



BELIEVERS CHAPEL

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The Sermons of Mark Newman

Luke 24: 13-35

Spring 2026

"Foolish Hearts on the Way to Emmaus"

TRANSCRIPT

Thank you, Warren. We're in the Gospel of Luke, and we are in the last chapter. For those of you who have not been with us for the last, what, three years...we've been studying the Gospel of Luke pretty much every other Sunday, and so we're going to read and study this morning verses 13 through 35 of Luke 24—so we have some ground to cover, clearly.

This will be the next-to-last lesson in our study, and I've put a title on the lesson, "Foolish Hearts on the Road to Emmaus." And that title comes, as I imagine you all know, from Jesus' well-known pained rebuke of two traveling disciples of Jesus on their way home from Jerusalem: "O foolish men and slow of heart to believe all in that the prophets have spoken!" He said. (vs25).

The two disciples were dejected, disillusioned, and despairing because Jesus of Nazareth, their would-be deliverer, had been publicly executed the previous Friday. Their hopes for Him had been shattered.

But they were foolish because of their failure to believe the Scriptures.

How often is that true in our own lives?

We endure difficult things; that is just saying it like it is; unexpected trials assault us and the circumstances of our lives do not always turn out the way we would have drawn them—but God is behind them and He has assured us of that in plain language in

His Word. It is our failure to attend to that Word that clouds our own vision and robs us of our peace and joy.

The Scriptures held within them the antidote to the two travelers' despair. They taught that the Messiah would suffer and be killed, but on the third day rise again. Now Jesus had endured the suffering and death, and had been buried, and now He was resurrected from the dead. It was, as we maintained in the last lesson, the most important event in human history—but their dullness of heart and mind had prevented them from grasping it. William Lane was right, (the quotation I shared last time), "Were it not for His resurrection, Jesus of Nazareth might have appeared as no more than a line in Josephus' *Antiquities of the Jews*, if at all."

By all appearances, that was coming true as we arrive at verse 13 and find the two crestfallen disciples of Jesus resigned to shattered hopes, sadly making their way home to Emmaus from what had once been a Passover feast full of promise.

So let's read it beginning in verse 13; (*Luke 24*)

¹³ And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. ¹⁴ And they were talking with each other about all these things which had taken place. ¹⁵ While they were talking and discussing, Jesus Himself approached and *began* traveling with them. ¹⁶ But their eyes were prevented from recognizing Him. ¹⁷ And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. ¹⁸ One *of them*, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" ¹⁹ And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. ²¹ But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. ²² But also some women among us amazed us. When they were at the tomb early in the morning, ²³ and did not find His body, they came, saying that they had also

seen a vision of angels who said that He was alive. ²⁴ Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see." ²⁵ And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! ²⁶ Was it not necessary for the Christ to suffer these things and to enter into His glory?" ²⁷ Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

²⁸ And they approached the village where they were going, and He acted as though He were going farther. ²⁹ But they urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them. ³⁰ When He had reclined *at the table* with them, He took the bread and blessed *it*, and breaking *it*, He *began* giving *it* to them. ³¹ Then their eyes were opened and they recognized Him; and He vanished from their sight. ³² They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" ³³ And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, ³⁴ saying, "The Lord has really risen and has appeared to Simon." ³⁵ They *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

Luke 24: 13-35

(Message) We return now to the start and notice that Luke begins his telling of this episode with that familiar, "*behold*", indicating that this is something significant that follows. "And behold, two of them were going that very day to a village named Emmaus..." (vs13). The risen Christ is going to appear to them on the way. Though we know from reading the other Gospels that He had appeared to others already, this is the first appearance that Luke records.

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The location of Emmaus is unknown; we don't know where it was. There are estimations that are made, 'guesses'. It's enough for us to know what Luke tells us, that it "...was about seven miles from Jerusalem.' (vs13).

There is an immediacy to the story, for it takes place still on the very same day as Christ's resurrection—but that the two disciples are defeated and headed home reflects how heedless they were to that; it may as never happened. Instead, the story presents them as in a mood of confusion and hopelessness, and they were talking things out...[You can imagine them, as they walked down the road reviewing the weekend's events, as friends or family members would have done.]

