

11. Two verses are pertinent to self-righteous arrogance of the legalistic believer:

Romans 14:4 Who are you who keeps on judging the house servant belonging to another? To his own Lord [**Jesus Christ**] he stands firm from an inventory of divine viewpoint or falls through negative volition to truth; in fact he will stand fast, for the Lord has the power to make him stand fast. (EXT)

12. This is a cultural example from the first century A.D. One of the greatest social mistakes was to criticize the domestic servant of a household. If you had a problem with a servant, you took your complaint to his master.
13. The application of this illustration involves a household servant who is submissive only to his master. Others have no authority over him. Anyone who breaches this cultural standard by personally criticizing another man's servant has committed a major social faux pas.
14. Paul uses this illustration to make the point that every believer is considered the house slave of God Who is both his protector and his judge.
15. When anyone decides to criticize, malign, or judge another believer, he has violated the principle laid down by Romans 14:4 and its context.
16. No one has authority over another believer except for a very few and specifically named individuals, for example, children, employees, junior ranking officers, and students.
17. Every believer is a slave to the Lord in both time and eternity. As such, believers remain under His authority under the principle of divine justice.
18. The grace of God administers the variations of spiritual growth among believers. When out of fellowship, the immature believer often maligns a mature believer because of doctrinal ignorance, but that person is not under the weak believer's authority but the Lord's.
19. Regardless the mature believer must not browbeat the immature believer or distract him from growing in grace.

Romans 15:1 Now we, the strong [**mature believers**], are obligated under the Honor Code to keep on bearing the weaknesses of the immature believer [**do not distract the positive from growing in grace**], just to please ourselves.



Romans 15:2 Let each one of us [mature believers] strive to accommodate his neighbor [Honor Code function] for the purpose of divine good, to his edification [οἰκοδομή (*oikodomē*): the process of building a structure of doctrine in the stream of consciousness of the soul].

20. This passage is one of several from which the doctrine of the Edification Complex of the Soul is developed:

1. The completed edification complex of the soul is the doctrinal development of a believer's soul achieved by means of consistent spiritual growth.
2. Spiritual growth is achieved under the mentorship of one's right pastor, the one whom you identify as the primary communicator of doctrine necessary for your spiritual advance.
3. Through the variety of electronic contrivances, a believer may easily access the teachings of a multiplicity of pastors. However, a believer can only consistently grow under the ministry of one primary pastor-teacher.
4. Other communicators may supplement the primary, but at some point, the secondary or tertiary pastor may disagree with the primary pastor which leads to confusion.
5. Stay with the primary pastor as the go-to source for your spiritual growth.
6. There are seven stages of spiritual growth that result in the completion of the Edification Complex of the Soul:

Foundation: Faith alone in Christ alone.

1st Floor: Spiritual growth under the teaching ministry of the Holy Spirit.

2d Floor: Dispensations: Knowing what time it is.

3d Floor: Advance through the 10 Problem-Solving Devices.

4th Floor: Spiritual Self-Esteem & Application of Problem-Solving Devices 7 and 8: Love for God followed by Love for the Human Race (Doctrine of the Honor Code and the Law of Freedom).

5th Floor: Spiritual Autonomy and the Copacetic Spiritual Life.

6th Floor: Spiritual Maturity and Occupation with Christ.

7th Floor: Lifestyle of the Invisible Hero and Invisible Historical Impact.



7. There are several biblical synonyms that refer to the Edification Complex of the Soul:

Light: This relates to the filling of the Holy Spirit inside the evanescent divine dynasphere.

Christ formed in you: Galatians 4:19, “My children, with whom I am again in labor until Christ is formed in you.”

The new self: Ephesians 4:24, “Put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.”

The perfect man: James 1:4, “Let endurance have its perfect result, so that you may be perfect and complete, lacking nothing.”

Imitators of God: Ephesians 5:1, “Therefore be imitators of God, as beloved children.”

21. Importance of the Pastor’s Authority in Edification:

1. No one can learn any subject without confidence in and authority of the one who communicates the subject matter.
2. It is only through the teaching ministry of the pastor that edification can be achieved: The Scripture, plus preparation, plus communication equals edification.
3. Even then, the believer cannot grow in grace unless the teaching authority of the pastor is recognized.
4. This authority is verified by the veracity of his theology based exclusively on the immutability of the Word of God reflected in his communication of doctrine.
5. If the pastor’s authority is not recognized then spiritual growth is hindered or even prevented.

