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THE HIGH GROUND FOR THE BELIEVER
(How Short, How Short, Until He Returns)

A STUDY OF THE BOOK OF HEBREWS
NUMBER 86
HEBREWS 10:32-36

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These verses were originally addressed to those in 67 A.D. who once had been faithful followers, but had slipped into reversionism. Instead of learning from Bible Doctrine, they went back into the Temple again, repaired the split curtain and began their animal sacrifices again. These are the people who are described in Hebrews 6:1-6 who refused to confess their sins and get back in fellowship with the Lord again. Positionally they actually lived in the Holy of Holies, but experientially they were in reversionism. The Holy of Holies was their home, but they refused to live in their rightful home. They crucified the Son of God afresh.

OUR PROBLEM TODAY

This is the same problem with church people in our day. They allow everything under the sun to come in and take them away from doctrine. The one objective of the believer today is to learn doctrine and move to the high ground. But little silly circumstances come and remove us from our objective.

HEBREWS 10:32 "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;" This says, "Keep remembering to yourselves." This is middle voice and it has a personal application to them. The former days were the days when they were learning doctrine and were walking toward the high road. "In which, after, when ye were illuminated." This is the aorist passive, participle of photizo. This is what Bible Doctrine does for the soul. They received this illumination from doctrine. So this lets us know that there was a time in the early Jerusalem Church when they took in doctrine and started out reaching toward the high road. "Ye endured" is the aorist, active, indicative of hupomeno and it means to remain under pressure. In other words "They held their ground." This is the way an army advances. They lunge forward in fighting and then hold their ground. Then they make another lunge forward and hold their new position. This is the way to advance also in learning doctrine. The words for "great fight" are polus athlesis. The word for "affliction" is pathema and it means suffering of an affliction.

TWO PROBLEMS HERE

These people were facing two problems. The first one was they got to believe that they were important, they were great people and they forgot that everything they were and had came from God. The Lord and The Lord only was their source of blessings and power. **THEY LOST THEIR PERSPECTIVE.** The second problem they faced is that they had a tendency to let their suffering and affliction cause them to turn bitter. They actually came to the place where they thought God had forsaken them.

So this verse says, "But keep remembering again to yourselves the former days, after which, when you have become enlightened, you hold your ground in a great conflict of pressure."

(Sometimes all you can do is hold your ground for a while before you can advance. How many times I have experienced this in the last ten years in Bible study. Advance, then hold to your new point. Then advance again and hold on.)

In this passage we are dealing with confused and mixed up believers in Jerusalem. They had gone negative on doctrine. This verse waves a red flag of warning to them and to every believer who would advance to the high ground of super grace.

HEBREWS 10:33 "Partly, whilst ye were made a laughingstock both by reproaches and afflictions and partly, whilst ye became companions of them that were so used." Before we attempt to understand this verse, remember that the writer of this passage is using a great deal of sarcasm as he writes. He is shaming them because they have slipped away from their former status of fidelity. He is telling them that once they were great believers but now they are just gingerbread men. He is telling them they have become snooty and fancy and thought they were better than anyone else. This is a verse of spirit filled sarcasm. Sarcasm is good here because through it the writer of Hebrews is able to make his point. Now that these believers have retreated from their former position, why not just sit down and plant flowers and make mud pies. It is that sort of sarcasm that is seen here in this Greek, but not quite as evident in the English. We have the present, passive, participle of theatrizo and it means to be put to shame, to be publically embarrassed. Next we have two words, reproaches from oneidismos and afflictions from thlipsis. You will notice the word "partly" used twice here and it really means "On the one hand and then on the other hand." Next we have the aorist, passive, participle of ginomai and this carries the idea of becoming something that you were not before. "Of them that were so treated" is the present, middle participle of anastrepho. So this is one of the most difficult verses in the Greek New Testament and it is almost attic greek trying with sarcasm to show these people the pitiful thing that they had allowed to happen to them.

So this verse says, "Partly, on the one hand, when being publically abused both by visual verbal insults and by other pressures, and partly on the other hand, having become companions with those who were being treated in this manner." They had become partners of those who were in reversionism.

HEBREWS 10:34 "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." The writer of Hebrews is trying to take them back to the time when once they were learning doctrine, and once they were advancing. The words "of me and my bonds" are not in the original so drop them out. This is why some have said Paul wrote Hebrews but these words "of me and my bonds" are not a part of the original Greek. Paul did not write Hebrews. We don't know who wrote it. He is saying, "You were once victorious. You once suffered with these believers." The word for compassion is from sumpatheo and this means to suffer with someone. It is a much stronger word than sympathy. We are looking at a people here who once were reaching out for the high ground, they once were taking in doctrine. But they allowed lesser things to take them away from doctrine and they slipped into reversionism. This next phrase actually says, "And accepted to yourselves with happiness the spoiling of your goods." In other words, they were not shaken when they lost physical things. It means "you accepted to yourselves with happiness the plundering of your physical blessings." We have here an aorist middle of prosdechomai. Next we have the present, active, participle of ginosko and this means that

this doctrine, this knowledge was in their minds. Next we have the present, active, infinitive of echo and it means, "You keep on having and holding." The words, "in heaven" are not in the original so drop them out. "A better and enduring substance" refers to the fact that even though they had slipped into reversionism they hadn't lost their salvation.

