

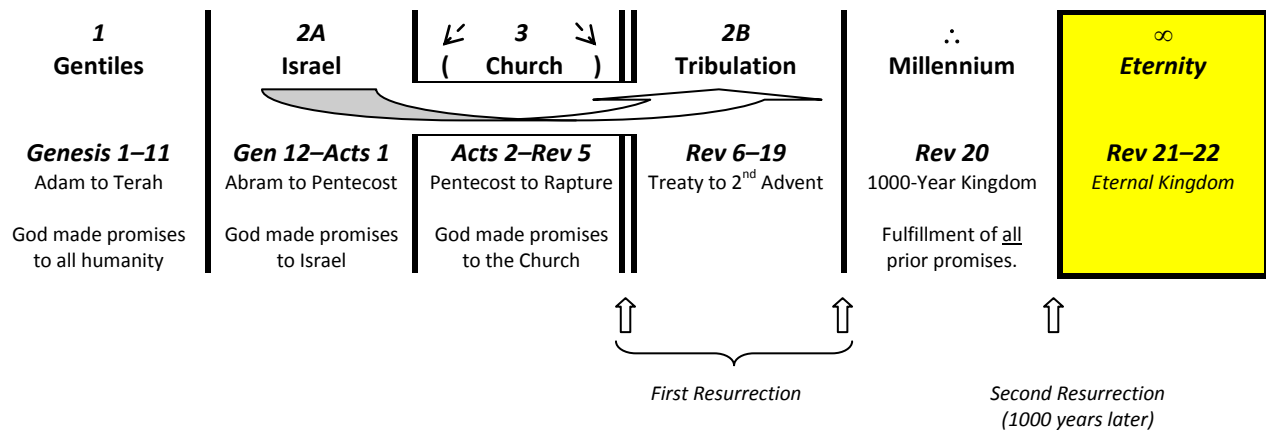
Five Consequence (Warning) Passages in Hebrews

Water of Life

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Message of Life Ministries (John 3:16) www.mol316.com

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RESURRECTION(S) OF BELIEVERS: First Resurrection

EVALUATION(S) OF BELIEVERS: Bēma Seat

RESURRECTION OF UNBELIEVERS: Second Resurrection

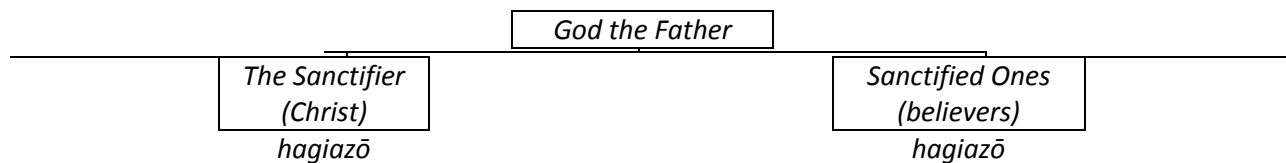
JUDGMENT OF UNBELIEVERS: Great White Throne

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)

2¹¹ For both He who sanctifies [*hagiazō*] and those who are being sanctified [*hagiazō*] are all of one [Father], for which reason He is not ashamed to call them **brethren**,¹² 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]." ... 3¹ Therefore, holy (sanctified) [*hagios*] **brethren**, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus...



Excursus: Remember: All partakers are brethren, but not all brethren are partakers.

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

3¹⁴ For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end.

The Second Issue in Heb 13:22: *Word of Exhortation = Exhortational sermon.*

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

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.

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)

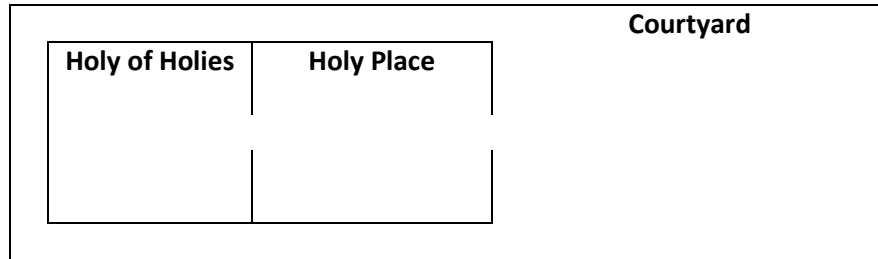
Those who have “fallen away” (cf. 3:6, 14, etc.)

“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 10²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

Is the underlined part bad news? It is _____ news, because of _____

What does the reading “a sacrifice” cause readers to infer from 10:26?

A new translation of Hebrews 10:26

Hebrews 10²⁶ For if we sin willfully after we have received the knowledge of the truth, sacrifice no longer remains for sins,²⁷ 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

FIFTH CONSEQUENCE PASSAGE: Hebrews 12:1-28

To what are the great cloud of witnesses (of chapter 11: cf. walkthrough) witnessing (12:1a)?

Abel (11⁴); Enoch (11⁵); Noah (11⁷); Abraham (11⁸); Isaac (11⁹); Jacob (11⁹); Sarah (11¹¹); Joseph (11²²); Moses (11²³); Rahab (11³¹); Gideon (11³²); Barak (11³²); Samson (11³²); Jephthah (11³²); David (11³²); Samuel (11³²); the prophets (11³²).

Despite not receiving the promises (11^{13, 39}), they testify _____

Many imagine that they are witnesses of _____,

but they (instead) are witnesses of _____.

Let us (author of Hebrews includes himself) lay aside every ensnaring weight (12:1b)

Let us (author of Hebrews includes himself) run with endurance (12:1c)

Let us (author of Hebrews includes himself) fix our eyes on Jesus (12:2)

(The noteworthy issue is that Jesus emphasized His future joy, not present suffering)

Considering His endurance will prevent us from becoming wearied and discouraged in aiming toward the goal (12:3-4)

We must not forget the exhortation as sons (that the Lord chastens for good (12:5-7)

Putting one-self outside of chastening declares him/her to be a non-inheritor (unrewardable)

There were (and are) two sides of illegitimacy:

1. Being born outside of wedlock,
2. Not inheriting at the time of the allotment of inheritance.

The idea that God would have “out of wedlock” children makes no sense. Therefore, I view this as a reference to lack of rewards-inheritance. I believe that the rest of the context bears this out (cf. 12:14-16)

God's discipline is life-giving—even more so than with the best of human parents (12:9-11)

We ought to make straight paths for our feet by pursuing righteousness in life (12:12-13)

Pursue peace and holiness (that which enables others to see God in us) (12:14)

We must guard against falling short, lest we become a defiled believer (as Esau did), throwing away his reward (which—once lost—cannot be regained) (12:15-17)

We have not come to the earthly Mt. Sinai, but to the Mount Zion, the heavenly Jerusalem, and to Jesus, the Mediator of the New Covenant—of far greater magnitude than that which those under Moses approached (12:18-24)

Let us not refuse Him who speaks, because (if those under Moses did not escape) much more, we shall not escape from the One speaking from heaven, who will shake creation—with only that which is eternal surviving (12:25-27)

Therefore, since we are receiving an unshakeable kingdom, let us have grace to serve Christ acceptably in reverence and godly fear, for our God is a consuming fire (12:28-29)

Daniel 5³¹ And Darius the Mede received the kingdom, being about sixty-two years old.

Daniel 7¹⁸ But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.

Rev17¹² The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.

CONCLUSION: All the warning passages (consequence passages) in Hebrews are directed to believers. only those believers who remain partakers will receive the highest of rewards.