1 Thessalonians 5:12 We request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction.

6. The accumulation of the doctrine required to construct a consistently functional edification complex requires, over time, thousands of sermons .
7. On January 23, 2020, I complete my 35th year as pastor of Grace Doctrine Church.



8. The number of Bible classes taught over the course of those 35 years totals, in round figures, 6,500. Whether they have been of any benefit depends on the dynamic that existed between the pastor in the pulpit and the believer in the congregation.
9. We have expanded the outreach of our studies to those positive believers in our Internet congregation which averages around 3 to 4-hundred viewers per Bible class.
10. Their ability to follow our teachings would not be possible were it not for the local congregation.
11. The efficiency of communicating doctrine requires that the pastor prepare and teach from the pulpit and the parishioners associated with the local church are seated in the pews.
12. There is a dynamic that exists between the pastor who teaches and the believers who hear. My task is to teach those who show up.
13. But for me to be able to communicate with the efficiency required by Scripture, there must be believers in the seats.
13. This principle is stated in Scripture in:

Hebrews 10:24 Let us consider how to stimulate one another to love and good deeds,

v. 25 not forsaking our own assembling together, as the habit of some, but encouraging one another; and all the more as you see the day drawing near.

1. These two verses require a full exegesis since its context has five verbs with two in verse 25 that are adverbial imperatives regarding church attendance.
2. Verse 24 begins with the first-person plural, present active subjunctive of **κατανοέω (katanoéō)**. The ending, *-noéō*, means to think in accordance with standards and therefore it encourages the acquisition of understanding for accurate application.
3. The present tense is iterative which expresses repetition of a verbal action thus stressing repeated application. This repeated application is directed toward other people which the context will identify as other members of the royal family.



4. The subjunctive mood is hortatory, a grammatical construction that is defined as follows:

The subjunctive is commonly used to exhort or command oneself and one's associates. This use of the subjunctive is used "to urge some one to unite with the speaker in a course of action upon which he has already decided." Since there is no first person imperative, the hortatory subjunctive is used to do roughly the same task. Thus this use of the subjunctive is an exhortation in the first person plural. The typical translation is, let us.¹

5. So far, we have this translation: "Let us repeatedly consider how to stimulate" The word "stimulate" is the noun, **παροξυσμός (paroxsumós)**: "encourage, inspire, motivate, invigorate, embolden."
6. Who are the targets of this effort? The reciprocal pronoun, **ἀλλήλων (allēlōn)**: "one another," i.e., members of the Royal Family of God.
7. Where do you primarily have the opportunity to encourage, inspire, motivate, invigorate, embolden, or stimulate a gathering of fellow believers whose theology is in concert with yours? At the local church!
8. What are we actually commanded to do while in the process of stimulating our fellow believers? The next word is the noun, **ἀγάπη (agápē)**: "The Royal Law; the Law of Freedom, and personal integrity each developed inside the evanescent divine power system based on working objects withdrawn from a facilitated inventory of biblical absolutes resident in the stream of consciousness.
9. The source and resultant application are conceptualized by the final two words of the verse, the adjective, **καλός (kalós)**: "noble and virtuous from the high standards of doctrine" and the noun, **ἔργον (érgon)**: "production."
10. Here is the expanded translation of:

Hebrews 10:24 Let us repeatedly consider how to encourage fellow members of the local church from the source of the Royal Law and the Law of Freedom and from the source of the working objects of divine-good production, (EXT)

11. The next verse follows in context and reveals where the principles of verse 24 are to be primarily applied:

¹ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 464.



Hebrews 10:25 not forsaking our own assembling together, as the habit of some is, but encouraging one another; and all the more as you see the day drawing near. (NASB)

