

HEBREWS

Message 6

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Reading: Hebrews 1:5-6

INTRO: The writer to the Hebrews deals with two great problems he feels necessary to address. The first is that in their discouragement in their Christian faith with regard to the Lord Jesus Christ, in whom they had trusted, they were putting their hope in Angels to deliver them. Though they had not suffered severe persecution they had had a very difficult time.

They were experiencing what many, many, Christians over the centuries have experienced. They had been gloriously saved. They had learned of Jesus Christ who had been crucified, buried, resurrected, and ascended into heaven. They had put their trust in Him and now life was difficult and Jesus Christ was not coming to deliver them. And now they were being influenced by some of their own Jewish people that they would be delivered out of their problems by angels.

Is this letter a letter for us? Don't put your trust in angels. Don't put your trust in Donald Trump or the truckers. In my own view, Donald Trump was the best leader I have seen in my lifetime. The truckers had or have a very legitimate cause. I rejoice when I see that which is right gains victory. But, ultimately put your trust in the Son! I see in the leader of our country a demonized man. Don't focus on him, focus on the Son!

The writer of this first majestic sentence in Hebrews begins, not by pointing out the error of trusting in angels, but by exalting the Son of God! Only at the end of the sentence does he introduce the subject of angels.

He could have said that God did not speak to us in these last days by angels, or that He did not appoint angels to be heirs of all things, or that He did not create the worlds through angels. He could have said angels were not the brightness of God's glory or that angels are not the express image of God's Person, or that angels do not uphold all things by the word of their power. Or he could have said that it was not angels that purged us from our sins, nor was it angels that sat down at the right hand of the Majesty on high. He could have said it like that, but he didn't. And in the end, he says that Jesus Christ had become so

much better than angels as He has received a name more excellent than they.

And now he will address the topic of angels. Here we will learn a few things about angels and it is a subject I have not preached on much. But probably the most important thing we will learn is some lessons on how to interpret OT prophecy. So, I encourage you to be ready to think. What we will learn may not seem important to you and if you do not pay attention at any point, you will fail to understand some important things regarding interpreting OT prophecy.

Let me ask you this question: Why did the Jews fail to recognize Jesus Christ, their long-promised Messiah when He came the first time? Answer: They failed to understand prophecy. We will see this later. I will tell you without fear of contradiction that when we read the OT we read over a lot of prophecy and we have no idea we are reading prophecy. For the majority of Christians that holds true in the NT as well.

B. The Evidence of Superiority (1:5-14)

Intro: Before we begin on verses 5-14, let me point out an important matter I observed in this unit of Scripture. I began to treat each separate quote from the OT as a separate unit. I was about halfway through when I made an observation I had failed to see earlier.

As I interpret this passage, what we have in verses 5-14 is three separate groupings of verses that contrast angels with the Son. In verse 5 speaks of angels and contrasts them by looking at the Son in verse 6. Verse 7 speaks of angels, contrasting them with the Son in verse 8. Then he makes a switch and speaks of the Son in verses 10-12, and then contrasts the angels with Him in verses 13-14. We will look at each unit separately. The writer's whole aim is to show that the Son is superior to angels in every way.

By giving in to the teaching from others, of the importance of angels bringing in the long promised kingdom, they are making a very grave mistake.

And here is what the writer seeks to do with these three groupings of verses. The Hebrew believers are very discouraged. It was their hope that Jesus Christ

would come again and deliver them out of all the things they were experiencing. Now life was hard for them, and Jesus was not coming back to set up His kingdom as He had promised.

A teaching that had been taught by the Jews for quite some time was that angels would come and bring in the kingdom. These Hebrews had thought Jesus would come and set that kingdom soon, but because Jesus was not coming, they are starting to believe this teaching about angels. So look at chapter 2:5 which says:

5 For He has not put the world to come, of which we speak, in subjection to angels.

The whole issue related to angels in these two chapters has to do with the "world to come." This is a reference to the millennium, the time Jesus Christ comes to rule on earth. And the writer here says that God has not put this kingdom in subjection to angels, as these Hebrews were now falsely being persuaded. The writer is saying that their view of angels is wrong. I wonder what this writer would say of our age?

