I want to pick up the micro lens and really look at things in finer detail. And for this we’ll just take one OT story of longing and see if we can spot Jesus there and identify the way he is in fact the essential satisfaction of it.

## Looking Through the Macro Lens

So, beginning with the macro lens, let's fly over the biblical landscape together here for a bit and make our way through those four chapters I mentioned, considering longing and satisfaction as it's presented in the Bible.

### Chapter #1: Creation

- A. Given the amount of havoc that's been unleashed upon the world as a result human longings run amok, we may be tempted to think that God is standing somewhat contrary to our desires—that he finds them somehow distasteful and even inherently sinful.
- B. And indeed many, no doubt, well-meaning Christians through the years have almost concluded as much. God is a God of “No!”
  - 1. You can't eat that. You can't drink that. You can't watch that. You can't listen to that. You can't wear that. You can't say that. You can't dance. You can't work. You can't play. You can't have sex. You probably shouldn't laugh. Come to think of it, why are you even smiling at all? It's probably because you're in cahoots with the devil.
    - a. I exaggerate a bit, but not really. We've seen the danger of desire and so we try to simply snuff it out. We try to mortify it and come to God like some stoic robot and merely obey out of duty or something.
      - i. Life, it seems, is supposed to play out in the grayscale for the Christian. We shouldn't be having any fun.
- C. But that's not the picture we get from our Bible when we truly sit down to read it. Not at all!
  - 1. I think I've said this before but God is not presented in Scripture as the omnipotent killjoy in the sky.
  - 2. Quite the opposite. He's presented as the source of all joy and pleasure. And it's actually the devil that stands opposed to it, that kills joy—albeit in a sneaky, counterfeit, backdoor sort of way.
- D. Creation in many ways, as it's depicted in the opening pages of Genesis is akin to God setting up his house to throw a cosmic party of sorts for his human creatures whom are the guests of honor after all.
  - 1. He's getting the lights in place. He's decorating the rooms. He's getting the food and the drink. Everything is in its place, everything is “good,” as he says . . . [“very good” \(Gen. 1:31\)](#).
    - a. And then he brings the new couple in and says: “All of this is yours to enjoy: the mountains and the plains; the rivers and the oceans; the plants and the animals; the food and the drink; the relational ecstasy in marriage; the family and the fellowship that follows . . . and, most of all, my love and relationship with me.”
- E. The only thing he asked that we refrain from is that one tree in the midst of the garden.

1. Now, to be clear, I don't think there was anything special about it. It wasn't glowing with magical power like something out of a Marvel movie or whatever. This was just an ordinary tree.
  - a. But it was God's way of testing the heart:
    - i. Would they trust him, follow him, walk with him in this new, abundantly beautiful and satisfying world? Would they find their ultimate joy and delight in him as the source and giver and fountainhead of it all?
    - ii. Or would they cut off from him and go about things their own way?
      - (1) That's the question posed by this singular tree. And that's where things really go right or wrong so far as our desires are concerned.
  
- F. So you see, again, God is not opposed to our longings. He is the one who has given them to us and the only one who can ever truly fulfill them.
  1. What he is opposed to is when we go other places with our longings, when we trek off the straight and narrow and chart our own path away from him.
  
- G. [Jer. 2:12-13](#) is one of the clearest texts on this matter, I'm sure many of you are familiar with it. God's in a broken-hearted outrage, and he says: "<sup>12</sup> Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the LORD, <sup>13</sup> for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water."
  1. He says all of creation is staggering back in view of the insanity and depravity here. Well, what is it? There are two evils. They have stopped coming to me for water. And started digging up their own dirty holes trying to find water on their own terms. You'd rather lap up a few drops of muddy sludge than come and drink from the deep wells of my love and grace?!
    - a. It's appalling. And it's all too common. I wonder if you have any cisterns you've been lapping from lately?
      - i. But you see clearly, don't you: the issue isn't desire here. He doesn't rebuke them for having thirsts. He rebukes them for not coming to him with their thirsts. That's the problem.
  
