



“Jesus Quickens Hearts”

Luke 24:13-27

April 12th, 2021

We are going to be in Luke Chapter 24 this morning. This is the final chapter of the Gospel of Luke, and it should have been a joyful and triumphant chapter from beginning to end, might we think?

This is Luke’s resurrection chapter. After the Romans and the best of the Jews beat and crucified Him, Jesus is alive! After making atonement for the sins of His people, Jesus has risen from the grave, brothers and sisters. That ought to carry lots and lots of triumph and joy, ought it not?

On Friday He was killed. All day Saturday He remained in the grave. On the third day, early Sunday morning, out from the grave He walked into the fragrance of the morning air as the picture of perfect health and vibrancy, and Jesus is alive. He is risen! From beginning to end, this chapter ought to be filled with joy and with the victory of His resurrection.

But here is the thing about many, many followers of Christ: As it is now, so it was then. And as it was then in days of antiquity, so it is now in the days of modernity, or post-modernity. All along the people of God in the midst of painful and perplexing times are very, very rapid to disillusionment and discouragement of heart and at the same time, they are slow to believe the power of God. They are sometimes slow to believe that God has power to govern the universe. And in the midst of confusing and foggy times in life, they are slow to believe that God will actually apply His resurrection power to particular situations.

For the disciples of Jesus, the crucifixion of Jesus was a difficult and painful and perplexing thing, even though He told them repeatedly that it would happen and that He would be risen from the grave. However, they were just shaken to the core.

So we have all this perplexity presenting itself over and over and over again but, praise the Lord, even if and even as our hearts are so often slow to believe all that the Lord has proclaimed in His Word, Jesus quickens hearts.

Quickens is an old-school way of saying that Jesus livens our hearts; that He lifts them up in faith and He does this through the power of His Word in the work of His Spirit when it is consumed in fellowship with Him. Jesus livens and quickens and lifts the hearts of His people with faith.

We are going to see that happening in the Scripture that is before us this morning. I pray that as we see it happen here, we will realize that it happens not only here in Scripture, but in our hearts as well. I pray for the work of the Spirit to do supernatural things in our hearts, that we might walk in the hope that our King calls us to, the hope that He calls you to live in.

This morning we pick up the story and we enter into one of the Lord's resurrection appearances as presented by our brother Luke. You will remember that last week we finished with something of a cliff hanger. We saw the empty tomb. We heard the angelic explanation, but we have not yet seen Christ Himself risen.

Now we see Christ. Christ is going to appear and He is going approach two men whose hearts were deflated, flat like a flat tire on your bicycle. Empty with pain. They thought Jesus was dead and they thought Jesus was going to stay dead. The resurrection of Jesus was not on their radar.

Guess who is going to appear to them? Guess who is going to show up, and guess who is going to draw near to them and fill their hearts with the living knowledge of His Word? Jesus is the not the only one alive in this story. There is a resurrected Savior, and the resurrected Savior has a Scripture that is living

The Living Truth is going to activate life in heavy hearted followers of Jesus. We will see this presented to us this morning in three scenes. First we will see a very gracious pursuit. Then we are going to see an abandoned hope. These men were in bad shape! Finally, we are going to see a remedy applied and that remedy was used to quicken hearts.

First we see:

1. A Gracious Pursuit (23:13-17)

Starting in Verse 13 of Luke Chapter 24, we read:

¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and they were talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, "What is the conversation that you are holding with each other as you walk?" And they stood still, looking sad.

This picture begins as one of dismay. We have two of the lesser known disciples of Jesus; one is named Cleopas, the other goes unnamed. Here it was on the third day in the late afternoon of the resurrection of Jesus Christ, and there are two disciples who were walking away from the place of resurrection.

They were walking away with such sorrow in their hearts that the sorrow was even evident visibly on their countenance. The language is that they were kind of bantering as they went, trying to figure out what had happened and why they were so confused.

They were engaged in this as they were heading seven miles in the opposite direction of where the resurrection had taken place. Strange. Strange things were happening here. This is not the same picture of rebellion that we see back with the Old Testament prophet, Jonah.