Here is my encouragement to us. If Jesus does not come for many years yet and things get worse and worse, don't get discouraged. That is what happened here, and that is almost 2,000 years ago! Live as godly as if Christ would return today, and move forward as if we have another 200 years!

1. First contrast of angels to Son

a. Angels (5)

We begin then in verse 5. Here we have the first contrast between angels and the Son. The writer now says, "For to which of the angels did He ever say, 'You are my Son, today I have begotten you?'" The answer is this: God never said that about any angel! But He did say that about the Son.

The writer is using OT quotes. He is using proof from the very Scriptures they were familiar with to prove his point. Now what the writer does not say but what we can understand

here is that somehow the tempter, the deceiver, has used the discouragement of these believers to begin to lead them away from the truth. It may be that someone will listen to this message and you are discouraged because Christ has not come yet. If so, then on your Christian journey you have met Apollyon, the Destroyer. For such, the writer to the Hebrews has this to say in 12:12-13:

12 Therefore strengthen the hands which hang down, and the feeble knees,

13 and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

To our verse now, it is a quote from Psalm 2:7 so let's turn there. We begin in verse 1:

1 Why do the nations rage, And the people plot a vain thing?

2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying,

3 "Let us break Their bonds in pieces And cast away Their cords from us."

4 He who sits in the heavens shall laugh; The Lord shall hold them in derision.

5 Then He shall speak to them in His wrath, And distress them in His deep displeasure:

6 "Yet I have set My King On My holy hill of Zion."

7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.

8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.

9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"

Here we enter a whole new world of Bible interpretation. We learn how the NT writers interpreted OT prophecy. If you study many of these prophecies you will say, "How did they ever get that interpretation out of that prophecy?" Do you remember the illustration I used of the tin can and it had a special little tool to open the can? Just like that, different kinds of prophecy require different tools to open the meaning of that prophecy.

I have heard it said that we cannot know how the NT writers got some of their interpretations, but because they interpreted certain prophecies in certain ways, by the fact of divine inspiration of Scripture, we know it is right. I hold the view that one must discover the key they used to interpret such passages.

We asked earlier, why did the Jews not recognize Jesus Christ when He was born and lived in Israel? And the answer is that they did not understand prophecy. Turn to Luke 24 to a most amazing passage. The Lord had been crucified and buried. Those who thought Jesus was the Messiah were devastated. They too had failed to understand prophecy. And the day Jesus was resurrected two such individuals were making their way from Jerusalem to Emmaus, and they too were devastated. So, let's pick up the story in verse 13:

13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

14 And they talked together of all these things which had happened.

15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

16 But their eyes were restrained, so that they did not know Him.

17 And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?"

18 Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"

19 And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,

20 "and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

21 "But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

22 "Yes, and certain women of our company, who arrived at the tomb early, astonished us.

23 "When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.

24 "And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see."

25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!

26 "Ought not the Christ to have suffered these things and to enter into His glory?"

27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

These two on the road to Emmaus were devastated. Their hope was gone. And what did Jesus call them? Foolish ones! Why did He call them foolish? They had failed to believe all the prophets had spoken! Then He said, "Didn't you know this was coming? Did you not know that the Messiah had to suffer and enter His glory?" Answer? "No, we didn't know. We thought He would come and set up the kingdom when He was here." And that is why Jesus called them "foolish ones." They did not understand. If you want to understand you have to study. And then you have to believe what it says!

How many people have said, "I wish I could have listened in when Jesus expounded to them in all the Scriptures the things concerning Himself"? Well, as we go through this next section, if you will pay careful attention, you will be able to learn some of how the OT prophetic Scriptures are to be interpreted. If you nod off even a little, you will miss out.

One of the most wonderful aspects of the Word of God is prophecy! God always lets His people know what is coming. But God's people do not always understand. By far the majority of today's professing Church has no understanding of the catching up, the tribulation, the millennium, and the new heavens and the new earth. Why? Because, according to the Lord Jesus Christ, they are "foolish ones."

