

201213-1 He 10, 24, 25, Let Us Consider & not Forsake—CThurman

In order to continue through the remaining thoughts of this chapter it is necessary to remember that the ceremonial law never took away the sins of the people.

It is very difficult to understand why any NT Christian would ever turn to the OT ceremonial law for any reason. What purpose do the sacrifices and offerings serve? Or, the Levitical priesthood, or the washings and sprinklings, the food regulations, the holy days, etc., what do these perfect in us? Since these things accomplished nothing to perfect the Israelite then, why would anyone think that they might be perfected by them today? Yet it has been my observation that Christians are increasingly returning to these OT rituals. They do not realize that by so doing they confess that Christ's sacrifice on the cross and for sin wasn't enough.

First, if the ceremonial law had taken away sins then *the sacrifices and offerings should have ceased*. But because these continued there was a remembrance of sins every year. Second, if the ceremonial law had taken away sins then *the priests' service should have ceased*. But because these priests are seen standing daily ministering in those things sins were never taken away. But by the once-for-all sacrifice of Jesus Christ, after He offered up His body for a sin offering to God sat down at God's right hand. He has perfected forever them that are sanctified. There is no more remembrance of sins by the Lord. Therefore these Hebrew saints should do the following:

10.18 Now where remission of these (sins and iniquities) is, there is no more offering for sin.

19 ¶ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Having boldness to enter into the holiest of all by the blood of Jesus [*blood of Jesus* meaning that entrance into the presence of God based on what Jesus Christ accomplished for us His death], and *having* a great priest over the house of God we should do the following:

- Draw near with real affections, with full proof of faith, with the guilt and filth of sin put away;
- Hold fast an unwavering profession of our faith (ἐλπίς, which is all but this once tss. with the English word *hope*); And,
- Consider one another to sharpness of love and good works.

We consider the last point (vss.24, 25) and then the warning (vss.26-39).

1ppl. pres. subj.	εἰς
24 And let us consider one another to provoke unto love	
We should consider	for sharpness of provocation of

let consider, κατανοῶμεν, 1ppl. pres. subj. of the verb κατανοέω, κατά down, at, to work out (cf.Phil.2.12, prefix) + νοέω, to understand, perceive, consider (He.3.1); κατανοέω, is tss. to consider, perceive, to behold, & discover; **He.10.24, let ... consider.**

to provoke unto, παροξυσμὸν, acc. sing. of the noun παροξυσμός, παρά by, near, with, from + ὀξύνω to provoke (LXX, Pv.24.23 (29.27) and to sharpen (Pv.27.17); tss. sharp contention, provoke; παροξυσμός, Ac.15.39, contention ... so sharp; He.10.24, to provoke unto; the verb παροξύνομαι, is tss. to Ac.17.16, stir and 1Co.13.5, easily provoked.

love, ἀγάπης, gen. sing. of the noun ἀγάπη, tss. love (1John, the love book [chs.2, 3, 4]), charity (1Co.13, the charity chapter), feasts of charity (Jude 12), dear (Col.1.13).

to consider one another to provoke – means that you and I should behold each other, perceive each other, because we have made profession of faith in Jesus Christ, we have followed him in baptism and come into the fellowship of the Lord's NT church, as candidates for provocation to those things which every genuine disciple should desire to do.

to provoke, παροξυσμός, παρά by, near, with, from + ὀξύω to provoke – a noun: *sharpeness, stimulus, stimulant*.

Ac. 15.39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus ...

Ac.17.16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

What can I do to be a stimulant, to be the stimulus for you to act like Christ? What can you do to help me in the same? This is the crux of genuine Christian fellowship. In all that we do together as the saints of God, believer-priests everything should be so directed to stir us to do as Christ would do. Nothing we do should hinder this between one another. I believe that we do this. Sometimes I think we slip, but for the most I believe most of you are so regulated not to allow unbecoming Christian behavior.

love – It has been said that ἀγάπη is the love of God. This is very likely based on the text of Jn.5.42, *But I know you, that ye have not the love (ἀγάπη) of God in you*. The Lord Jesus does not mean that ἀγάπη is the love of God because ἀγάπη is not always a reference to the love of God.

*Mt 5:46 For if ye love (ἀγαπάω, verb) them which love (ibid.) you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

Lk.6.32 For if ye love (ἀγαπάω, verb) them which love (ibid.) you, what thank have ye? for sinners also love (ibid.) those that love (ibid.) them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love (ibid.) ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

Men may have ἀγάπη (the noun for love) or ἀγαπάω (the verb) and yet not have the love of God. When ἀγάπη is like God's love then it is the love of God. This kind of love originates with God; it is spiritual, enduring, holy, pure and eternal. God's love first loves them which love not.

Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ...

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

...

19 We love him, because he first loved us.

Love, ἀγάπη, can be for places of prominence and look like pride.

Lu 11:43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

It can love being flattered. (cf. Jn.12.43)

Jn.12.43 For they loved the praise of men more than the praise of God.

The love of God works in us to love Him and His word above all others.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Joh 14:15 If ye love me, keep my commandments.

Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Because we are sin-affected children of God the love of God may cool or become cold in us, distracted or misplaced. (cf. Re.2.4) For this reason we are to keep this love kindled and fervent.

1Pe 1:22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren (or, unpretentious brotherly love), see that ye love (ἀγαπάω) one another with a pure heart (how) fervently ...*

fervently, ἐκτενῶς, adv.; the basic Greek verb is ἐκτείνω, to stretch forth (i.e., the hands); other related Greek words would tss. this instantly (lit. meaning with intensity), more earnestly, and without ceasing.

1Pe 4:8 *And above all things have fervent (ἐκτενής, adj., the kind, 'an extended, ongoing, ceaseless') charity (ἀγάπη) among yourselves: for charity shall cover the multitude of sins.*

So the idea the apostle Peter conveys is that we have a love that is intense, instant, ceaseless, fervent to one another. If we fail to develop love as we should we will begin to overlook our sins and get hung up on the sins of others, hold grudges, and become unforgiving.

Mt.18.21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Love may be increased and abound in us.

1Th 3:12 And the Lord make you to increase and abound in love (ἀγάπη) one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

But I think love only increases and abounds in us as we learn to forgive.

and to good works:

of

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. deed, doing, labor, work (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, wrought.

good works – *Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

*Re.3.15 I know **thy works**, that thou art neither cold nor hot: I would thou wert cold or hot.*

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich (our Lord Jesus is talking about Divine things, spiritual things, not temporal or carnal: 2Pe.1.3, 4); and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear (consider our works, that they be from the heart and right:

Re.3.1-5; 16.15); and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Tit 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful (or 'minded') to maintain good works. These things are good and profitable unto men.

might be careful, φροντίζωσιν, 3ppl. pres. subj. of the verb φροντίζω, only this once in the NT; the noun φρήν or φρένες, is only once in the NT, tss. *the understanding*; another verb φρονέω, is tss. *to savour, to think, to mind, to regard, to understand, to care, to have affection*; another noun φρόνημα, is tss. *the mind*.

1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

which they shall behold, ἐποπτεύσαντες, nom. pl. masc. part. aor. of the verb ἐποπτεύω, ἐπί over, upon + ὄψομαι, *to see, appear, look*; this verb is only this once in the NT; the noun ἐπόπτης, is also only once found in the NT, *eyewitnesses*.

Let us be to each other the stimulus of love and good works in this church. Be sharp, concise, and clear. Let us not send mixed signals. Let all our words, our dealings be honest and helpful.

24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων

25 Not forsaking the
leaving

assembling of ourselves together,
gathering together of ourselves (cf. Th.2.1)

forsaking, ἐγκαταλείποντες, nom. pl. masc. part. pres. act. of the verb ἐγκαταλείπω, ἐν in, by, with, at + κατά at, down, after,

against, out, to work out + λείπω *to lack, to want, to be destitute*; ἐγκαταλείπω, *tss. to forsake, to leave*.

assembling ... together, ἐπισυναγωγήν, acc. sing. of the noun ἐπισυναγωγή, ἐπί at, upon, before + συναγωγή, *tss. Mt.4.23, synagogue (55); Ac.13.43, congregation (1); Ja.2.2, assembly (1)*, whereas the verb συνάγω, is *tss. to gather, to gather up, to gather together, to take in, to assemble, to assemble together, to come together, to bestow, to lead into, to resort*; so, ἐπισυναγωγή, is only twice in the NT, 2Th.2.1, *a gathering together*; He.10.25, *an assembling together*; the verb ἐπισυνάγω, *to gather (2), gather together (5)*.

Defining church:

There are some things we should consider well when it comes to defining the word *church*. Some good brethren take strong an exception to the use of the English word *church* in our KJV Bible. They would have it stricken from the Bible because they suppose that it is a strictly Anglican term that fails to convey the true meaning of the word. They spend much time, energy, and resources hoping that one day they will have a version that will eliminate words of this sort from the KJV Bible. (i.e. baptism) The truth is, if such a work is ever completed it will be used by an extremely limited group and it will fade away in a very short time. Why? Because there is more to the word *church* than they will admit. Here is a little etymology for the word.