1. This verse reveals the standard by which the royal family grows in grace. It cites the location where the church body congregates to collectively concentrate on and simultaneously hear the teaching of the Word of God from the communication gift of its local pastor-teacher.
2. This verse begins with the negative conjunction, **μή (mē)**, plus the imperatival present active participle of **ἐγκαταλείπω (enkataleípō)**.
3. This is the continuation of the compound sentence that began in **verse 23**. It begins with the hortatory, imperatival, present active participle of **κατέχω (katéchō)**: “Let us keep on holding fast our traditions, convictions, or beliefs of our confidence without wavering.”
4. **Verse 24** begins, as we have already noted, with the same hortatory imperatival participle, this time of **κατανοέω (katanoéō)**: “Let us repeatedly consider how to encourage fellow members of the local church.”
5. In **verse 25** we have the third imperatival present active participle, *enkataleípō*, preceded by the negative *mē* which is a command to “not forsake” something.
6. What is not to be forsaken is “our own assembling together.” The noun, **ἐπισυναγωγή (episunagōgē)**. This noun is used twice in the New Testament, here in Hebrews 10:25 and in Paul’s rebuttal to the church at Thessalonica on the subject of the Rapture. It is interesting to see how he uses the term in that verse:

2 Thessalonians 2:1 Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together [**ἐπισυναγωγή (episunagōgē)**] with Him.

7. This noun refers to the act of assembling, coming together, congregating for the purpose of worship as in Hebrews 10:25 and the gathering together of believers at the Rapture of the church which is Paul’s subject in 1 Thessalonians 4:13–18.
8. The passage in 2 Thessalonians 2:1 is a follow up because many in the Thessalonian church had interpreted his first dissertation to mean that the Rapture had already occurred.

9. Thus, in the Church Age, there are two “gatherings together.” The first is the assembly of various groups of believers who gather at their local **συναγωγή (sunagōgḗ)**: “synagogue,” defined in *Merriam-Webster’s Collegiate Dictionary* as, “assembly, synagogue: to bring together. The house of worship and communal center of a Jewish congregation.”
10. With regard to the biblical context of the two passages mentioned above we have this excerpt:

ἐπισυναγωγή [episunagōgḗ]: “to gather together.” Hebrews 10:25 does not merely denote the assembling for corporate worship as a solitary or occasional act, but as customary conduct. The preposition **ἐπί- (epí-)**, “to,” must refer to Christ Himself as the one to whom this assembly was attached. Thus it would have the meaning of not betraying one’s attachment to Jesus Christ and other believers, not avoiding one’s own personal responsibility as part of the body of Christ.²

11. Therefore, believers are commanded to “not forsake their gathering together” which is indicated by the noun, **ἐπι-συν-αγωγή**. The prefix, **ἐπι**, means “under the authority of”; **συν** means “along with others who are under authority,” and **αγωγή** means “come together.”
12. When absorbed into one word, **ἐπισυναγωγή** means, “Stop consistently forsaking the command to assemble ourselves together.” The word “together” is the plural pronoun, **ἑαυτού (heautoú)** which expands the command to be fulfilled collectively at a central location, namely the **συναγωγή (sunagōgḗ)**, literally the synagogue, or church.
13. **Sunagōgḗ** was their early term for “church,” which is the English translation of the Greek noun, **ἐκκλησία (ekklḗsia)**.
14. The verbal impact of this command is found in the pronoun **ἑαυτού (heautoú)**: “ourselves.” This word’s impact in the verse needs some amplification so we’ll take it up with a few subpoints:
1. *Heautoú*—“of ourselves”—is the genitive plural of this reflexive pronoun.
 2. This is a very interesting pronoun because it is constructed on the intensive pronoun **αὐτού (autoú)** from a demonstrative pronoun.

² Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 641.



3. A demonstrative pronoun is designed to identify something in the context. An intensive one means to identify something in a special way.
4. The pronoun **ἑαυτοῦ** (*heautoú*) means not only to identify it but to comprehend that it especially applies to the individual believer.
5. The writer of Hebrews is making this point to its original audience whose specific identity remains undecided. Some suggest it is written to Messianic Jews while others include the presence of Gentile believers.
6. Regardless of the genetic background of the congregation, the message is directed to believers who are members of the body of Christ who, when assembled, are one in Christ.
7. However, the writer perceives the danger of reversionism caused by the failure of many to assemble themselves together at the place of assembly which is the local church.
8. Therefore, the commandment in verse 25 is amplified by the intensive pronoun which calls out all the members of the local congregation to assemble themselves together.
9. The writer then calls out those who specifically have chosen not to assemble themselves with the phrase, “as is the habit of some.”
15. The word “habit” is the noun, **ἔθος** (*éthos*): “custom, practice, manner, behavior.” This refers to “certain ones.”
16. Those who are not interested in the serious study of the Word of God are called out. Specifically, concentration on the teachings of the Bible may be heard, but inculcation for application is missing.
17. These “certain ones” include those who do not attend the assembly or, while there, are distracted. These individuals are not interested and as a result are not functioning members of the body of Christ.
18. The point the writer of Hebrews is stressing is attendance—face-to-face—consistently done, Bible class after Bible class.
19. In the twenty-first century, now into in the last days of its second decade, there are numerous ways by which a believer can consistently study the Bible my means of electronic contrivances.

