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## CHRIST WARNS ONE FINAL TIME

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 132  
HEBREWS 12:27-29

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I want to thank you for staying with me through this long study of Hebrews and especially through chapters 11 and 12. This 12th chapter of Hebrews is written in classical greek and it is as difficult as any portion of the New Testament. In these twelve years, I have tried to study extensively, this has been the hardest section of the Bible to properly understand. I thank you for staying with me through it. It will get a little easier in chapter 13.

Let us look at a corrected translation of verse 26.

"Whose voice, at that time (On Mt. Sinai and the giving of the Mosaic law) shook the earth, but now he himself hath promised saying (Quotation from Haggai 2:6) yet once more (at the Second Advent) I will shake not only the earth, but the heavens also."

HEBREWS 12:27 "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." We begin with the two little words to and de and this is used often in classical greek to refer back to what is quoted. Here it should be translated "In reference to" and it is referring back to Haggai 2:6 which has just been quoted. We have "yet once more" which is the way Haggai 2:6 begins. So we are not yet through with that quotation from Haggai 2:6 and he wants us to understand that this is referring to the Baptism Of Fire.

### DOCTRINE OF THE BAPTISM OF FIRE

#### 1. DEFINITION.

The Baptism of Fire is the judgment of the Tribulational unbelievers at the time of the Second Advent of Christ. It is introduced at this point as an illustration for a very strong reason. The Jews in Jerusalem knew more of the past, their past history, and coming future events than they knew about the time in which they were living. Therefore, the writer illustrates what is going to happen to them by going from Esau (the illustration we have had in a few previous verses) and jumps all the way over to the Second Advent of Christ and the Baptism of Fire which will come to the unbelievers at that time. These unbelievers are removed from the earth and are placed in fire awaiting the time of the Great White Judgment Throne at the end of the Millennium. Both Jews and Gentiles are involved in this Second Advent judgment and this means that the Millennium will begin with believers only. The unbelievers who will come in the Millennium are the children of the believers who enter the Millennium. (There will be some who even in perfect environment will not believe in Christ, but the Millennium will begin with believers only, for all the unbelieving Jews and Gentiles will be placed in fire, which is called in scripture, the baptism of fire. In 67 A.D. they were enjoying a pseudo prosperity but they will lose everything in 70 A.D. They will lose their freedom, their national identity, their homes, everything. So this passage is an eschatological intrusion to warn them that you can't depend on pseudo prosperity. The baptism of fire will overtake them in their depraved condition. Many will be enjoying great prosperity in the Tribulation but it will come to a sudden halt.

2. THE CONCEPT OF ORIENTATION.

When you mention the Baptism of Fire, you immediately assume that we are talking about combat. The Baptism of Fire is one of the seven baptisms in the Bible. There are four baptisms in the Bible we call dry baptisms, or real baptisms. There are three baptisms that are wet baptisms and they are ritual baptisms.

1st Baptism The Baptism Of Moses. The Jews were identified with Moses as they passed through the Red Sea.

1 CORINTHIANS 10:2 "And were all baptized unto Moses in the cloud and in the sea;"

God was only pleased with one, namely, Moses. All the others got through because they were identified with him. Moses said to them, "Stand still and see the deliverance of the Lord."

(When the film "The Ten Commandments" was shown in Miami, and they came to the crossing of the Red Sea and the people all shouted to Moses, "Where are you taking us, where are you taking us?" someone spoke up and said in the crowded theater, "To Miami Beach").

2nd Baptism The Baptism of the Cross. This is a picture of how our sins were identified with Christ in his death and they were judged there at the cross.

3rd Baptism The Baptism of the Holy Spirit. This is a spiritual baptism for every member of the body of Christ in the Church Age. This identity begins at the moment of salvation and goes on forever.

4th Baptism The Baptism of Fire. This is the last real baptism and comes at the end of the Jewish Age and will eventually end in the great White Judgment Throne.