Now note that beginning at Genesis and then in all the prophets He began to show them what they should have known all along! I ask you, are you willing to put in at least some effort into understanding prophecy? I have encouraged you to listen to those who understand what is happening in the world today. Today one can hardly even keep up with prophecy in headlines,

if one knows the Scriptures at all with regard to prophecy.

Oh, we would have liked to listen in on Jesus' conversation with those two disciples. But what Jesus said is not recorded. Why not? I think it is because you and I have the same books they had and more. To understand prophecy we simply have to get to work! Don't think it will all be handed out to those who will not exercise their own mind with the prophetic Scriptures.

Now in the verse we read in Psalm 2 we have prophecies related to the coming of Christ and to the millennium. As I was preparing this message I wrote, "The OT is chock-full of prophecies related to the tribulation and the millennium." Then I thought, I wonder what that actually means? So I checked. One article said it might come from the words "cheek full."

We have a bird feeder. We are now feeding a lot of Grossbeaks. They take one seed at a time and clean it up and then another. But when a blue jay comes along, it fills its mouth until its cheeks are ready to burst, and then it flies away. The OT is as full of prophecies as those blue jay's cheeks, chock-full.

Now I want you to notice something from this passage in Luke. Jesus was not talking to some priests or Levites, at least it does not say. Here are two lay people. And He said, "O foolish ones." If you and I were out walking and Jesus came along, dressed like one of our own people and He began to converse with you or me about what is to come, would He say, "O foolish one to understand..."? Does He expect you to know? Yes, He does! You and I have the same Scriptures these two had and much more.

Now as to our passage, the writer to the Hebrews will be showing these folk that Jesus is superior to angles. And the first quote he gives from the Scriptures that they trust is Psalm 2:7 which says: 7 *"I will declare the*

decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.'

Now Psalm 2 is classed as a Messianic Psalm. A Messianic Psalm is a Psalm that prophesies about the Messiah. The word *Messiah* in the OT is the word we have as *Christ* in the NT. Notice that David says, "The LORD (i.e., Jehovah) has said to Me..." and then you will notice that the pronouns in the NKJV are all capitalized. That is an interpretation indicating that the translators saw these pronouns as referring to the Messiah.

According to Acts 4, Psalm 2 is a Psalm of David. What is clear is that these pronouns cannot refer to David. We know who begot David. Since the whole of the Psalm is clearly Messianic, we can only conclude that it refers to Jesus Christ because He is the only one who is "begotten" by the LORD.

Now believers are referred to as being born of God (John 1:13). But believers are never referred to as the only begotten of God. Six times the NT calls Jesus the "only begotten" of God. Five times in the Gospels God says of Jesus, "This is My Son in whom I am well pleased."

Now the question that is debated is, "When did Jesus become the Son of God?" And if you have gone through our Catechism notes, which I call "Basic Bible Doctrine," you will have come across this question:

4. Is Jesus Christ the Son of God from all eternity?

Yes: He was with the Father before the world was; whose going forth have been from of old, from everlasting (Jn. 17:5; Mic. 5:2).

In my comments I gave this:

"This question can be misleading. It must be read right. It could be read, "Was Jesus the Son of God from all eternity" or, "Was Jesus, who is the Son of God, from all eternity?" The first question asks if He was always the Son of God, the other asks if Jesus is eternal. It is the latter which is meant as the

references indicate. Jesus is eternal and existed from eternity but He became the Son of God when He came to earth in a physical form."

Many commentators hold to the view that Jesus Christ is the eternal Son of God. He did not become the Son of God. He always was the Son of God. Listen to a quote by Dr. H.A. Ironside who said: "The assertion has been made that while Scripture plainly teaches that our Lord was the Eternal Word, it nowhere declares that He bore the name of Son until His incarnation. This is a tacit denial of the Eternal Father as truly as of the Eternal Son, for if the Son was not in the Trinity from eternity, how then could the Father have any such title until Christ was born of Mary?"