So this is a verse of sarcasm. He is trying to shame them into the realization of what had actually happened to them. A correct translation of this very difficult verse says this--"For you even demonstrated compassion to the prisoners and you accepted in yourselves with happiness the plundering of your material possessions knowing that in yourselves you have a better possession, one that is constantly enduring."

1. God has attached the highest value to the saving work of Jesus Christ on the cross.
2. He has demonstrated this fact by the resurrection and ascension and sessions of Jesus Christ.
3. He attached such great value to the work of Jesus Christ that he interrupted the dispensation of Israel and began a new dispensation called the Church Age. At the same time he established the Royal Family of believers in the Church Age. The strategic victory belongs to Jesus Christ and the tactical victory belongs to us. Bible Doctrine was the thing which provided for that victory.
4. At salvation no one can thoroughly understand all that was involved in the cross. We can't understand the divine decrees and the character of God. Neither can we understand the full impact of the hyperstatic union.
5. In order to share all of this with us, Bible Doctrine was brought in and reduced to writing and given to us in permanent form in the Bible.
6. Bible Doctrine is our basis for advancing to the new ground but we can't make that advance unless we take the doctrine out of the Bible and put it in the soul.
7. This advance demands a positive attitude toward the Word and constant study. Bible Doctrine must be breathed in every day.

These last two verses we have studied were verses of sarcasm, trying to show these early Hebrew believers how they had missed the way to the super grace life. He is painting what they might have done, but they didn't.

HEBREWS 10:35 "Cast not away therefore your confidence, which hath great recompence of reward." We might call this verse "Keep pressing the attack." The words "Cast not away" is the aorist, active, subjunctive of apoballo and it means "Do not throw away something as worthless." "Do not throw away as trash." Now those in that early Jerusalem Church did exactly that. They gave up the learning of doctrine and returned to the ritual of the Temple and animal sacrifice. "Your

confidence" is just another technical word for Bible Doctrine. "Your confidence" is from parresia and it means doctrine in the soul producing confidence. So this phrase actually says, "Therefore, do not throw away as worthless your confidence in doctrine." This is the transitional verse which actually will prepare us for the next two chapters. Next we have hostis translated "which" and it means "which category of confidence in doctrine." Then we have the present, active, indicative of echo and it means to have and to hold. The phrase "Great recompense of reward" is not talking about heaven, it is talking about the great reward that doctrine and knowledge of scripture will bring to your life here and now. Quite sure are your needs all to be provided for in Heaven, but that is not what is being talked about here. He is rather talking about the provision God made years ago in eternity past for your every need here and now. The word for "great" is megas and the word for "recompense" is misthapodosia and it means the payment of adequate wages. So this verse tells us that we have a right to expect from God in the here and now abundant blessings, including material blessings. It is the idea David had when he said, "My cup runneth over." But it means material blessings as well as spiritual blessings. So this verse says, "Do not throw away as worthless your confidence in doctrine, which confidence keeps having and holding rich distribution of materialistic blessings."

1. Once we begin to learn Bible Doctrine, we must continue it. Keep pressing on until you reach the objective.
2. These believers started off real well but they faded into reversionism.
3. They failed to follow the colors, to keep to the high ground and stick with doctrine.
4. "Press home the attack!" is the message of this verse. Don't throw away your confidence in doctrine.
5. The early Jerusalem Christians were very close to the high ground, the super grace blessings, but they let doctrine slip away and they reverted to reversionism.
6. They fell away. They failed to press the attack. They were throwing doctrine into the waste basket.

THE DOCTRINE OF THE STAGES OF REVERSIONISM

1. Stage one
This is the reaction stage. When people start going negative toward doctrine, they start reacting. Boredom--discouragement--disillusionment--looking at other people rather than looking at God. This is a problem every Christian has to fight. Frustration and mental attitude sins can cause a person to react against the things that were once very precious to them.
2. Stage two
When people react, they go out looking for happiness. So the second stage is a frantic search for happiness. This causes one to follow the trends of the old sin nature. This is when the believer throws doctrine away as trash.