There are three ritual baptisms.

1st Baptism The Baptism of John. This was a baptism which identified people with the Kingdom of God. This was just a stop gap kind of a thing getting the people ready for the coming of Christ and the Church Age.

2nd Baptism The Baptism of Jesus. The water in this baptism represented the will of God, and this was God's plan for Christ to go to the cross. In that baptism Jesus identified himself with the will of God for his life and for the cross.

3rd Baptism The Baptism of the Believer. This is a Church Age ritual and shows our identity with Christ in his death, burial and resurrection.

3. THE TIME OF THE BAPTISM OF FIRE.

The time of this event is very clear in scripture and this event is tied to the Second Advent of Christ.

2 THESSALONIANS 1:7-9 "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: Those who resist the gospel in the Tribulation will be placed into the place of fire. This baptism of fire awaits The Lake Of Fire which will come at the end of time and will include every unbeliever of all time.

4. THE ANNOUNCEMENT OF THE BAPTISM OF FIRE WAS GIVEN TO JOHN THE BAPTIST.

John the Baptist was raised up by God to have a very strategic ministry. He was very critical of religion and moved his ministry into the desert between Jerusalem and Jericho. There was absolutely no religion there. He had to be separated from religion. Nothing out there, but people emptied Jerusalem and flocked out there to hear him. His public relations were something to be desired. He called his audience "A generation of vipers." He drew great crowds and his ministry was one of judgment and identification. His head was eventually cut off because of his convictions.

MATTHEW 3:11-12 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Baptized with the Holy Spirit referred to the Church Age. Baptized with fire referred to the end of the Tribulation and eventually the Great White Judgment Throne. These are two baptisms that are absolutely unique. Christ will use this second baptism when he returns to his earth. Luke 3:16-17 says exactly the same thing. "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." He will clean up the floor and burn the chaff.

5. THE ANALOGY OF THE BAPTISM OF FIRE.

(Matthew 24:36-41) Here we see how analogy can be used. The second advent is compared to the days of Noah.

In verse 38 of Matthew 24, we see a description of just ordinary living. Eating and drinking and getting married are functions of ordinary living. People were so wrapped up in living that they had no time for Bible doctrine. Enoch and Noah were great Bible teachers but no one would listen to them. But remember this, anything that keeps you away from the Word of God is disastrous for you. They forgot that the key for capacity for life was Bible doctrine. That scripture says that "It took them all away." They were all drowned. They were removed from the earth. All unbelievers were removed and the world started over again with eight believers. This is the way it will be at the end of the Tribulation. In the baptism of fire all unbelievers will be removed from the earth and the Millennium will begin with believers only.

MATTHEW 24:40 "Then shall two be in the field: the one shall be taken, and the other left." The one taken here is the unbeliever and the one left is the believer who enters the Millennium. The exact picture is presented again in verse 41. The unbeliever is taken and the believer left to enter the Millennium. Now this is just the opposite from the Rapture, when all believers are taken and the unbelievers are left.

6. WE HAVE SOME PARABLES THAT TEACH THIS SAME THING.

The parable of the wheat and the tares in Matthew 13. Also the parable of the good and bad fish. Also the parable of the ten virgins in Matthew 25. Some had oil in their lamps waiting for the bride to come. Inside the groom's friends were already living it up. When the bride and groom arrived, those who had oil in their lamps went in with them. The virgins waiting is a picture of the Tribulation. The groom is Jesus Christ. The bride is the Royal Family of God in the Church Age. We will enter the Millennium as the bride of Christ with resurrection bodies. Also inside are the groom's friends and these are the Old Testament saints and they will get their resurrection bodies at that time. The ones waiting outside are the Tribulational saints and they will get their resurrection bodies at that time. The foolish virgins who had no oil in their lamps will become part of that crowd in the baptism of fire. These parables all apply here except the parable of the pearl of great price.