Their identity is unknown to us, only one of them named: Cleopas. Cleopas' companion may have been his wife, or a neighbor, or a friend. But the two of them had at some time become followers of Jesus...and to their eyes, that had turned, frankly, into a disappointment.

In fact the four Gospels together paint a picture of all the followers of Jesus in the immediate aftermath of His execution and burial as without hope or any expectation of a supernatural event such as a resurrection that might reverse the sad course of events they had just witnessed.

The Messiah they thought He was, could not...could not, in their estimation, have managed to walk into a deadly trap set by His enemies, passively allowed Himself to be hoisted up on a shameful execution tree, and died!...Leaving those who had pinned their hopes on Him to simply sojourn on in the same futility.

And as they were walking along, talking and discussing it all, the risen Jesus joined them on the way. The Passover feast was over, faithful Jews were streaming down roads from Jerusalem making their way home, (so that the two on the road to Emmaus would not have been the only ones there).

And we can picture the scene:

Jesus had sought them out and caught up with them from behind. They imagined Him only to be another of the many pilgrims who had been to Jerusalem, as evident

from their question of Him in verse 18, "Are you the only one visiting Jerusalem and unaware...of what happened there?" (Lots of visitors that Friday, Saturday, Sunday.)

[It's most interesting, (just in passing), that of all the people Jesus could have chosen to appear to, it was these two, (almost nameless and unremarkable), that became the object of His pursuit. Surely, we are to glean something from this...glean that this is evidence of God's sovereignty in seeking those whom He would rescue from despair. Among all the devastated disciples of Jesus in Jerusalem returning this day, why did He track down these two? Why?

A related question: Why did He track me down?...And you?...Why you? Why did He track you down?]

We can only attribute it to His sovereign choice. Luke has already underscored that back in chapter 19, with that beautiful account of the story of Zacchaeus. He had concluded that little story with Jesus' pronouncement that, "...the Son of Man has come to seek and to save that which is lost." (Luk 19:10).

It's also evidence that He yearns for fellowship with those whom He has called and saved. Too often, (and I think you can identify with this), too often believers fall into the trap of thinking that we're somehow the pursuer in the relationship, trying in vain to find a listening ear in heaven...but only frustrated by a lack of connection. I remember several years ago, we have a missionary in this church and he stressed this point to us, (I wrote it down), that, "The true picture is not of us failing in our attempt to get the Lord's attention, but of Him seeking communion with us and of our own indifference to Him."

That is what the Lord meant in Revelation 3:20, (that verse we all have memorized), where He told the church in Laodicea, "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come into him and will dine with him, and he with Me."

God seeks out His own—and having made them His, seeks a vital, ongoing relationship with us. He wants it. I can speak for God: ‘He wants that relationship!’

Well here on the road, initially, when Jesus approached, the two did not know it was Him. Luke says in verse 16, "Their eyes were prevented from recognizing Him." The only sensible explanation for that is that God was the one preventing them from seeing. [Now, that verb is in the passive voice, you'll notice, and is, in this case, what's known as ‘*the divine passive*’. That is what students of the Bible call it, *the divine passive*. Before they could know that it was their risen Lord, they were in need of a critical lesson.]

The key to recognizing Jesus for who He was, must be the illumination of God through the Scriptures. They needed to understand that the power of comprehension lies in the revelation of divine truth, and not in the identity of the person doing the explaining.

So the unrecognized Jesus spoke to them in verse 17, (and my translation is woodenly literal), "What are these words that you are exchanging with one another as you are walking?"

We don't talk like that, typically. An easier rendering might be, ‘What are you two talking about?’ Of course, it was a device, He knew exactly what they had been talking about but He wanted them to say it out loud to Him, a stranger, so that He would have the opportunity at hand to sanctify their thinking. They must have known that He had heard already some of what they were talking about because the question seemed to have stopped them in their tracks. Luke writes, "They stood still, looking sad." (*vs17b*).