- H. To reiterate this point, now from the positive side, consider what the Psalmists so eloquently say of the satisfaction that is found for all of our longings in God:
  1. [Ps. 16:11](#): "You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore." This is not a God who's opposed to joy and pleasure. This is a God who is the very source of it.
  2. [Ps. 42:1-2](#): "<sup>1</sup> As a deer pants for flowing streams, so pants my soul for you, O God. <sup>2</sup> My soul thirsts for God, for the living God. When shall I come and appear before God?"

3. Ps. 63:1, 3, 5: “<sup>1</sup> O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. . . .<sup>3</sup> [Y]our steadfast love is better than life . . . .<sup>5</sup> My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips . . . .”
  4. Ps. 73:25-26: “<sup>25</sup> Whom have I in heaven but you? And there is nothing on earth that I desire besides you.<sup>26</sup> My flesh and my heart may fail, but God is the strength of my heart and my portion forever.”
- I. Do you realize that even the word in the Greek often translated with reference to “lusting” or “coveting” is also spun positively when referring to the desire we have for God.
1. So Paul says in Phil. 1:23: “My desire [Gk. epithumia—if we wish to be scandalous: ‘My lust’] is to depart and be with Christ . . . .” “I desire, I long, I lust to be with him.” And that’s a good thing.
- J. Desire isn’t the problem. It’s where we go with it.

## Chapter #2: Fall

- A. And that’s what happens with Adam and Eve and that tree, isn’t it?
1. Do you remember what it is that draws them in? It’s “desirable”: “[W]hen the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate” (Gen. 3:6).
    - a. “It looks good, it calls to my heart. I desire it. It can give me what I don’t think God ever will. That’s why he doesn’t want me to have it. And that’s why I want it.”
- B. The problem with the fall isn’t that we desired too much, it was that we desired too little. We thought this one tree was worth trading every other tree and even God himself for.
1. We are like Esau flushing down our inheritance for a bowl of lukewarm stew.
  2. We’re like the guests of honor at a party filled with lavish décor and rich food who decide to check out early preferring instead to hit up McDonalds for some debatably chicken nuggets and spend the remainder of the evening with the roaches in a dingy motel.
    - a. It doesn’t make any sense. And yet we do it all the time.
- C. We try to jam square idols into the empty circle of our hearts.
1. Have you ever played with that baby’s toy where you have those shapes and you have to fit them through the holes and into the bucket or box? You get the wrong shape and you try to hammer it through the hole but you just do damage and break stuff.
    - a. And that’s the sum of human history, really. Here we are trying to jam square idols into circle hearts. We were made for God. But instead we make our gods and break our hearts trying get them to fit.