7. THE JEWISH BAPTISM OF FIRE.

This is mentioned in Ezekiel 20:34-38.

8. THE GENTILE BAPTISM OF FIRE. (Matthew 25:31-46)

So here in our passage in Hebrews 12 the mention of the baptism of fire is being used as an attempt to evangelize the Jews in Jerusalem in 67 A.D. and also all the others who would come in centuries later. So we have the words "yet once more" and that is all we have quoted again from Haggai 2:6, but it is enough to let us know what he is referring to. Next we have the present, active, indicative of deloo and it means to denote, to explain. This will be a short explanation of the meaning of Haggai 2:6. "The removing" is the noun metathesis and should be translated "The removal." This is the removal of the things that are shaken. This is the perfect, passive participle of saleuo. Next we have the comparative particle hos plus the perfect, passive, participle of poieo and it should be translated "like discarded things." So this is a reference to Haggai 2:6. This explains the removal of those things that are shaken (baptism of fire). They are removed like discarded things. The unbeliever is discarded and baptized with fire to await the final Great White Judgment Throne. This becomes the last appeal Christ will make to the unbelieving Jew of 67 A.D. before the final destruction of Jerusalem in 70 A.D. This is the LAST CALL for the Jews in 67 A.D. Time is running out. This passage reminds them to take warning from eschatology, take a warning from the baptism of fire, take a warning from the wise and foolish virgins, take a warning from John the Baptist and from Haggai 2:6.

Now we have a final clause which begins with hina and means "in order that." "Those things which cannot be shaken" and we have a present, passive, participle of saleuo plus the negative me. This refers to the believers in the Tribulation. You can't lose your salvation. They don't run and hide in the caves and call for the rocks to fall on them. These believers can endure the greatest catastrophies of history without being shaken. Then we have the aorist, active, subjunctive of meno and it means "may continue to remain." This is a culminative aorist and it means they can never be shaken by anything like this.

Now a corrected translation of this verse--"Referring to (Haggai 2:6) quote 'Yet once more' unquote, explains the removal of those things which were shaken, like the removal of discarded things, in order that the ones not being shaken (believers in the Tribulation) might remain (might remain on the earth for the Millennium).

HEBREWS 12:28 "Wherefore we receiving a kingdom which cannot be moved let us have grace, whereby we may serve God acceptably with reverence and godly fear:" This is one final appeal to reversionistic believers. Then in verse 29 there will be a final appeal to the reversionistic unbelievers. Verse 28 is a parenthesis thrown in between verses 27 and 29. It starts with a conjunction and should be translated "therefore." Then we have the present, active, participle of paralambano and it means to "receive to ones own self, something very personal." "Therefore we have received to ourselves." Next we have the accusative singular of basileia and it means "a kingdom with nobility." Then the verse says, "which cannot be overthrown." It is unshakable. This is the Royal Family that will remain forever. The word is asaleutos.

Next we are commanded "Let us have grace." We already have grace from salvation. It is an appeal for us to stay on Mt. Zion and not go back to Mt. Sinai. It is the present, active, subjunctive of echo and it means that the writer is inviting the reader to join him in a course of action. In other words, "Don't you join me, won't you join me." So it becomes a strong command to get back to grace. The word for grace is charis. Next we have "through which grace we may serve" and this is dia and hos plus the present, active, subjunctive of latreuo. This word is used of the priest serving before the altar. It is to perform service unto God. This verb will be fully explained in the next chapter "Let us serve the one and only God." Then it says, "In an acceptable manner." Next we have meta ulabeia and it means "with reverence" and with respect to God."

So this verse 28 says, "Therefore, because we have received to ourselves an unshakable Royal Kingdom, let us have and hold grace through which grace we might render acceptable priestly service to the God with reverence and respect."

HEBREWS 12:29 "For our God is a consuming fire." You can see that verse 28 was a parenthesis and that verse 29 goes with verse 27. It is the last great warning "For our God a consuming fire."