So they were sad...but also incredulous and so the one identified as Cleopas answered Him sarcastically, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" (*vs18*). To that, Jesus responded, (a deadpan response if there ever was one), "What things?" (*vs19*)...‘What things?’...

I hope you can see that the irony is palpable. He who had been in the center of ‘the things’ that had happened, and around whom the entire drama had revolved, and

who had been affected by it to a matchless degree...indeed, who had known every detail of it from eternity past, is now being thought as some kind of 'naive cretin'.

But they deigned to explain the reason for the disappointment on their faces in verse 19. It is, "The things about Jesus the Nazarene...", that have so severely affected them. For His benefit they identify Him; He, "...was a prophet mighty in deed and word in the sight of God and all the people... ". But, "...the chief priests and our rulers delivered Him to the sentence of death, and crucified Him."(*vs19b-20*).

So He was, after all, a prophet. A high designation for sure, and described here by them in terms similar to those that Stephen used in Acts chapter 7 to describe Moses...but short of the promised Messiah who was to deliver Israel from their long and despairing subjugation to foreign powers; for 'Messiah' was the One who would bring in the kingdom and sit on David's throne.

It was all so confusing...He had shown such promise, "...mighty in deed and word in the sight of God...", and everyone! (*ibid.*) And if you read the Gospels, you know that's true, He was "mighty in deed and word", before everybody.

But tragedy of tragedies, their own rulers and the chief priests conspired against Him and had Him put to death...'Now here we have been in fear of these dread Roman conquerors, occupiers—but it was our own kind...(our own kind!), who colluded with the Romans to destroy this man, Jesus the Nazarene!!' ...(Talk about hopes dashed!)

"...besides all this," they add, "it is the third day since these things happened." (*vs21b*). (But what they were probably referring to was the common belief at the time that a dead body, after the third day, is when the 'lingering' soul would depart from it.) That was the case, remember, with Lazarus and with bringing him back to life, that it was after three days...it was the fourth day that marked his return to life as a genuine miracle.

Whether that was their intent or not, they failed to sense the irony of what they said in the light of Christ's multiple, repeated, predictions that, 'after He had been killed He would rise again on the third day.'

And the irony continues throughout this passage. It continues in verse 22—and I'm calling this, 'A stream-of-consciousness ramble' about some confusing things that happened earlier that day...(if they could only hear themselves!);

²² But also some women among us amazed us. When they were at the tomb early in the morning, ²³ and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. ²⁴ Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see. Luke 24: 22-24

You know...Gee!...'All these crazy things that have happened, and we cannot connect the dots. An empty tomb—Yes!...plus angels!'

'The angels said He was risen, but Him no one has seen' ...they say, **to the risen Lord Jesus Christ!** No wonder they didn't recognize Him...they were blinded by unbelief.

And now, the verse you've been waiting for. Beginning in verse 25, Jesus has heard enough. The two disciples' distress, issues in His pained, emotional response, (and accented by His abrupt interjection, 'O!'), "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" (vs25-26).

Seeing them in their distress, and listening to them discuss the events of the last days in their attempt to analyze them, had brought distress to the Lord...'How could they have been **so dull**...in their understanding?!

It was evidence not just of intellectual failure but of a kind of moral deficit; they were "slow of heart to believe". It wasn't that He thought them totally ignorant of the

Scriptures, of course not, but that they had failed to summon the critical apprehension that all of the prophetic Word of God applied to the Christ. Not just their favorite texts having to do with triumph, and glory, and kingdom, and avenging centuries of cruelty and oppression—but too, the message throughout them, that suffering must precede the glory. All that Cleopas and his companion had been bemoaning was necessary to happen.

I want you to notice there are two key words in Jesus' response that ought to appear in bold type in our minds as we read the Lord's exclamation: **all**, in verse 25, and **necessary**, in verse 26.

He'll go on to expand what He meant by *all* when, in verse 27, He explains to them the things concerning Himself in all the Scriptures. If they had studied "**all** the Scriptures", honestly, then they would have encountered again and again the **necessity** that before His glory would be fully restored, the Messiah must suffer. It was what students of the Bible have come to refer to as the *Divine Necessity*...that Christ must suffer. Now, that will not be the end of it for He will enter into His glory also...but not unless and until He fulfills the agonies assigned to Him.