3. Stage three
The stage of the moral revolt of the soul. The frantic search for happiness has boomeranged and has brought all disregard for God and worship and doctrine.
4. Stage four
This is the emotional revolt of the soul. This is the stage where the soul refuses to function and people become abnormal. We see it as some women seek to be masculine and some men seek to be feminine.
5. Stage five
This is negative volition toward doctrine. This is a negative rebellion and you throw away doctrine as trash. There is a negative revolt against all kinds of Bible teaching. There is an antagonism against the Pastor-teacher and all the doctrine he presents. This leads one to have antagonism to all the others in the congregation. There is no attempt left to rebound and get back in fellowship.
These are the steps where normal people become abnormal. Millions of people in this country are living on an emotional revolt in the soul.
6. Stage six
The complete blackout of the soul. The soul has gone negative and a vacuum has been opened up in the soul and in has come all kinds of false doctrine. This is why it has been so easy for the cults to move in and take over so many today. This was the path so many hippies followed and it led to moral breakdown and all other kinds of rebellion.
Illustration--King Sual is a perfect picture of these stages. He was a believer but when he finally reached the blackout of the soul and did his best to kill David, all God could do was to take him out with the sin unto death.
7. Stage seven
This leads to scar tissue on the soul and we call this spiritual emphysema. This leads to hardness of the heart.

HEBREWS 10:37 "For yet a little while, and he that shall come will come, and will not tarry." This translation needs to be corrected. The word hosan, hosan is in the Greek text twice and is not even translated in the English. The sentence begins with the particle gar followed by eti mikron and it means "For yet a little while." Next we have hosan, hosan and this means "how short, how short." So the verse thus far says, "For yet a little while, how short, how short!" The time of our pressure is relatively short compared to the great eternity that awaits us. No matter how terrible it may be, it is short compared to eternity "He that shall come" is the present, active, participle of erchomai and this refers to the Rapture of the Church. It has been from 30 A.D. until 1979 thus far and how much longer it will be, we do not know. But however long it is, it is ever so short compared to the unending eternity. But the time is coming when the Church Age will end and then Christ will return to this earth. "Will come" is a future, active, indicative of erchomai and it means "to arrive." So we have here the words "He that is to come will arrive and not delay." This is called the Rapture of the Church. (1 Thess. 4:16-17)

So this verse says, "For yet a little while, how short, how short! he who is coming will arrive and will not delay his arrival."

1. The Rapture was PROPHESIED AND PROMISED by the Lord Jesus Christ on the eve of His Crucifixion. (John 14:1-3)
2. Definition: Rapture is the return of the Lord Jesus Christ for believers at the end of the Church Age (body of Jesus Christ). He will be visible only to believers as He does not touch the earth. They meet him in the air. (1 Thess. 4:17, Acts 1:11)
3. The dead IN CHRIST (Church Age believers) are raised first and then those which are alive are caught up. (1 Thess. 4:16-17)
4. All believers (spiritual and carnal) go up in the Rapture. Those in Christ go (in top circle) and as well as those out of fellowship (bottom circle).
5. Believers go to heaven where their works are evaluated at the judgment seat of Christ. (2 Cor. 5:10)
6. An example of the Rapture (translation) performed by God: Enoch was transferred from earth to Paradise. (Genesis 5:24)
7. The Rapture involves "Church" only - the body of Christ. Christ is the head of the body, the Church. (1 Cor. 12:12-13; Col. 1:18)
8. Christ appears as the head of the Church.
9. The "Church" is a mystery, not revealed in the Old Testament. (Ephesians 3:1-5)
10. The "Church" endures testing which ends with the Rapture. The Body of Christ is the target for the Angelic Conflict.
11. The Rapture is the Christian's hope and is a source of comfort. (1 Thess. 1:10, 4:18, Titus 2:13)
12. The believer has a RESERVATION in heaven. (1 Peter 1:4; Eph. 2:6)
13. The Rapture is the completion of the redemption of the body. The believer receives a resurrection body, ultimate sanctification. (Phil. 3:20-21, 1 John 3:2)
14. At the Rapture there is no dealing with sin on the earth.
15. At the Rapture there are no recorded changes in nature.
16. Israel's unconditional covenants are still unfulfilled.
17. The time element for the Rapture is unknown. The deduction is that it will occur when the number of believers are equal to the number of operational demons. (Eph. 2:21, "the building growth.")

HEBREWS 10:38 "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." This verse really says, "The justified ones shall live by means of doctrine." But if a man draws back from doctrine," and this is here expressed by the word hupostello and is an aorist, middle, subjunctive. If a man retreats from doctrine, then God has no pleasure in him.

HEBREWS 10:39 "But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul." This verse gives emphasis to the volitional determination to follow doctrine. It literally says, "We are not the retreating type for the purpose of destruction." Then we have a contrast--"But we are the doctrinal type." So correctly translated this verse says--
"But we are not the retreating type, designed for destruction. But we are the doctrinal type for the purpose of doctrinal possession of the soul."