Jonah kept coming to my mind as something comparable. What happened with Jonah? God told Jonah to go to Nineveh and preach repentance. What did Jonah do instead? He got in a boat and went the exact opposite direction as far as he could go.

In this situation, Jesus had declared repeatedly to His disciples in the preceding weeks and months that the Son of Man must be handed over to sinful men. He must be crucified, and He must rise on the third day. He had said this to them repeatedly not just to the twelve, but to the next concentric circle of His seventy disciples who were walking with Him as well.

Here we have these men. It was the third day and they were walking seven miles away from what we would understand to be the epicenter of God's awesome activity in the world. They were leaving with hearts that were heavy laden with sorrow. Where did they think they were going?

They were going in the wrong way. They were going away from where God was at work because they were deflated and discouraged. They thought it was all done, so they might as well go home. That is where they were going.

I wonder if what we have happening here is a picture of anybody else who is listening to this message from the Word of God. I wonder if you are emotionally or spiritually walking away from the area of God's activity in your life because you think that area is too difficult and you have lost hope.

Maybe you have raised up and sought to lead a child in the ways of the Lord but now that one is faulting your fervent faith. You have been trying to help them to understand and they say no. You are throwing up your hands saying you guess that is done.

Maybe your body is stricken with chronic illness or injury, and it is ongoing. Maybe you are thinking that maybe the time of your usefulness is done, and your life is going to be defined by pain pills and Facebook swipes. You are discouraged of heart.

Maybe a hurricane hit your marriage and you wonder what the point is of even trying to pick up the wreckage. You are walking away because you have lost hope in the fact that Jesus Christ raises people in situations from death. So off in the other direction you go.

These disciples were discouraged and deflated. I wonder if I am the only one in this room that can ever relate to that. Even though I come up here and have said a million times, Now unto Him who is able to do immeasurably more than all we ask or imagine, there are times when I ask God, Is life really going to enter into this situation? Newsflash: Pastors struggle with doubt sometimes too.

Men that walked with Christ in His very presence and saw His miracles were struggling. Deflated with doubt. So don't think it is abnormal. It is part of the Christian life. But, praise God, what is this scene called? It is called A Gracious Pursuit. How beautiful are these words?

¹⁵...Jesus himself drew near and went with them.

Do you know what Jesus was doing? They were walking the other way and Jesus tracked them down. What were they doing going to Emmaus? What was happening was happening in Jerusalem. Jesus went to track those men down. Here we have the Good Shepherd going after some wandering sheep. Do sheep tend to wander? Does anybody else have that song resonating with their hearts—Prone to wonder, Lord I feel it!

Here is a message to the church of God; to the people that have been redeemed by His blood. Jesus knows that you are prone to wander, and Jesus loves you. And Jesus pursues you. And Jesus is with you and He comes after you. You are not alone in what you are going through.

Even while Christians were imprisoned in Hebrews Chapter 13, the author of that text was inspired to encourage the church in the words and the promise of Jesus, Never will I leave you. Never will I forsake you. All I can do is pray that you know this is true and that the Spirit of Jesus, who is with you now, is causing these words to register in your heart as the truth.

What a gracious pursuit we see here in this text. It is a lovely, lovely thing. As we continue, Jesus is going to move from the Good Shepherd to the Great Physician. He is going to start helping these men deal with what they are dealing with inside of themselves.

As Jesus began probing a little bit, we are going to see just how off track they were. We will see:

2. An Abandoned Hope (24:17-24)

We see the next movement of this scene as we pick up the story in Verse 17:

¹⁷And he said to them, “What is the conversation that you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸Then 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?”

This is kind of smart-alecky. That is how it comes off to me at least. Cleopas was saying, Dude, have you been living under a rock this whole week? The irony is if there was any person on God’s green earth who knew what had happened those past days, it was the One that they were talking to.

So Cleopas asked this smart-alecky question and Jesus gave a response that is just so consistent with the style of our Messiah that we see throughout the Gospels. He said, What things? So some things went on? What are you talking about?