And that would have been manifestly evident in Jesus' own response. I want you to transfer your minds back to John 12, where it would have been evident in Jesus' response there by the visit of the Greeks, "...we would see Jesus." (*Jhn 12:21*). And it triggered in the Lord two primary thoughts: One, 'that glory was eminent'. Remember? ...His first response to Andrew and Philip when they told Him was, "The hour has come for the Son of Man to be glorified." (*Jhn 12:23*).

But almost in the same breath, He spoke of dying, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (*Jhn 12:24*). The Lord knew...one must precede the other.

And so we see here, (in verse 27), Jesus undertakes what is essentially a systematic Bible study. Luke writes, "Then beginning with Moses and with all the

prophets, He explained to them the things concerning Himself in all the Scriptures." And we know from our study of the Gospels how authoritatively He would have unfolded them, and with what compassionate patience He would have instructed them, knowing that their current discouragement was ultimately due to their previous neglect of properly and intentionally reading and studying the Scriptures—the ones that all of us have holding in our hands today. (And we have more than they did.)

But know while He began with Moses and all the prophets, His instruction extended to the whole Old Testament corpus. He explained the various passages in such a way that they could clearly see how they ultimately pointed to Him. And that was His method, the word for *'explain'* being the Greek word we get our term *hermeneutics* from, it's an explanation...*'What is the meaning?'*

It would have been an exhaustive study, I think we can agree. I don't know how long it would have taken two 1st century inhabitants accustomed to walking everywhere. I don't know how long it would have taken them to walk the seven miles to Emmaus, but our Lord was a *'Master Teacher'* who could tailor His instruction to the time that they had. And we know that He would have wanted to show how comprehensively the Scriptures spoke of Him. *The Divine Necessity* touched on them all.

If you scan down the page of your Bible to verse 44, (we'll look at it in the next lesson), but see there where He later explains to the 11, (this is verse 44), how, "...all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

It was not as if He had not tried to make that plain from the onset. John's Gospel records in chapter 5 how Jesus upbraided the Pharisees for their unbelief by making that very point. He said, "You search the Scriptures.", (they did). He said, "You search the Scriptures because you think in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life." (*Jhn 5:39-40*)

Donald Carson described His words to them as, "The hermeneutical key to the Old Testament." The Scriptures testify about Christ.

Well, the two disciples traveling to Emmaus were learning that firsthand. This would not have been some crude recitation of proof texts, but rather a thorough demonstration that throughout the Old Testament, an intentional divine purpose was being unfolded. The commentators, as you might suspect, engage in imagining the passages that the Lord might have used. Maybe you're doing that yourself in your own minds. We have time ourselves only for a few.

But surely He would have started at the beginning, in the Garden of Eden with the fall of Adam and Eve where God cursed the serpent after they had sinned, and He announced His ultimate judgment upon him. He said, "I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you (*or crush you*) on the head, and you shall bruise Him on the heel." (*Gen 3:15*).

Jesus would have explained the historical fact that fulfilled that. The prophecy had to be fulfilled—and on the cross, it was fulfilled as Jesus Christ, ('the seed of the woman'), was bruised by the agony of the crucifixion, the agony of His suffering. But in His obedience He 'crushed the head of the seed of the serpent'—defeating death and securing the eternal salvation of God's elect. 'Wow!', (they would have said), 'They hadn't seen that!' [*And I remember when I didn't see it. Do you?*]

And then perhaps He turned to Genesis 22, and Abraham's offering up of his promised son, Isaac. There God provided a *substitute* in a ram caught by his horns in a thicket—and Abraham took the ram and offered him up as an offering, (and the language there), "...in the place of his son", (*Gen 22:13b*), thus providing an *illustration and type* of the substitution Christ would eventually provide.

He would have surely shed light on the true meaning of 'the Exodus'...and how the Christ had come to inaugurate, 'a new Exodus', spiritually, in the hearts of men.