<https://www.compellingtruth.org/eternal-sonship.html>

I won't belabor this point. I give it so that you understand there are those who disagree with what I will say. I believe He became the Son of God when He was conceived. If He always was the Son of God, He could not have been begotten. The word "begotten" has within it the idea of a beginning.

Note the words in our text, "You are my Son, today I have begotten You." You can read all the *begats* in Matthew 1 and you have the same word as we have here. So, God is the Father of Jesus Christ and Jesus calls God His Father. He had a beginning as God's Son. So, I hold He became God's Son when He came to this world as a human being.

Now those who hold that Jesus became the Son of God when He came to earth are further divided as to when this happened. Some say He became God's Son at His birth; others say it was at His baptism, still others at His resurrection, and yet others at His ascension. I am not going to discuss all those and just say I believe He became God's Son at His conception. That is when any male child becomes a son.

But that leaves us yet one more question: If He began as God's Son at conception, how can He be eternal? It is like this: The Triune God is eternal. Jesus Christ existed as the second Person of the Trinity from eternity past, but He became the Son of God when He was conceived.

And let me say this most carefully: When Jesus was conceived, in a sense He became more than God. He became both human and divine. Before He was begotten by God, He did not have a body. When He was begotten by God, He received a body. Today He has a body, and He will have it forever, and He will forever be identified with God as divine and with man, as man in His resurrected body!

And that leaves us yet one more question: When it says, "today I have begotten you," that was said 1,000 years before He was born. How can it say 1,000 years earlier, "today I have begotten You?" Let me now share one special tool to open this prophecy up so we can understand that question.

Before I do that, let me list some of the larger areas that require special tools for interpretation. Much of prophecy requires a special tool and there are a number of kinds of literature that are prophetic. There are figures of speech that are prophetic. This is a huge field. Then there is Hebrew poetry, and again it is a large field. Then there are types and symbols. All of these require special tools for interpretation.

Then prophecy has various tenses. Prophecy, which tells you an event that will happen in the future, may be written in the future tense, present tense, or the past tense. So, listen to a prophecy of the future written in the present tense. It is Isaiah 9:6:

6 For unto us a Child is born, Unto us a Son is given;

This is speaking of Jesus Christ in the present tense, but it did not take place until around 700 years later. Then it goes on to prophecy in the future tense, as we usually think of prophecy. It says:

*And the government will be upon His shoulder.
And His name will be called Wonderful,
Counselor, Mighty God, Everlasting Father,
Prince of Peace.*

*7 Of the increase of His government and peace
There will be no end, Upon the throne of David
and over His kingdom, To order it and establish
it with judgment and justice From that time
forward, even forever. The zeal of the LORD of
hosts will perform this.*

I won't take time for this but in verses 1-2 of this same chapter is a prophecy given in the past tense, but it is fulfilled when Jesus came as recorded in Matthew 4:13-16. To understand such prophecies, one must understand that prophecy may be given in the past, present, or future tenses.

Now our text says, "You are My Son, today I have begotten You." This prophecy is given 1000 years before it was fulfilled, but it was given in the present tense.

So, we have at least introduced the use of the OT prophecies by NT writers. Now the reason this writer uses this verse is to show the superiority of Jesus Christ to angels. The Hebrew believers were getting discouraged with their faith in Jesus Christ, and turning to trusting in angels to deliver them out of their difficulties. This is a major concern to the writer, and Psalm 2:7 is the first OT support he gives for his argument.

So, here is how far superior Jesus Christ is to angels. God said of Him, "You are My Son, Today I have begotten You." And he says, "To which of

the angels did He ever say something like that?" Answer? None! Not ever!