20. There are legitimate reasons that some choose these sources to stay current with the ongoing studies presented at this church. Hundreds consistently join our live webcasts; thousands of others stream the recordings. There are over 700 subscribers to our ten-page class notes.
21. The majority who choose to use these assets live outside the general geographic area of our church. They consider it their source for spiritual growth when, in their local area, there is no doctrinal teaching available.
22. However, with regard to those local, the next word in Hebrews 10:25 becomes specific to many of them. It is the strong adversative conjunction, **ἀλλά** (*allá*): “but” which introduces a strong contrast.
23. That contrast is the progressive present active participle of **παρακαλέω** (*parakaléō*) whose basic meaning is “encouragement” but with the imperatival participle amplifies it to an “exhortation.”³ Thus, the writer’s language is intended to incite and encourage through exhortation.
23. The active voice means you will produce the action of the verb by not only showing up to hear the communication of the Word of God, but you will be an encouragement to others by consistently gathering together with them for the spiritual advance.
24. The participle is instrumental and therefore is translated, “but by being an encouragement.” This word has a silent impact on the congregation at large. This person does not need to say anything. What he says is his silent but consistent appearance at Bible class.
25. During his time spent at the *ekklēsia*, his presence is a consistent reminder of the value of showing up at Bible class. His confident demeanor, his grace orientation, his wise commentary is testimony to the doctrine he has acquired while quietly concentrating in Bible class.
26. The spiritual growth acquired by the consistent attendee is reflected by his confident persona while mixing with others. In both environments, he is an ongoing encouragement.
27. At this point the writer of Hebrews briefly abandons Koiné Greek and switches to Attic Greek phrase “and all the more”: **καί τοσοῦτος μᾶλλον** (*kaí tosoútos mállon*): “even so much more.”
28. For the writer of Hebrews to dramatically switch languages grabs the attention of the reader. The overall importance of assembling at Bible class is to “make hay while the sun shines.”

³ “To incite by argument or advice: urge strongly. To give warning or advice: make urgent appeals (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2014), s.v. “exhortation.”)



29. The sudden change of languages indicates the writers desire to grab the attention of the reader. The writer is going to dramatically remind the group that they are only one yoctosecond away from being raptured away into the third heaven with a certain appointment before the Evaluation Tribunal of Christ.
30. The point: The overall meaning and inherent power of assembling for Bible class is to accrue the thinking of God since gradually encroaching with each passing day is the prophesied transfer from time into eternity.
31. Now is the time and now is the hour to accumulate doctrine in your soul so that on any given day you are as prepared to meet your Maker as possible.
32. By doing so you profit from your biblical inventory in time and in so doing you accumulate the doctrinal capital that prepares you for the change of station from time into eternity.
33. The younger a person is the less emphasis he naturally has with regard to his eventual death. But that is not the focus the writer of Hebrew wants the reader to have.
34. Instead, he wants positive volition toward the teaching of Bible doctrine to be a constant motivation to move forward in the plan of God. Why? Since we do not know when we shall leave this earth, and because we do not know, is the reason for the necessity to assemble ourselves together.
35. The real attention getter here is not rally one's physical death, but one far more imminent, the Rapture of the church, indicated by the phrase, "as you see the day drawing near."
36. The verb "to see" is the aoristic present active indicative of **βλέπω (blépō)**. The present tense is a retroactive progressive present denoting what has begun in the past and continues into the present.
37. Those who have studied doctrine and retained it are aware of the immanency of the Rapture. The active voice indicates that those who have grown spiritually produce the action of knowing the Rapture could occur at any moment.
38. Consequently, they realize the urgency of consistent attendance in the local assembly and the consistent pursuit of truth within the environment of the church auditorium in concert with other believers.
39. The indicative mood is declarative and views the action of the verb from the viewpoint of absolute reality—the Rapture event could occur at any time on any day.

(End JAS3-37. See JAS3-38 for continuation of study at p. 371.)

