

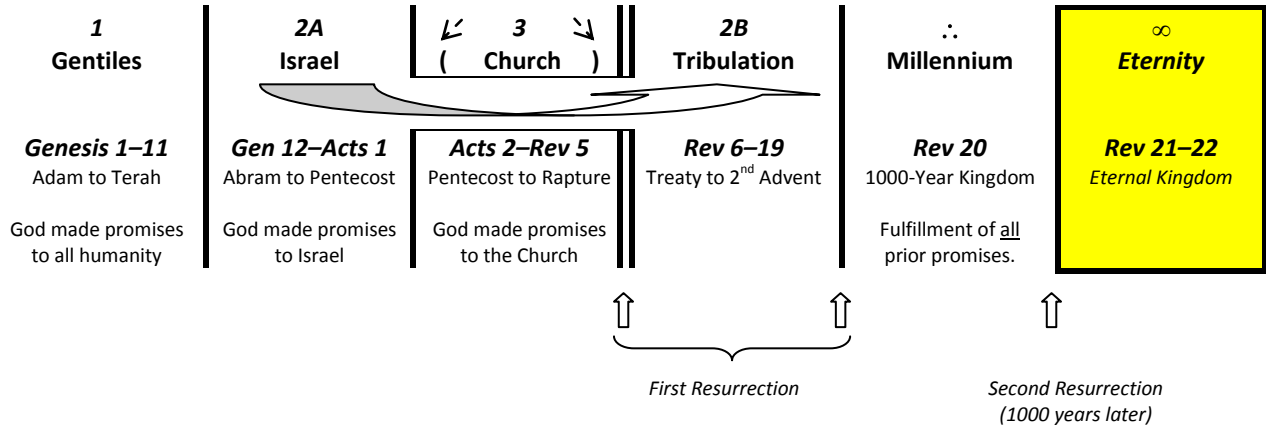
**Five Consequence (Warning) Passages in Hebrews**

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Water of Life

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**RESURRECTION(S) OF BELIEVERS: First Resurrection**

**EVALUATION(S) OF BELIEVERS: Bēma Seat**

**RESURRECTION OF UNBELIEVERS: Second Resurrection**

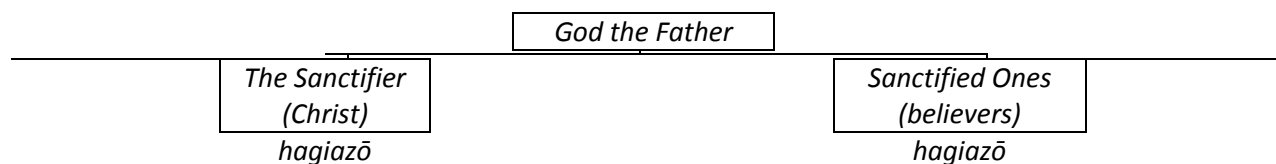
**JUDGMENT OF UNBELIEVERS: Great White Throne**

## HEBREWS 13:22, THE KEY TO HEBREWS

And I exhort you, brethren, bear with the word of exhortation, for I have written to you in few words.

### The First Issue in 13:22: The Definition of Brethren in Hebrews (Heb 2:11–3:1)

2<sup>11</sup> For both He who sanctifies [*hagiazō*] and those who are being sanctified [*hagiazō*] are all of one, for which reason He is not ashamed to call them brethren,<sup>12</sup> saying: "I will declare Your name to My brethren; In the midst of the assembly [of His brethren] I will sing praise to You [Psalm 22:22]." <sup>13</sup> And again: "I will put My trust in Him [Isaiah 12:2, etc.]." And again: "Here am I and the children whom God has given Me [Isaiah 8:18]." <sup>14</sup> Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of [the fear of] death, that is, the devil,<sup>15</sup> and release those who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. <sup>17</sup> Therefore, in all things He had to be made like His brethren ... to make propitiation for the sins of the people. <sup>18</sup> For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. <sup>3</sup> Therefore, holy (sanctified) [*hagios*] brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus...



Excursus: An issue in Heb 3:1 & 14: All partakers are brethren; not all brethren are partakers. The author regards his readers' current status as being partakers. Whether or not they remain partakers throughout their life, they will always remain brethren.

<sup>3</sup> Therefore, holy (sanctified) [*hagios*] brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus...

<sup>3</sup><sup>14</sup> For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.

A first-grade teacher addresses her students, "Good morning first graders, children." The next year, their teacher addresses them, "Good morning second graders, children." They will be children longer than they remain first graders. Likewise, brethren who are partakers remain brethren, even if they cease being partakers. Heb 3:1 addresses brethren who (at that time) held their confidence steadfastly, but 3:14 (in a consequence passage) warns that failing to hold their confidence steadfastly would mean that they would no longer be partakers. (Severe loss of reward would result).

Anyone has believed in Christ for eternal life is a believer (one of the brethren)  
Only those believers who remain faithful to the Lord retain a partaker status.

### The Second Issue in Heb 13:22: the Meaning of *the Word of Exhortation*

And I exhort [*parakaleō*] you, brethren, bear with the word of exhortation [*paraklēsis*], for I have written to you in few words (my translation).

Acts 13:14-44 shows that word of exhortation is equivalent to an exhortational sermon:

<sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. <sup>15</sup> And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on." <sup>16</sup> Then Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen... [the sermon is 13:16-41]."

Once Paul's sermon ended, vv 42-43 speak of the response that day. Then v 44 says that a week later, people came to hear the word of God.

<sup>42</sup> So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. <sup>43</sup> Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. <sup>44</sup> On the next Sabbath almost the whole city came together to hear the word of God.

|    | DOCTRINE  | Number of Verses | PRACTICE   | (Warning)   | Number of Verses |
|----|-----------|------------------|------------|-------------|------------------|
| 1. | 1:1-14    | 14               | 2:1-4      | (2:1-4)     | 4                |
| 2. | 2:5-3:6   | 20               | 3:7-4:13   | (3:7-4:11)  | 26               |
| 3. | 4:14-5:10 | 14               | 5:11-6:20  | (5:11-6:20) | 24               |
| 4. | 7:1-10:18 | 87               | 10:19-39   | (10:19-39)  | 21               |
| 5. | 11:1-40   | 40               | 12:1-13:25 | (12:1-29)   | 54               |
|    |           | 174              |            |             | 129              |

Hebrews has 303 verses. Wouldn't it be odd, if the author called his whole work exhortational, but directed 56% (non-exhortational vss) to one audience and 44% (exhortational vss) to another?

### The Third Issue in Heb 13:22: to whom Does He Direct *the word of exhortation*?

And I exhort you, brethren, bear with the word of exhortation, for I have written to you in few words.

The author says that he wrote the word of exhortation *to you* (holy brethren). Thus, the book as a whole must exhort the brethren. The Reformed approach to the book does not square with the facts.

### The Fourth Issue in Heb 13:22: why are they to bear with what he wrote briefly?

And I exhort you, brethren, bear with the word of exhortation, for I have written to you in few words.

Some have doubted that Heb 13:22 refers to the book as a whole, because 13 chapters does not seem like *in few words*. However, the author did not regard 13 chapters as a brief book. How so?

The author exhorts the readers to bear with the word of exhortation. Would Paul have urged Philemon to bear with that book (25 verses)? No, it is short. One does not bear with a short book.

The thrust of this can be seen in a paraphrase:

*Brethren, bear with my lengthy (thirteen chapter) word of exhortation, for I have written concisely.*

In other words, the author urges bearing with an admittedly long book, because the author has worked at being concise.

**FIRST CONSEQUENCE PASSAGE: Hebrews 2:1-4**

Meaning of "salvation" cf. 1:14 and 1:9; 3:1, 14 (*metochoi*)

Note the use of "reward" in 2:2

**SECOND CONSEQUENCE PASSAGE: Hebrews 3:7-4:6**

What was "rest" (Heb 3:11) for Joshua's generation?

What is the "rest" that remains?

Most of Israel missed the "rest" of Joshua's day. Can ones who missed "rest #1" get "rest #2"?

What was it that Israel in Moses' day did not believe?

Is it possible to be an unbelieving believer?

"Gospel" is not a technical term: It means "good message"

**THIRD CONSEQUENCE PASSAGE: Hebrews 5:12-6:20**

What does “salvation” mean in 5:9?

Consequences of their Immaturity (5:12-14)

Moving beyond the basics (6:1-3)

Who are the people described in 6:4ff.? (will explain “impossible...to renew” later)  
Those who have been “enlightened” (cf. Heb 10:32)

Those who have “tasted” (cf. Heb 2:9)

Those who have “shared” (*metochoi*) [cf. 1:9; 3:1, 14]

Those who have “tasted” (cf. Heb 2:9)

Those who have “fallen away” (cf. 3:6, 14, etc.)

“Impossible...to renew” in 6:4-6: It is impossible \_\_\_\_\_ to renew AWOL believers, but

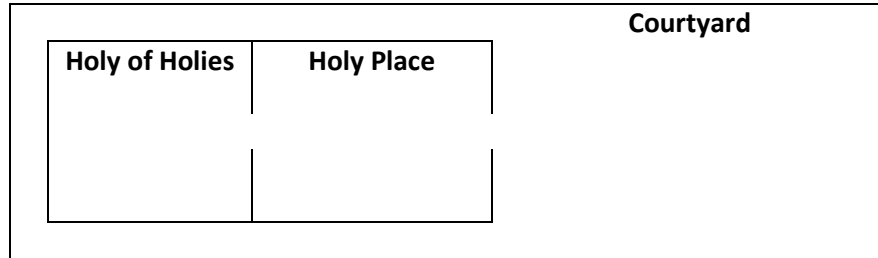
Illustration from agricultural burning (6:7-8)

What does “salvation” mean in 6:9?

How close to 100% is “full assurance” (5:11)?

What are the promises of 6:12? (cf. 6:13-15)

**FOURTH CONSEQUENCE PASSAGE: Hebrews 10:19-39**



Hebrews 10 (based on the argument of Hebrews 7–10) likens what Jesus (as the Great High Priest) did to the OT tabernacle. However, He is far superior to that of the OT, which he calls a mere foreshadowing of what Christ would do (10:1).

Brief exposition of 10:1-18

Corrected translation of 10:12:

But this Man, after He had offered one sacrifice for sins, sat down **perpetually** at the right hand of God

Hebrews 10:18. Is it good news? Or is it bad news?

Positive exhortation of 10:19-25

Grammatically, the sprinkling and the washing (in v 22) had already happened for the readers

Not forsaking the assembling of ourselves together, as is the manner of some (10:25a)

To what “Day” does the author refer in 10:25b?

The normal translation of Hebrews 10:26-27

Hebrews 10<sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,<sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

Is the underlined part bad news? \_\_\_\_\_, because of \_\_\_\_\_.

What reading “a sacrifice” causes readers to infer from 10:26

A new translation of Hebrews 10:26

Hebrews 10<sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, sacrifice no longer remains for sins,<sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

Whether or not we sin willfully..., sacrifice for sins no longer remains.

If and only if we sin willfully..., does a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries [remain].

Explaining 10:28-31

Explaining 10:35-39