The writer then goes on in verse 5 like this: "And again: 'I will be to Him a Father, And He shall be to Me a Son'?" We now go to 2 Samuel 7:14. King David had decided to build a house for the Lord. And the Lord spoke to Nathan the prophet and told him what to tell David. We begin in verse 12. Here is what the Lord said to David through Nathan:

12 *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.*

13 *"He shall build a house for My name, and I will establish the throne of his kingdom forever.*

14 *"I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.*

15 *"But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.*

16 *"And your house and your kingdom shall be established forever before you. Your throne shall be established forever."'"*

Now notice that our quote is taken from verse 14. The Lord said, "I will be his Father, and he shall be My son." I ask you, please, who is speaking here? God is speaking. When He said, "I will be his Father, and he shall be My Son," of whom was He speaking? Well, He was speaking about Solomon. You can check this in 1 Chronicles 17:13; 22:9, 10; and 28:6. How then can the writer of Hebrews then say it speaks of Christ?

We now need another special tool. There is a type of prophecy that has a far and near

fulfillment. Some have called it telescopic prophecy. Turn to Matthew 17. An event takes place somewhere in the nearer future, but it has another similar event that takes place later. For example, in the second to last verse in Malachi he prophesied that Elijah will come, Jesus said he was speaking of John the Baptist.

We begin in Matthew 17:10:

10 And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

11 Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

12 "But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."

13 Then the disciples understood that He spoke to them of John the Baptist.

But that is not the final fulfillment. At the beginning of the tribulation, before that great and dreadful day of the Lord, it is understood that Elijah and one other person from OT times will appear in Jerusalem and He will cause a great turning to the Lord. This type of prophecy occurs quite often. Only when you understand the key to such prophecies can you correctly interpret them.

And so, the prophecy the writer of the Hebrews speaks of in 2 Samuel 7:14, I see as this type of prophecy. Its nearest fulfillment took place in Solomon, and its farther fulfillment took place in Christ.

So, when Christ spoke to those two on the road to Emmaus, no doubt there were many prophecies like this one that He used.

In our passage, the writer's point in this first unit is this: To what angel did the Lord ever say, "You are My Son, today I have begotten you?" Or, "I will be to him a Father, and he will be to me a Son." Answer: This has never happened to an angel, but these things were said about the Son.

b. The Son (6)

We now go the contrast of the Son to angels in verse 6. It says:

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."

Now the first part of our verse which speaks of the firstborn is not a direct quote, but the idea comes from Psalm 89:27 which says:

27 Also I will make him My firstborn, The highest of the kings of the earth.

Again, this Psalm speaks first of all of David, the king. But when the Lord says, "I will make him My firstborn," this has its ultimate fulfillment in Jesus Christ as the writer to the Hebrews indicates.

Now let me mention what some of the cults do. When the NT speaks of Jesus being the firstborn, they say, "Aha. Jesus is not God as some teach. He was the firstborn!" He did not always exist. He is the firstborn. Turn to Colossians 1. It is the failure of almost all, if not all cults to recognize that Jesus Christ is divine. They deny His deity. Here is what Colossians 1:15 says:

15 He is the image of the invisible God, the firstborn over all creation.

Here we have the word "firstborn" and it refers to Jesus Christ. As a matter of fact, nine times the word 'firstborn' is used in the NT and six times it refers to Jesus Christ. The JW's use this verse to show that Jesus was

created. They say He did not always exist. He is not God. He is not divine, but a created human. Here is what they say of this verse and I quote:

"God created Jesus before creating Adam. In fact, God created Jesus and then used him to make everything else, including the angels. That is why the Bible calls Jesus 'the firstborn of all creation' by God." End quote.

But the word "firstborn" may refer to the position or the birthright usually received by the firstborn. But this birthright could be forfeited or sold, as Esau sold his to Jacob, and Jacob received the birthright of the firstborn. Again, Reuben was Jacob's firstborn, but because of his immorality, his birthright was given to Joseph and passed on to his sons (1 Chron. 5).

So the birthright, though it usually fell to the firstborn, could be given to another. So Psalm 89:27 says, "Also, I will make him my firstborn." What is very interesting is that David was not the firstborn in his family. Do you remember that when Samuel went through Jesse's sons to see which one was to be king after Saul? And they began at the oldest and he said, "Not this one." And they went through the others, and he said, "No, it is none of these. Is there yet another?" And they said, "Yes, the youngest, but he is out keeping the sheep." And Samuel said, "Bring him." And David was God's chosen.