- D. I heard it said recently: “If you really want to get depressed, get everything you want.”
1. The point is, we always hold out hope that this or that thing will finally fill the void, finally fit, finally satisfy. And so long as there’s more out there to get, we have hope that, when we get it, we’ll be happy.
  2. And this means that, when you get it all, and still find it lacking, it’s a stubborn depression that settles in at that point. What else could the answer be? Where else do you go?
- E. We see this play out all around us, don’t we? People looking, people trying to jam things in, but it’s never enough. It never quite fits.
1. I mean do you realize that there’s talk of Hillary running again in 2024? I looked at this article and the whole premise was, she has a good chance because she’s a “change” candidate, because she’s not Biden. And I’m like: but Biden won because he was a “change” candidate, because he wasn’t Trump. And then you get him in and how long does it take for people to go from rejoicing and great hope in all he’s going to do, to get him out, we need change, he’s not doing enough.
    - a. I’m reading through the book of Judges in my devotions. This is the story on repeat. Here’s one candidate, maybe he’ll lead Israel out of this cycle of sin. Nope. Maybe this guy. Nope. Maybe that guy. Nope. And then later, maybe David, he’s a king. Nope. Okay Solomon. Nope. This isn’t new.
  2. I know some of us probably saw that tragic news about Cheslie Kryst, crowned Miss America in 2019. She died by suicide a week or so ago. She threw herself off of her high-rise apartment building in midtown Manhattan. But what you may not have heard was what she wrote for *Allure* magazine about the idea of turning thirty: “It feels like a cold reminder that I’m running out of time to matter in society’s eyes—and it’s infuriating.” Is it a coincidence, then, that at the age of thirty she decides she just can’t take it anymore? The burden is too much. She’s been crowned Miss America. For her work on *Extra*, she was nominated for two Daytime Emmy Awards. She’s running out of time to matter? She’s already done more than maybe I ever will, at least so far as “society’s eyes” are concerned. So what is that?
    - a. You get to the top of the mountain and you realize it's still not enough. Maybe when I accomplish this or that, then people will notice me, then people will value me, then I’ll be happy. But you get it and whatever joy you experience momentarily is so fragile and fleeting. And sometimes you just give up.
  3. I look at what our culture is doing now with gender reassignment surgery and things and I just see the same sort of dynamic playing out. I see some of the pictures on the covers of these magazines, women with their shirts off, with massive scars where their breasts once were, and awkward beards on their face that obviously don’t belong there.
    - a. I know it’s a bit hard to look at, and maybe your initial reaction is to turn up your nose with disgust. But, regardless of how confused all of this is, it still communicates something very significant if we’d listen. It says: “I’m hurting; I don’t like who I am, how I am, what I am; I’m not whole; I’m searching; I need something,

I desire something; I'm trying to put a square through a circle; I want to be new, can you help me!"

- i. We can all relate to that. It's a longing really for new creation, for redemption . . . for what only God can bring, and he does in Jesus.

### Chapter #3: Redemption

A. This is why Jesus comes on the scene and says the things that he does. We'll get into this more in a bit, but for now let's just consider quickly what's been referred to as the "Seven I Am" statements of Christ, as found in the gospel of John:

1. "I am the bread of life; whoever comes to me shall not hunger . . ." (John 6:35). What's he saying? Do you feel hungry? Is the stomach of your soul growling? Do you long to be full? Jesus can satisfy and sustain you.
2. "I am the light of the world" (John 9:5). Do you feel scared, cold, lost in the dark? Do you long for clarity and direction? Jesus will be your guide, your light in the dark. He says this just before healing a man born blind. We're all like that man, we can't see a thing. And then, by grace, he opens our eyes!
3. "I am the door of the sheep" (John 10:7). Do you feel weak and vulnerable? Do you long for protection and provision, security and stability? Come in through the door. He'll hem you in. He'll keep you safe from wolves.
4. " <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father; and I lay down my life for the sheep" (John 10:14–15). Do you feel forgotten, neglected, beat up and abused? Do you long to be known and loved, nourished and cherished? This good shepherd will lay down his life to draw you close. You are more loved than you could ever imagine!
5. "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live . . ." (John 11:25). Are you tired of living in the valley of the shadow of death? Are you afraid of what will happen when your time comes? Do you long for a life that can't be snuffed out, for a world where there are no more goodbyes, where the grave isn't the end of the story? That's what Jesus has come to accomplish at the cross.
6. "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). You were created for relationship with God. That's the longing underneath all other longings. And Jesus is the way we get back to the Father!
7. "I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). Are you feeling aimless, without purpose, without fruit? Do you long for a life that's genuinely productive and eternally significant? Attach yourself to Christ. Abide in him. And you'll come alive!



- a. These are massive claims. And I've found them personally to be true at every point. Have you?
- B. You know, in light of this, one of the things I've tried to make a habit of is:
  - 1. I try to stop myself in the midst of my cistern-digging and ask (just like I do with my kids): What is it that I want right now? What do I think this cistern will give me?
  - 2. But then I add one more question: Okay, so if that's what I want, how can I find it in a deeper more lasting way in Jesus?
- C. If I want a sense of worth and value, and that's why I'm working myself silly to get it, to prove something, like Ms. Kryst, I need to realize it's a trap. I'm not going to satisfy that longing through work, even if it's in ministry. It's found in Christ alone.
  - 1. As we said, he's the Good Shepherd. He knows me and loves me and values me enough to die for me, before I ever lift a finger to do any good. Indeed, he did so even while I was an enemy of God (cf. [Rom. 5](#)). That's the meaning of the cross. That's the good news of the gospel.
    - a. And when I really take that in, it slows me down and changes the way I work. Who cares if no one notices. Who cares if I'm not as "successful." I've found what I really long for in him.

#### Chapter #4: Consummation

- A. You realize, don't you, that the Bible ends with imagery similar to that with which it began. What we lost in Adam is regained and fully realized in Jesus.
- B. It's like though we once bailed on the party, we're brought back in.
  - 1. So the book of Revelation describes how the God and Jesus will be our sun and light ([Rev. 22:5](#)).
  - 2. And living water is "flowing [out] from the throne of God and of the Lamb" ([Rev. 22:1](#)).
  - 3. And the tree of life growing along the river's banks, with its leaves "for the healing of the nations" (v. 2).
- C. The whole scene is undeniably celebratory. It's Vesuvian with joy. And this is where Jesus is taking us. From desire and longing to ultimate and eternal satisfaction . . . in him.

#### Looking Through the Micro Lens

- A. So there's the big picture. Now, with what time we have left, let's pick up the micro lens. Here I just want to give you an example of what it might look like to see Jesus as the satisfaction of whatever longings you detect as you're reading through the OT.
  - 1. I want to again imagine what Jesus could have said to those two on the road to Emmaus. What OT texts could he have taken them to and shown them: "There I am! How could you have missed me?!"

## Exodus 17

- A. There are so many examples I could give here, but we'll go to one of the more prominent and easily accessible ones. So let's imagine we're reading that story in [Exod. 17](#) about the grumbling Israelites. Do you remember this?
1. God had only recently redeemed the people of Israel from their bondage in Egypt, bringing them out via the hand and rod of Moses by way of the plagues and the parting of the Red Sea.
  2. But they pass through the sea and find themselves not immediately in the Promised Land, but in the wilderness.
  3. And when we say "wilderness" we're talking about a Sinai desert really—an arid, dry climate, where water would be especially critical. And they'd run out.
- B. They're longing for the most basic of human needs, for water. And YHWH doesn't seem to care. So what do they do?
1. Well, we're told in [v. 2](#) that they "[quarreled with Moses](#)."
    - a. But Moses knows better. He knows their bigger issue is not so much with him as much as it is with God himself. So he says: "[Why do you quarrel with me? Why do you test the LORD?](#)" ([v. 2](#)). "You're not ultimately quarreling with me, you're quarreling with God."
- C. And you must know this word translated "[quarrel](#)" here—in the Hebrew it's more a legal term than anything else, used to describe the initiating of a lawsuit. It means "[to lodge a complaint](#)" (BDAG). It's as if they are trying to take God to court, as it were: "He's in the wrong here, we're in the right."
1. And we see the complaint they are lodging there in [v. 3](#): "[Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?](#)"
  2. And then down in [v. 7](#): "[Is the LORD among us or not?](#)" They're shaking their fists at Moses and at the God who enlisted him most of all.
    - a. So in these verses we see that God is on trial—because of unsatisfied longings, really. "We're thirsty. You're holding back from us. You're not fair, not just, not present, not good."
- D. So how's God to respond? What's he going to do with this? Surely we know it is not he, but they, who are in the wrong. And surely we know it is he, not they, who is truly the judge over all of this. God doesn't stand before us to be judged. We stand before him.
1. Nevertheless, look at what his mercy sets in motion, [vv. 5-6](#): "<sup>5</sup>[And the LORD said to Moses, 'Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. <sup>6</sup>Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.'](#) And Moses did so, in the sight of the elders of Israel."