He was drawing things out of these men, trying to pull out what was going on inwardly. Do you see that? Verse 19:

¹⁹And 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. ²¹But 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. ²²Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³and 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. ²⁴Some of those who were with us went to the tomb and found it just as the women said, but him they did not see.”

Now what really stands out in the paragraph that we just read is that their hope was communicated twice in the past tense. Even though it seems like they had so much of the story straight, and even though they were in view of the exuberant joy revived in the hearts of the sisters in Christ, even with the angelic explanations having been heard, they were speaking of Jesus in the past tense.

In Verse 19, they said that Jesus was:

¹⁹And 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

And in Verse 21, they said:

²¹But 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.

Verse 21 does not say, we are hoping but it says, we had hoped that he was the one to redeem Israel. Their lofty notions of Jesus were left in the past. Their hope was nailed to the cross just outside of the capital city of Jerusalem and their hope seemed to have died with Jesus.

Here we have an example from the pages of Scripture of how a limited knowledge of the Word of God concerning the ways of God can totally mess us up internally when we are not taking to heart the totality of what is revealed about the Lord and His plan and His ways in the pages of Scripture.

What we see here with these men is that they were caught up into the nation of Israel’s theology of Messiah, which was a very, very limited knowledge of the Messiah, a limited theology. They had about half of the story of the Messiah right. They saw all of the prophecies of His glorious reign. They saw all of the imposing nations humbled under His rule. Their view of the Messiah’s bright golden victory was blinding them to what the Scriptures also pervasively states about the Messiah’s humility and suffering.

The disciples were only seeing half the story. This is all throughout the Gospel of Luke, as well as the other Gospels. We can bring up example after example, but how about into the very last supper that Jesus shared with His disciples?

What were the disciples doing? They were talking among themselves, having arguments about just who among them was the GOAT—which among them was the greatest of all time, or the greatest among them. Why were they arguing about which among them was the greatest?

Just go a little bit further back to when James and John and their mom got involved, jockeying for the positions at the right and the left of His Throne. They were out crying with all of the rest on Palm Sunday yelling, Save now. Save now.

They didn't have crucifixion in mind. They did not have substitutionary atonement in mind. What they had in mind was to get the stinking Romans dislodged from their land and subjugate them and have the Messiah reigning with power. That was what was going on in their minds.

Here is the thing: They were not wrong about the Messiah's coming dominion. It is Old and New Testament truth that the time is coming when Messiah will appear in power and the nations of this earth will kiss the Son. That day is coming! Every knee shall bow. Every tongue will confess that Jesus Christ is Lord. It is coming.

But this is preceded by His suffering. It is preceded by His atoning grace. Prior to the glory of His exaltation is the glory of His humiliation. Prior to the stunning magnificence of His power comes the weighty substance of His suffering not for His own sin, but for the sin of those whom He will qualify for His Kingdom by washing their sin with His blood, by adorning them in His righteousness.

The glory is going to come. The suffering comes first. The disciples saw the glory but they did not see the suffering, even though Jesus repeatedly proclaimed this. It did not register and because it did not register, here we see them deflated and discouraged and flat like a bicycle tire with no air left in the innertube. How we need for the Lord to give us eyes to see the totality of what is written in Scripture, not only about glory but also about suffering.

Let's get ourselves into the evangelical world and landscape where I think most of us in the membership of Bethel Grace are. We know that the Messiah suffered. From where we are seated it is all pretty clear, but are we as clear about the rich New Testament teaching about the suffering that comes upon the path of the Christian life; the value of suffering in the Christian life which is repeatedly emphasized throughout the pages of the New Testament.

We look into the pages of the New Testament and, hallelujah, if you are like me you love the teaching about forgiveness of sin. You love the teaching about imputed righteousness. You love the teaching about the presence and empowering and comforting of the Holy Spirit; how He props us up and sees us through.

However, are we looking to see how throughout the pages of Scripture, we are taught repeatedly that God is at work in hard times in pronounced and awesome ways forming and shaping us into the character of Jesus? It is in midst of the hard times that the ballast of Christlike character is being placed in our ship with substance.