So Psalm 89:27 says, "I will make him my firstborn." So as to birth order, Jesus Christ was not referred to as the firstborn because He was the first one born, He was the only begotten Son of God! Here is my proposal: When Jesus is referred to as the only begotten Son of God, it refers to His first coming. The word, to beget, means to begin. It is the beginning. The first book of the Bible is

called genesis, which is the noun of the word to beget. It speaks of the beginning.

When you read all the begots or begats in Matthew 1 it is the root of the word "only begotten." This speaks of His beginning as a human. So there are two words we must distinguish between carefully. These are "firstborn" and "only begotten." Six times the NT mentions that Jesus is the *only begotten* Son of God.

Here is my conclusion. The words 'only begotten' refer to Christ's first coming and the fact that He was fathered by God. The word "firstborn" refers to Christ's resurrection from the dead. He became God's firstborn as to birthright by His resurrection from the dead. So, you might ask, "Why is this important?"

Let me quote from my tract on the JW's:

"So, what then does the *firstborn of creation* refer to in Colossians 1? Well, we only need to read on to verses 17-18 to find out. These verses say, *And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence.* Of what is Jesus the firstborn? He is the firstborn from the dead. Revelation 1:5 says that Jesus Christ is the *"...the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood."* He is the firstborn of the dead because He was the first One resurrected with a resurrection body; that is one that does not die again." End quote.

I further propose that when the word "firstborn" of Jesus Christ is used it never refers to His birth at His first coming. Twice it very clearly identifies it with Jesus being the firstborn from the dead.

Now I must make one other point. Notice that it says, "But when He again brings the firstborn into the world..." May I encourage you again to memorize as we go along? When I was memorizing this passage in the NKJV translation I said, "The word 'again' is in the wrong place. It should read, "And again...", or "But again..." instead of, "But when He again..." I would have argued that the NKJV put the word *again* in the wrong place.

And you might say, "Well, what is the difference?" I cannot tell you how very important translation is. If it is read, "But again, when He brings the firstborn into the world..." the sentence means when Christ came into the world at His birth. If it is read, "But when He again brings the firstborn into the world..." now it refers to when He comes again, or the second time.

After having thought the NKJV was wrong I read Vines Dictionary on the word *firstborn* and he said that the RV version puts the word "again" in the right place, which makes this refer to Christ's second coming. If that is so, the NKJV would be correct and this is a reference to when He comes again. After much pondering, I now believe that is correct.

Why is this important? Because the writer is speaking of the world to come as 2:5 clearly says. So it does not refer to the time when Christ was born. The significance to this passage is that this means that it is not the angels who will bring them into the world to come, it will be Jesus Christ. So the writer is saying that these Hebrews should pin their hope on Jesus Christ, not angels.

Last, notice that it says, "But when He again brings the firstborn into the world..." Note the word "world." It is not the regular word for world. It is *oikoumenee*, not *kosmos*. This speaks of the inhabited earth. So firstborn cannot refer to the first one born as the JW's

teach. The earth is already inhabited when He brings the firstborn into it. So this refers to when He comes into the world to set up His kingdom.

CONCL: Well, we have not dealt with all the issues raised in this first section of verses, but our time is out. Let me close with two thoughts. The two on the road to Emmaus were discouraged. They had their eyes on their immediate needs and desires. They had had their hopes raised that Jesus was truly the Messiah, and now their hopes were dashed. The reason was they failed to understand the prophetic Scriptures. It is possible for us to experience the same. Jesus Christ called them foolish ones. How many Christians would He say that to today? Would you and I be among them?

Second, are we discouraged? Are things not working out as we had hoped and we are discouraged because life is difficult? Listen to Hebrews 12:1-2:

1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

A while ago I spoke to you about Habbakuk 3:17-19. And Habbakuk said that he would rejoice in the Lord and the Lord would make his feet like the feet of a deer. I want to show you a short video. This is what the Lord can give us if we rejoice in Him.

<https://www.youtube.com/watch?v=RG9TMn1FJzc>