- a. The note about gathering the elders here continues the courtroom imagery. They were needed in Israel to serve as witnesses and to take part in the judicial process.
  - b. And God puts Moses at the helm with the staff of authority in his hand, the same staff that Moses had previously used to strike the Nile bringing God’s judgment to bear on Egypt and their gods—turning the Nile’s water to blood.
- E. And, perhaps now most surprising of all, God tells Moses not to turn that staff on these grumbling Israelites and strike, but to turn it on himself, on God: “Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock . . .” (v. 6). He identifies himself with the rock, Mt. Sinai, and then he says: “Now, strike it!”
- 1. It’s a picture of God, in love, bending his holy judgment in on himself. As Edmund Clowney says of this scene: “God, the Judge, bears the judgment; He receives the blow that their rebellion deserves” (The Unfolding Mystery, 128). And as Moses takes up the rod and strikes the Rock, water flows out to the satisfaction of a sinner’s thirst.

## Seeing Jesus!

- A. You say, okay well and good, but where is Christ in this OT story of longing and things?
- 1. Well, where is he not?! He is the satisfaction of this longing. He is the rock . . . and the water and so much more. The NT tells as much.
- B. So Paul, in 1 Cor. 10, when he’s recounting this event in Exod. 17 says: “[They] all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ” (v. 4).
- C. This is why the prophet Isaiah, in Isa. 53, uses the very same Hebrew verb for “strike” [nakhah] to describe what’s done to the Suffering Servant, whom we now know is Jesus:
- 1. Look at v. 6: “I gave my back to those who strike [Heb. nakhah], and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting.” Jesus literally would stand before the Sanhedrin, the council of elders there in Jerusalem, and let them mock and strike him.
  - 2. But Isaiah gets even more to the point in vv. 4-5: “<sup>4</sup> Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten [Heb. nakhah – ‘struck’] by God, and afflicted.<sup>5</sup> But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.” It’s not just we who would strike him, but God. Jesus takes the rod of wrath, so we could get the water of life.
- D. Jesus himself would even say as much. There was a feast in Israel called the Feast of Booths or Tabernacles. And it was called this because the people would literally live in little temporary shelters during that week as a way of remembering God’s faithfulness to their people in their wilderness wandering.

1. So it was a time when this story of God's provision of water through the stricken rock would have been uppermost in the people's minds.
  - a. And it is precisely in the midst of this feast, on the last day of the feast to be precise, the great day as it was called, that Jesus, we're told in [John 7:37-38](#) "stood up and cried out, 'If anyone thirsts, let him come to me and drink. <sup>38</sup>Whoever believes in me, as the Scripture has said, "Out of his heart will flow rivers of living water.'"" In other words: "I am the Rock that's soon going to be struck for your sake. And water's going to come flowing out for your deep soul-satisfaction. If you're thirsty, come to me and drink."
  
- E. Why do you think John goes out his way to mention that odd little detail that when Jesus is hanging on their on the cross, struck dead as it were by the rod of God's wrath, a Roman soldier needing to confirm Christ was dead before he attempted to take him down, thrust a spear in his side and what does John say? "[\[A\]t once there came out blood and water](#)" ([John 19:34](#))! What is this? Well, don't' you see?!
  1. In the story of with Pharaoh, God uses that rod of judgment to turn water to blood. But here at the cross he uses it to turn blood to water, as it were. Jesus gets the judgment. I get the drink. What a gospel!

## Conclusion

- A. So I don't know if Jesus took these two disciples on the road to Emmaus to this story of longing in [Exod. 17](#), but he could have. Jesus gives us water that gets to the thirst beneath all other thirsts. He is the satisfaction of every longing.
  
- B. Are you thirsty? Are you like the Israelites in [Jer. 2](#), digging cisterns? Or like the woman at the well in [John 4](#), trying guy after guy after guy—something's got to quench this thirst!
  1. Stop your digging, put down your water jar. Come to Christ.
    - a. I love how the Bible ends, listen: "[\[L\]et the one who is thirsty come; let the one who desires take the water of life without price](#)" ([Rev. 22:17](#)). He paid the price of your admission, for your access. Come and drink!