From there, perhaps, He moved to the typology of the sacrificial system:
The Levitical priesthood,
The priests and the meaning of animal sacrifice,
What it meant when Leviticus proclaimed that,
"...the life of the flesh is in the blood...",
and God has given it to Israel on the altar, 'to make atonement for your sins.'

Lev 17:11

What did that mean? ...All of it pointed to the Christ.

In Deuteronomy 18:15, Moses prophesied that, 'God would raise up for the people, "a prophet" like him from among them.' Jesus had been raised up as that prophet.

He would have surely brought up the revered King David in 2 Samuel 7: (12-17); 'God had promised David He would raise up a descendant of him who would establish a kingdom and a house for him, and God would establish the throne of his kingdom forever.'

Jesus was the promised descendant of David, and soon He would ascend to the throne at the right hand of the Father on High, from where He would rule forever.

The Psalms testified of Him.

Psalm 2, (vs7), spoke of His deity as the Son of God.

Psalm 16, (vs10), of how the LORD would not abandon His soul to Sheol, nor allow His Holy One to undergo decay.

(Now, we can't go into these in detail, but these are reminders.)

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Psalm 22, (vs15-18), portrays Him on the cross, suffering, and crying out,

"My God, my God, why have You forsaken me?

You lay me in the dust of death.

For dogs have surrounded me; A band of evildoers have encompassed me;

They pierced my hands and my feet. I can count all my bones.

They look, they stare at me;

They divide my garments among them, And for my clothing, they cast lots."

Psalm 110, the Psalm of David, in which,

"The LORD says to my Lord, 'Sit at My right hand until I make Your enemies a footstool for Your feet.' " (vs1).

"The LORD has sworn and will not change His mind, 'You are a priest forever according to the order of Melchizedek.' " (vs4).

[I'm going to have to skip a couple of these.]

And then the prophets...the Messianic early chapters of Isaiah, (for sure chapters 7, and 9, and 11). And the Four Servant Songs in the second half of the Book of Isaiah—and especially the fourth, Isaiah 52:13 through 53:12, with its language of 'sin-bearing'...it's filled with the language of 'sin-bearing in a substitute'. Its description of 'the Servant' as, "a man of sorrows acquainted with grief", (Isa 53:3), and 'despised and forsaken of men'.

'Is that our Messiah!? That's not what we were expecting!'

Luke already recorded for us, just a couple of chapters back, (Luke 22:37), how Jesus quoted from that fourth *Suffering Servant Song*, saying, "I tell you that this which is written must be fulfilled in Me..." (and here He quotes from Isaiah 53, (vs12)), "...'And He was numbered with transgressors..." (and concluding), "...for that which refers to Me has its fulfillment.' " (It's going to be fulfilled.)

We could go on to Ezekial, and Daniel, and Micah, (the prophecy that reveals the village where Jesus would be born), and Zechariah and Malachi...all of them pointed to Christ and announced things about Him that were necessary to be fulfilled.

What a demonstration it must have been, coming as it did from the mouth of the very One of whom the Scriptures spoke. "A compendium demonstrating...", as Leon Morris wrote, "...that throughout the Old Testament, a consistent Divine purpose is worked out...a purpose that in the end meant and must mean the cross."

The terribleness of sin is found throughout the Old Testament...and so is the deep, deep love of God. In the end, this combination made Calvary inevitable.

But, as Jesus opened up the Word for them, their confusion began to melt away and the truth began to sink in: 'It was necessary for the Messiah to suffer'. That was the only path to forgiveness and salvation for those who would trust in Him—and all the Scriptures attested to it.

Eventually, the three travelers arrived at their destination. They still did not know who their new companion was. Perhaps the Lord wanted to demonstrate, (and I say this again), that their understanding of what had happened these last three days was based on a study of the Scriptures and not on some experience with a great man. And Jesus led them to believe that His own journey was not yet over, He was going to go on ahead to some other destination.

The reality was, He knew what was to transpire and so He left them to make the next move, and they did. 'They urged Him to stay...', Luke says, '...the hour was late, it was getting on to evening...', (and travel back then, after the sun went down, was not optimal, of course), '...so Jesus went in to stay with them.' (*Luke 24:29*).

