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### The Tragedy of Rebellion

W. O. Vaught

*Ouachita Baptist University*

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## THE TRAGEDY OF REBELLION

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 17  
HEBREWS 3:15-16

Dr. W. O. Vaught  
Immanuel Baptist Church  
Little Rock, Arkansas

Before we go into these two verses, get a correct translation of verse 14--"For we have become partners, associated of the Christ, if, indeed, we retain and secure the inner qualities stabilized by super grace until the end of our Christian pilgrimage on this earth."

The word "while" is from "en" plus the locative of the definite article "to." Next we have the present, passive, infinitive of "lego." Thus far we have "so long as it is being said." Then we have the word "semeron" and it means one day, then you have another, and another and another. "If" is a third class condition, which gives emphasis to the fact that it all depends on your volition. Next we have the "aorist, active, subjunctive of "akouo" and this word translated "hear" and it means self-discipline, concentration. This refers to the attitude of being alert toward Bible doctrine.

### The Disaster of A.D. 67

This Exodus generation failed, but by God's grace a remnant came in and took the land. They failed again and again but God brought them through. Then they went to Babylon for 70 years, then when they repented, God brought them back. They fell away again and in 70 A.D. Rome came in and slaughtered more than a million of them and took almost 100,000 of them into slavery. So in 67 A.D. this unknown writer of the Hebrews was warning them of this coming disaster.

This verse 15 therefore has a universal application to every believer of all time. "His voice" is the objective genitive of "phone." His voice is Bible doctrine and this is the source of all blessings for the believer. Without Bible doctrine there is no hope either personal or national. Now we have the expression "harden not your hearts" and this is a present, active, subjunctive of "skleruno." This is a technical word and it means that it doesn't come all at once. It is a process. The subjunctive mood says that this is going on but it doesn't have to go on. Returning to Bible doctrine will keep this from happening in the heart. The word for "hearts" is "kardias."

### How Do You Harden Your Heart?

Hardening of your heart means to shut it down. Negative volition toward doctrine is the way you do it. It begins with scar tissue on the soul. Satanic doctrine, the doctrine of demons comes in and leads to an emotional revolt in the soul. Emotional revolt will shut down all the intake and the result is "a hardened heart." The subjunctive mood suggests that your volition is involved and it doesn't have to be this way.

I believe The Lord is saying Rev. 3:20 to us today more loudly than he ever said it before. Will we hear in time?

### Summary

1. The heart refers to the right lobe of the mentality of the soul where the function of grace causes doctrine to become a part of the believer's life.
2. The first objective of grace is to get doctrine transferred over into the human spirit so you can use it every day.



3. The next grace objective is the erection of an Edification Complex in the soul which leads on to super grace.
4. The hardening of the heart hinders this--for this is reversionism. This is the emotional revolt of the soul.
5. Such reversionism is always accompanied with a malfunction of the faith-rest technique--just as these did in the Exodus generation.

"As in the provocation" is from "en parapikrosmos" and it means revolution. This is the way they translated "meribah." This is a revolution without firing a single shot, but it is more deadly than any revolution fought with guns.

HEBREWS 3:16 "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses."

The remainder of this chapter is devoted to application. In verses 16-18 five questions are going to be asked the Jews of this Exodus generation. This translation is very bad here. It says, "For some, when they did hear, did provoke." But in the greek it is a question and not a declarative sentence at all.

"Gar and tis" are two words which ask the question and they say, "For who?" Then we have an aorist, active, participle of "Akouo" and this makes it clear that they did hear. They not only heard once, they heard many times. They were taught by Moses and Aaron and by angels. The action of the aorist participle precedes the action of the main verb which is "did provoke." So they heard again and again and the provoking they did of God came after they had heard many times. All provoked except about five--Moses, Aaron, Caleb, Joshua, and Moses' second wife.

The word provoke is an aorist, active, indicative of "parapikraino" and it means to revolt. This is a constative aorist and it means they were in revolt constantly for forty years. They would go out and gather the manna, come in and eat it, and then sit down and complain and find fault with Moses and Aaron. They were just constantly in revolt.

So the question is this, "For who, having heard, revolted?"

1. This question refers to the fact that all these people of the Exodus generation heard doctrine again and again. They had an abundance of teaching. They had it under the best teachers of the world. Every adult person in the Exodus was graced out by God and by a miracle were born again. Yet they turned negative toward Bible doctrine once they got in the desert.
2. The goal of this Exodus generation was Canaan. Canaan is not a type of Heaven, but represents the super grace life. Super grace is necessary to afford people with the capacity to enjoy Canaan.
3. It is the same with every believer in the Church Age as it was with these believers in the Exodus generation. We, too, have an opportunity to learn doctrine. But we have something they did not have. We have the completed Canon of Scripture. Everything we need to know is in writing. It is preserved in writing forever. We also have the indwelling Holy Spirit.

4. Therefore, as is always the case, reversionism is not a matter of ignorance. It is a matter of negative volition. A refusal to come to Bible class. A refusal to learn and then by faith transfer what has been learned into the human spirit.
5. Negative volition toward doctrine inevitably leads to scar tissue and reversionism.
6. Now get the answer to the question--"For who, having heard, revolted?" The answer is simple. All adults over 20 minus five. Of that five only two entered the land--Caleb and Joshua.

(At this point I want to read the doctrine of reversionism, while you take your paper and follow along with me.)

The next phrase in this verse is also mistranslated for it, too, is a question. "Howbeit not all" should be "But did not all?" This "alla ou pontes" is a greek classical style to ask a rhetorical question. Next we have an aorist, active, participle of "exzerchomai" and it means "having come out from Egypt." Then we have "through Moses" and it is a "dia" plus the genitive and it means God used Moses as the agent to bring them out. So we have two rhetorical questions and one is the answer to the other--

"For who, having heard, revolted?"

"But did not all, having come out from Egypt by the agency of Moses?"

### Summary

1. Moses was the grace agent, the super grace agent to deliver them from Egypt.
2. The action of the participle always precedes the action of the main verb. The main verb is "revolt." They came out of Egypt before they revolted. They had freedom before they used that freedom in revolt.
3. The Jews were graciously delivered from Egypt before they used that new-found freedom to revolt against Moses and against God. And they kept the revolt up for a period of forty years.
4. At the time of the Exodus, 1440 B.C., approximately two million adults were delivered.
5. Bible doctrine should have oriented them to grace, but they went negative.
6. The logical conclusion of grace in salvation is super grace in the living out of the Christian life.
7. At the cross God provided the solution to the greatest problem of all, and he did it through grace. Now, after conversion, God provides for the solution of every other minor problem through super grace. The major problem was solved at the cross. Next, minor problems are all solved by super grace.

8. We had more grace when we needed it less, than we had at the cross when we needed it most.
9. Deliverance from Egypt is a picture of salvation. Testing in the desert was to bring to focus the provision of grace and the inadequacies of reversionism.

So what is the answer to these two questions--

Question "For who, having heard, revolted?"

Answer Every adult who came out fell into reversionism.  
(Except the five mentioned above)

Question "But did not all, having come out from Egypt under the agency of Moses?"

Answer "Yes, all received grace through Moses."  
"Yes, all went into reversionism except five."