Scripture is replete with this kind of teaching to the point that it says in James 1:2, and we ask if he was serious when he said:

²Count it all joy, my brothers, when you meet trials of various kinds

Multicolor trials, don't they come in all kinds of ways? The New Testament authors tell us if we could just understand how close the Messiah is working in us, forming and fashioning and causing growth, we would rejoice when we enter into times of suffering. That is the teaching of the New Testament—rejoice when people persecute you and say all kinds of evil about you, said Jesus, for great is your reward in Heaven.

In the same way, the disciples did not have a clear picture about the suffering of the Messiah and it brought the experience of deflation in their lives. I wonder if there are any Christians who just want to push away everything Scripture says about the fact that God is going to ordain trials in our lives? We must take this to heart and ask the Lord for help.

I have had to train my mind in this area. Every time trials come in, I have to say, Thank you, Lord, for yet another opportunity to enter into the spiritual growth process. That is my memorized sentence and I have to say it repeatedly because I don't want to endure through trials, I want to push the eject button because I just want to get out of it.

However, Jesus wants to see us through. Remember that He has not left us and He is with us. So, if we keep all of the teaching about the nature of trials in the Christian life in view, maybe by the power of God's Word applied to our lives, we won't come undone when trials happen. In the end, our strength does not hold us together but His strength does.

We have a gracious Savior who knows our frailties and our weaknesses and we need to rest in Him and praise Him, even as we say, Lord, help me to grow in this aspect of Your teaching too.

We have seen that the hope of these disciples was in the past tense. They were going home. Now we come to the last section that we call:

3. The Remedy Applied (24:25-27)

The Lord's powerful remedy was applied. These disciples were disillusioned. They thought that they were walking with the Messiah, but then they did not know what in the world to think.

Jesus had appeared to them and He applied a wonderful remedy to quicken their hearts. He gave them living biblical truth, which was crackling with the power of God. The disciples were done, now we will see how Jesus ministered to them.

How did He begin? Verse 25:

²⁵And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these

things and enter into his glory?” ²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

What an awesome moment that was. You have to love how Jesus started off. What are the first three words He said to them? O foolish ones! I was thinking that is an interesting strategy for pastoral counseling.

What if I adopted that phrase anytime people came in struggling to get things sorted out, I should just say, O foolish ones! Then I began second thinking that approach, remembering that you all know that I am not the Messiah. I love the Messiah. I want to be a little Christ, and I'm one of the foolish ones.

The biblical concept of folly and foolishness is not a matter of smart versus stupid. It is not an issue of intelligence. There are lots and lots of very, very smart and brilliant people who are geniuses, but they are foolish genius's because of their lack of view of God.

The definitive verse comes in Psalm 14:1, where it says:

¹The fool says in his heart, “There is no God.”

That gets to the heart of what folly and foolishness is biblically. It is a matter of atheism, whether literal atheism that says, I don't believe there is a God that exists, or practical atheism where you say that you believe God exists but when it comes down to the nitty-gritty in His activity and ability to move in your life, you don't really believe that He will apply His power.

These disciples were being like practical atheists. They had not been able to have it register in their hearts that God has power to create and to resurrect life. So, Jesus said to them:

²⁵...“O foolish ones, and slow of heart to believe all that the prophets have spoken!

To have folly is to lose sight of God; to lose the fear of God; to stop believing in a Living God who rules overall and who is able to work in every situation and who is able to make a way where there seems to be no way and who is able to bring life from death.

So Jesus diagnosed the problem as the Good Physician. Then He gave His subject.

²⁶Was it not necessary that the Christ should suffer these things and enter into his glory himself. ?”

Then He gave them the application of the remedy. He gave them the good medicine and the good medicine came in the form of this robust biblical teaching that Jesus gave. He treated them with the Living Word

²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

This is awesome. Right here we have the greatest sermon ever recorded. How we wish it were the whole manuscript. Where was the scribe in this situation? He must have been sleeping on the job. He needed to be right there writing it all down.

We don't have the manuscript, but we have the Scripture that Jesus was commenting on, and we have the Spirit of Jesus helping us to see and to understand. Jesus began with Moses and He went all the way through to Malachi.