In the Bible the word *church* is translated from the Greek noun ἐκκλησία, *ekklesia*. This is a compound of ἐκ + καλέω, which as a verb could be literally translated, *to call out*. Now, the English word for church comes from the Dutch, *kirk*, and others. *Kirk* is also derived from the Greek genitive κυριακῶς, meaning 'of the Lord.' The word church, properly defined means *a called out assembly of the Lord*. It says more than the words *assembly* or *congregation*. Assembly and congregation are only a part of the meaning of the word church. The word

assembly may refer to any assembled group, and not necessarily with reference to the Lord's assembly. However, the word *church* is always with reference to an assembly that belongs to the Lord, whether it was the congregation of Israel (only once so used in the Bible: cf. Ac.7.38) or to the NT church (cf. Mt.16.18).

Now, there is never a church in the Scriptures that cannot assemble as a whole church. If it is a general rule that the whole church cannot assemble together there is something wrong about its organization. There are churches today that cannot assemble as a whole on a regular basis. Their organization is quite contradictory to the Scriptural idea of a NT church. These have members that are scattered all over the earth. As it is impossible for the members of a human body to function as one body so it is for the members of the church. Paul maintains what many Baptist churches today do not: a strictly local membership. This membership must not put off the necessity of assembling as a whole body. In Paul's day *some* were not faithful to gather together with their church.

καθώς	ἔθος	τισίν		
<i>as</i>	<i>the</i>	<i>manner</i>	<i>of some [is]; but exhorting</i>	<i>[one another]:</i>
	custom, habit		entreating, comforting	

manner, ἔθος, a noun tss. custom (7), wont (1);

Dict., *adj.* accustomed, used, inclined, apt; *noun*, habitual way of doing; syn. *habit), manner (4).*

exhorting, παρακαλοῦντες, nom. pl. masc. part. pres. act. of the verb παρακαλέω, παρά by, near, with at + καλέω, to call; so to call near; παρακαλέω, tss. to comfort, to beseech (He.13.19; 22), desire, to pray, to exhort (He.3.13; 10.25), to intreat, to call for; see the noun παράκλησις, tss. the consolation (He.6.18), the exhortation

(He.12.5; 13.22), *the comfort, the intreaty*; *παράκλητος*, is always *the Comforter, Advocate*

Not forsaking, but exhorting to *sharpness of love and good works*.

<i>and so much the more,</i>	<i>as ye</i>	<i>see</i>
	encouraging, comforting	look, behold, take heed
<i>the day approaching.</i>		

so much, τοσοῦτον, acc. sing. masc. (adj.) τοσοῦτος, and tss. *so great* (He.12.1), *these many, so many, so long* (He.4.7), *so much* (He.1.4; 7.22; 10.25), *as large*.

you see, βλέπετε, 2nd pl. pres. ind. of βλέπω, to see.

Paul isn't saying that this effort between one another only takes place in the assembly. Rather, of all the places where this work to provoke one another to love and good works it should be during the assembly. Forsaking the assembly cuts us off from this one time when we should have been able to count on receiving mutual encouragement in Christian things.

Notice that *forsaking* the assembly is not something unique to our day, although undoubtedly this is on the increase because of abounding sin.

Mt 24:12 And because iniquity shall abound, the love of many shall wax cold.

Evidently in Paul's day some had the *custom, habit, manner* to forsake the assembly. It was not only harmful, but it is considered willful disregard for that which the Lord has supplied for our soul's benefit. There is great benefit for being faithful to assemble with the church.

Ac.9.31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

*Ac.2.46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47 Praising God, and having favour with all the people. ...*

Ro 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Eph.4.16 From whom (that is, from Christ) the whole body fitly [is] joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1Th 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

The day is understood to be referring to the day of the coming of our Lord Jesus Christ. Paul encouraged his baptize believing, church-related brethren to continue so until the second coming of Messiah. So should every child of God. (cf. Phl.1.10; 2.14-16) By so doing we are watchful for that unannounced coming of Jesus Christ. In this we are kept in a state of readiness, prepared for that great day, the first resurrection (many call today the rapture). This is the time of the one and only second coming of Christ. Then He rules and reigns over the whole earth, and those found watching are granted a place in that kingdom as kings and priests of God and Christ. Are you ready? Are you walking as Christ has commanded?

The remainder of this chapter is a serious warning that we need to devote our time to in the next lesson.

25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν καθὼς ἔθος τισὶν ἀλλὰ παρακαλοῦντες καὶ τοσοῦτω μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν