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WHY ARE MANY CHRISTIANS SO MISERABLE?

A STUDY OF THE BOOK OF HEBREWS
NUMBER 16
HEBREWS 3:12-14

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Though we have already studied verse 12, I have put it here with verses 13 and 14 because these three verses must be considered together. The writer of Hebrews here is explaining why it is impossible for believers to be happy and at the same time ignore Bible doctrine. Verse 12 makes it clear that once the believer had a close walk with God but allowed other things to come in and take him away into reversionism.

To understand these verses better, we need to consider again the principles in both the doctrine of reversionism and also the doctrine of revolution.

Look at nine illustrations of reversionism.

1. Drifting off course from grace. Galatians 5:4
2. Failing from the ultimate source of the grace of God. Heb. 12:11
3. The uncircumcised heart. Jeremiah 9:25-26.
4. The tortured soul. 2 Peter 2:7-8
5. The unstable soul. 2 Peter 2:14
6. The lukewarm believer. Rev. 3:15-16
7. The enemy of the cross. Phil. 3:18
8. Leaving your first love. Rev. 2:4
9. The one who has fallen. Rev. 2:5

Look at eight categories of reversionism.

1. Phallic reversionism. Rev. 2:14, Rev. 2:20-23, 2 Cor. 12:21, Ephesians 4:19, Col. 3:5
2. Ritual reversionism. (Allowing ritual to replace reality.)
3. Monetary reversionism. James 4:13-14, James 5:1-6, Rev. 3:14-20
4. Drug addiction a form of reversionism. Gal. 5:20 (And the word here is "pharmakeia." It is translated "witchcraft" but it means drug addiction. Drugs chemically destroy the soul. Think fifty times before you touch drugs. Don't let anyone tell you that marijuana is not harmful. Fool yourself on other things but never sell yourself this mess of pottage.)
5. Anti-establishment reversionism. This is the burden of Romans 1
6. Mental attitude reversionism. This is James 4. Jealousy, hate bitterness.

7. Verbal reversionism. James 5:9 and 12.
8. Mental illness. It can be helped sometimes by medicine or shock treatment. But often the person can be healed by going back to basic truths and starting over again in the Christian life.

Reversionism puts the believer under the sin unto death.

HEBREWS 3:13 "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Here in verse 13 we have the way out from reversionism. "But" is an adverbial conjunction. The word "exhort" is the present, active, imperative of "parakaleo" and it means "keep on encouraging." It is what we call an irrelative present, and this means do this today, then do it tomorrow and then keep on doing it every day of your life. It really means "to encourage with zest, with excitement, with flavor." (You have tasted food cooked without any seasoning, then you have tasted food that was perfectly flavored. This word is a "flavor" word and carries that idea here. The words "one another" comes from "heautou" and it really means "keep on encouraging self and others." The word "daily" is "kata" plus "ekastos" plus the accusative of "hemera" and it means on each successive day. All you have is one day, so don't worry about tomorrow. Just do this today, then when tomorrow comes do it again and on and on. The word "while" is from "achri" and should be translated "as long as." Next we have "it is called" and this is a present, passive, indicative of "kaleo." Then we have "today" and it means "This day."

Get five points on the words "This day."

1. The emphasis here is that each day is a gift from God to the believer priest. We measure things in years--but God measures things in days. Each believer is to live one day at a time.
2. The believer should take in doctrine every day and take advantage of every day so as to take in just as much doctrine as possible.
3. Some days are so structured that you don't have an opportunity to take in doctrine. In this case, call on the doctrine you have stored up in your human spirit and live off of your reserve. But always keep your mind open to impressions from God.
4. Get this correct translation of this verse "Keep on encouraging self and others on each successive day as long as in whatever place you are located as it is called today."
5. The principle of living by grace every day leads to super grace. Don't think of years, always think of one day at a time.

THE DOCTRINE OF ONE DAY AT A TIME

1. The believer with an edification complex and one who is living in super grace regards every day as unto the Lord. Every day he regards alike. Romans 14:5-6.

2. Only the believer has the grace provision to redeem time. Ephesians 5:15-18. The capital for the purchase of time is called greater grace. James 4:6. This is a reference to the super grace life. John 14:26, John 16:12-14, 1 Cor. 2:9-16, 1 John 2:2.
3. Every day we live as a believer is a gracious gift from God. Every day we regard as a grace gift from God. Psalm 90:12, James 4:13-15.
4. The fact that the believer is allowed to live another day on the earth is a sign of divine grace and faithfulness. Lamentation 3:22-23
5. God has provided soul capital in the form of Bible doctrine to make each day count for his glory. James 1:21. The engrafted word of James 1:25 is Bible doctrine in the soul of the believer through the function of God's grace in the soul. Jeremiah 15:16 and Matthew 4:4.
6. Every day is a special day in living the Christian life. John 11:9-10.
7. Each day in the Christian life the believer must seek to avoid mental attitude sins which produce misery. The worst sins are mental attitude sins. Prov. 27:1. This means that every day you must have a relaxed mental attitude. 1 John 2:9-11.
8. Since there is no suffering in life after death, God can only demonstrate the way he cares for us in suffering by showing how right now, in time, how his grace is adequate for every situation. 2 Cor. 12:7-10, Psalm 102:1-3

So look again at the correct translation of verses 11 and 12.

"Therefore, in keeping with the facts, I promised with a solemn oath in my disgust my name is not God is they shall enter into my rest. (Rest is a reference to the super grace life.) Beware, members of the family of God, that there not be in any of you a malignant heart of unbelief by revolting from the always living God.

The word "But" which begins verse 13 is "alla" and it really means that this brings us to the crossroads. The great separator here is Bible Doctrine. This idea of separation has continued in every generation and will continue until the end of time.

We now come to the last half of verse 13 and it begins with the word "Lest" and this introduces a negative purpose clause. The word is "hina" plus "me" plus the subjunctive in the verb and this is where the purpose comes from.

"Tis" plus "ek" plus "su" means "any one from among you." The word for hardened "Skleruno" is an aorist, passive, subjunctive and means "To become hardened." This is a constative aorist and it means the sum total of all your acts of negative volition across the past years. This word "skleruno" is a descriptive term and refers to scar tissue which has built up because of negative volition. The subjunctive mood means this is a negative purpose clause.

The word "Deceitful" is the instrumental of "opate" and it means to be disillusioned. Sin never tells you the end result. Sin always carries with it a smoke screen. It never lets you see what it is leading you to.

So this verse 13 says--

"But keep on encouraging self and others on each successive day as long as and in whatever place you are located, it is called this day; that not one from among you becomes hardened by disillusionment that comes from sin."

HEBREWS 3:14 "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;" For is from "Gar" and it is used here as a conjunction of explanation. It explains our partnership with God. "We are made" is a perfect, active, indicative of "ginomai" and should read "We have become." The next word is partakers and this is a nominative plural of "Metochos" and it means sharers, associates. It is a genitive of relationship and possession. Next we have ean plus per and these two words together give the idea of supposing. This is a third class condition of supposition. Let us get some points on these words "ean" and "per."

1. "Ean" and "per" plus the subjunctive introduce a third class condition. It relates the believer's volition to Bible Doctrine and to the super grace life.
2. In other words, the effectiveness of our partnership with Christ depends on our entrance into the super grace life.
3. While the believer is appointed a priest at the moment of his salvation, he does not function effectively as a priest and as a partner with Christ apart from the Edification Complex and entrance into the super grace life.
4. Also this phrase implies the idea that reversionism destroys the effectiveness of both partnership and priesthood.
5. This third class condition indicates that a believer's attitude toward doctrine will determine his status. So these words really bring us to the forks of the road. You must go one way or the other. You must go up or down.
6. In super grace the believer will recognize Christ as the only celebrity. This is a love response.
7. By way of contrast, in reversionism the believer will have a total breakdown of the faith-rest technique just like these people of the Exodus generation portrayed historically in this chapter.
8. The believer in reversionism will end up outside the land and will die the sin unto death.
9. Canaan is therefore a type of the super grace life.
10. The Exodus generation was kept out of Canaan because of their reversionism.

11. The manifestation of this reversionism was a failure of the faith-rest life.
12. Use of Bible Doctrine in the life of the believer is an absolute must. It should be a part of the daily schedule for all believers.
13. Maximum use of faith-rest leads on to the mature super grace life. Every believer either goes to reversionism or to super grace.

Then this verse says, "We hold" and this is an aorist, active, subjunctive of "katecho" and it means to have or to hold according to a norm or standard. The beginning comes from "archo" and means the first time you took in doctrine as a believer. The word confidence comes from "hupostasis" and means to stand under, and really means the quality of our character. This is the stuff from which character and stability is made. The word "steadfast" comes from "bebaios" and means stability." "Unto the end" is from "mechris telos" and means until the end of your life here on this earth.

So a correct translation of verse 14 is "For we have become partners, associate priests of the Christ, if indeed we retain and secure the beginning of our character stabilized by super grace until the end of our life on this earth."