Jesus started with Moses, going back to the beginning. Where did He start with Moses? We don't know, it was not recorded but I wonder if He went to the very beginning in Genesis 1:1.

¹In the beginning, God created the heavens and the earth

Lesson Number 1: Do you see that word *God*? Messiah is there! The Messiah is God.

Maybe Jesus told those disciples to look a little bit later in that opening chapter of Genesis, where God said:

²⁶Then God said, "Let us make man in our image..."

Alas, one God in plurality within that God. God the Father, God the Son, and God the Spirit. Messiah has the ability and the power in union with God the Father and the Spirit to create life. That is Lesson Number 1.

Maybe Jesus went to Genesis 2:24 with His beautiful all-time description of what marriage is:

²⁴Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Guess what? Right here we have a picture of the Messiah and His church and His bride and the union and the love that will characterize that relationship forevermore. Maybe from here Jesus went to Genesis 3:15, the very, very first expression of the Gospel as Bible teachers will point out.

What was issued to the serpent? There are many things, but this particular statement is:

**¹⁵I will put enmity between your and the woman,
and between your offspring and her offspring;
he shall bruise your head,
and you shall bruise his heel."**

Here we have Who the seed of the woman is. Here is our first picture of the Christ, and our first picture of the suffering of the Christ. His heel will be struck, but where does the greater suffering go? The serpent is getting its head struck! This is Gospel.

Then later in that same chapter maybe Jesus pointed out that Adam and Eve were covered with the skin of an animal. That covering and the death that provided that covering is a picture of what Jesus would do when He came for His people.

We can get into so much detail here this morning. We can go into the story of Noah's ark and how that prefigured Christ, Christ being the Ark of Safety, as Peter pointed out in his first letter. We can go into Genesis Chapter 22, to Abraham and the near sacrifice of his son. He did not sacrifice his son, but that foreshadowed how later on God the Father would not spare His own Son, but deliver Him up for our sins.

We can get into the life of Joseph and into the book of Exodus with the Passover Lamb and the redemption from slavery. Jesus redeems us from slavery to sin. We can get into the book of Leviticus with its sacrificial system. Endless sacrifices happening day after day after day. Sacrifice after sacrifice after sacrifice, covering sin but never removing it.

No number of sacrifices totally satisfied the demand of the holiness of the righteousness of God. All this was pointing to the sacrifice of the Messiah which would satisfy the holiness and the righteousness of God, thus putting an end to the sacrificial system.

Jesus could have pointed out that all along the sacrificial system was pointing to what just happened on Friday morning into the afternoon. The fulfillment of Scripture goes on and on and on. Maybe Jesus started talking about the Feasts. Yom Kippur, the Day of Atonement, pointing to Christ.

Maybe Jesus started talking about the Feasts of Tabernacles. In Christ God has tabernacled with us. The Feast of Rosh Hosanna. What does that mean anyway? Trumpets! The trumpet is going to sound and the Christ is coming back. We can go on and on and on and on.

However, this is how Jesus ministered to those disciples. This is how He treated them. This is how He lifted and revived their deflated hearts and we see it in the portion of Scripture explicitly stated in what we come to next week. We have more next week, but look at what the disciples said after they had recognized who Jesus was. In Verse 32, they said this:

³²They 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?"

Slow hearts became burning hearts. This is not the bad kind of heartburn. This is not the kind of heartburn we get when we eat too much pepperoni pizza or too many chicken wings and wash it down with a Pepsi. That is the bad kind of heartburn.

This starts inwardly in a place where it has been cold but then a glow starts to rise up. As the Word of God speaks and as we are consuming Scripture that is applied by the Spirit, there is a burning within us that comes through Scripture and that comes through no other book in human existence. Jesus livens us through Scripture. Jesus the Good Physician gives Scripture to His people to heal their deflated hearts.

Let me give you a few points of application as we conclude. Speaking to the church, speaking to the people of God who have come to faith—knowing that you will have moments in life when you are slow to believe, drawing from what we have observed here with these disciples, let's talk about things as they apply to us.