When dinner was served, they honored Him by asking Him to fill the role typically assumed by the host...blessing the food, breaking the bread, and distributing it among them. And that's when Luke now advises, in verse 31, "...their eyes were opened and they recognized Him; and He vanished from their sight."

Many believe it was the sudden notice of His nail-scarred hands that triggered their recognition of Him. Others perhaps, that it was the breaking of the bread itself that drove the truth home, so reminiscent that would have been of many of His miracles that He had performed.

Whatever it was, His purpose accomplished the risen Christ quickly disappeared...and demonstrating His post-resurrection power, He now had to ignore material realities like walls and doors.

And the two disciples were left then with what seems to be an explosion of emotion, saying to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" (vs32).

..."Were not our hearts burning?"

It was exciting to them to realize that Jesus was not dead...that He was truly alive and they had experienced His presence with them along the way to Emmaus. They felt even the aura of the supernatural: The one moment He was unrecognizable...The next moment they knew it was Him...And then He simply vanished.

But in the rarified air of the moment, what had caused their "hearts to burn within" them was the experience they had had with the opening up of the Word of God, (what we now know today as, 'The warming of our hearts by the Spirit of God'.)

It was what John Wesley described of his conversion...that, "He felt his heart strangely warmed." Has that ever happened to you? [I know it has...I know you—I know it has.]

The less frequently it occurs, the less we know we are experiencing God's Word with truly attendant hearts.

[Forgive me for bringing myself into this, but I remember in my early college years when I had strayed away from the Lord a bit—and He reeled me back in...(some of you have heard this)...but He reeled me back in, and I felt that warmth sitting in church,

sitting in the pew, sitting in a circle in a Bible study. There is nothing like it...I felt like I was home again.]

I'm sure most of you have accounts you could share of moments like that. Perhaps not as impactful as what Cleopas and his friend experienced, but nevertheless, your own experience of the burning heart.

Now, I'm going to finish in time, you just watch! *[Laughter]*

Well Luke then goes on to describe what by now is no surprise at all. The two of them raced back to Jerusalem, (the hour now, 'not too late', and I imagine that seven miles went by rather quickly). They went to where the 11 disciples were gathered with some of the others...and, 'They got beat to the punch'. Before they could start talking, the others there said, 'Look!'..."The Lord has really risen and has appeared to Simon." (vs34).

And He has risen indeed.

I could have titled our lesson "Discouragement Dispelled", for that is the result when the Scriptures become an integral part of our lives—and it is the underlying admonition of our passage today, "Discouragement dispelled".

When we were raising our children, I had a Bible verse I tended to use, (I know too often), but when one of the kids was disobedient or had gotten themselves in a fix because of behavior, I would quote the little passage in Genesis 4, where Cain and Abel have brought their sacrifices. Abel's sacrifice was accepted—but not Cain's, his was rejected.

And the Bible says that, "Cain became very angry and his countenance fell. Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will not your countenance be lifted up?" (*Gen 4: 5b-7*).

If you do well, will not *your countenance* be lifted up?...I was making the point to my children that all they needed to do in order to have their spirits lifted again was, 'To do well'; 'Turn it around, do well'.

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Getting serious about the Scriptures is 'doing well'...'It's doing well'. It will have a beneficial effect on us.

It did on the two disciples with foolish hearts on the road to Emmaus.

Let me close us in prayer.

(Closing prayer) Father, thank You for this wonderful story. Thank You for the lessons that we learn here. They draw us to Christ, they draw us to Your Scriptures which speak of Him, point to Him, inspire us to seek His face in them.

And we pray, LORD, with thankful hearts that You have led us to this place in our lives where, through the Scriptures and the ministry of the Holy Spirit, You have caused us to be born again to a Living Hope.

And You have given us that Spirit,

And given us in our hands this Holy Word that we might benefit from it—get to know You in a more intimate way and have a deeper and significant ministry to an unbelieving world.

We pray that that would be the case with all of us.

In Christ's name we pray. Amen.

(End of Audio)