When you are deflated and discouraged and downcast of soul and heavy of heart:

1. Remember Christ has pursued you by His grace.

Before you ever chose Christ, He chose you. Before you ever pursued Christ, He was the One pursuing you. Before you ever knew Him, He knew you inside and out. He knows every struggle. He knows every sleepless night. He knows everything that you are going through.

He knows the situation of your life better than you know your own situation in life and He loves you. He cares for you. He is concerned. He says to you, Cast all of your anxieties on Me, because I care for you.

You remember that Jesus has pursued you; that He knows you by name; that there is a Risen Savior and that while your eyes might not recognize all the ways that He is working, all the way's that He is manifesting His presence, He is present and you are not alone.

When your heart so slow to believe, just remember who the author of your salvation is and the depths of His grace and His love. You are not saved because you conjured anything up. You are saved because He saved you, and He has the ability to hold on to you.

With that being the foundation of everything else, when your heart is slow to believe:

2. Ask God to revive your confidence in the Risen Lord (See Psalm 119)

Pray! Pray and say, Lord, my heart is so heavy. Why is my heart heavy? Will you help me with my heaviness of heart? I'm not believing. I am struggling to believe that You are actually active in my life. You just lay this out and confess it to Him.

Take a look at Psalm 119 as an example. Here you have an Old Testament saint. The Spirit of God was all over this person's life. He loved the Scriptures. It was better than pure gold. There is a pile of pure gold and there is the Bible. Take your pick. This man chose the Bible every time. That man loved Scripture. He knew its value.

Yet repeatedly that person said, Lord, revive me according to Your word. Revive me. Revive me. Will You revive me? And that will be the experience that we have walking in this fallen world in these mortal bodies through the difficulties we face.

Knowing that we have been pursued by the grace of God, with that as the foundation, we are called to pray to God and say, Lord, I am in a tough spot and I need for you to see me through this and fill me with Your power. We must pray. Does the Lord not repeatedly call His people

to pray and to ask? Understand that it is not transactional, it is relational. It is all about getting close to the God who loves us.

Finally:

3. Come to the totality of God's Word for fellowship with Jesus.

You don't find Christ only in the New Testament. You find Christ everywhere. What we read in this portion of Scripture, it defines for us how we ought to approach all of Scripture. All of Scripture is there to point us to Jesus.

Yes, we look back into the Old Testament and we need to know David and who he was. Moses and who he was. The concerns that they were writing to and knowing it in its historical context. However ultimately, we need for the Lord to show us what is even deeper, and all along it is pointing us to our Messiah.

We need to come to the totality of God's Word, all of its teaching, the full scope of its revelation for fellowship with Jesus because it is in the union with Jesus that our hearts get lifted. It is amazing how God reveals Himself in our suffering through His Word by affixing our eyes on Jesus.

I can't finish this portion of Scripture without remembering my Mother. She has been with the Lord for a little over ten years now. Her body died, weakened by COPD and some associated issues. After her death, we were going through her numerous study Bibles which were gloriously filled with marginalia. Marginalia is wonderful. Writing in the margins.

In one of her Bibles she wrote out her testimony. She talked about how she was saved. There she was a young women somewhere in her early to mid-thirties when her body was stricken with chronic illness. She lost tons of weight. Her hair was falling out, and she was spitting up blood. She had a limited diet. This was a chronic condition that kept coming to her in waves and waves.

Mom remembered going to Sunday school as a child, so she began digging into Scripture. She began reading the Bible and it is evident that she began reading in Genesis. She was reading about the sacrifices of the lambs in the early books of the Bible. It broke through into her heart that Jesus was her Sacrificial Lamb; that He is the One who cleanses her, and that He is the One who takes her sin away.

As a result, a fount of new life and worship was opened up in her by the Spirit of Jesus, reading about Jesus in the Old Testament with the sacrificial lambs. She had seasons of health, but she remained frail until she went to the Lord. But her heart was opened with worship and new life because she was in union with Christ. Mom had fellowship with Him. A Living Lord was meeting her through the Living Word, and this is how Jesus quickens hearts.

With that, I say amen and let's close in prayer.

