

PART IV

DETERMINING THE APPLICATION

Application always comes from the theology that the author or the antagonist has determined. For the antagonist, his imperatives will be understood from the author's warnings (e.g., "do not . . ."), for they are warnings to not follow the antagonist's imperatives. For the protagonist, these imperatives will be in the positive form (e.g., "do . . .").

Antagonist's Application for the Reader: Forsake Christ, Return to Israel

The book is pointed about the application. The believer is warned to not fall away from His faith and return to the sacrifices of the nation, Israel. Thus, the antagonist is deceiving them (like Satan) to depart from Christ and rejoin the nation (and re-crucify the Son of God,

¹² Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. ¹³ But encourage one another day after day, as long as it is *still* called "Today," lest anyone of you be hardened by the deceitfulness of sin. (Heb. 3:12-13)

" . . . for this reason, we must pay much closer attention to what we have heard, lest we drift away (Heb. 2:1)

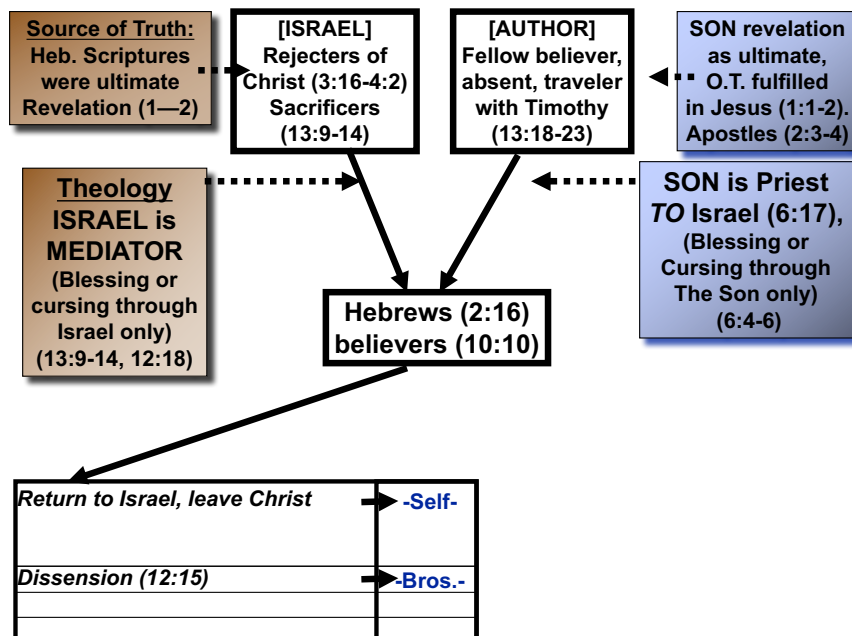
" . . . and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God, and put Him to open shame. (Heb. 6:6)

²⁵ not forsaking our own assembling together, as is the habit of some . . . (Heb. 10:25)

There is another aspect of this deceit, and that is that those who are wavering are influencing others while still in the assembly. And the author warns them about the heavy consequences of destroying God's church from within.¹⁵ Thus, the antagonist is urging them as part of the deceit is to undermine others, getting them to join Israel once again as well, thus causing dissension in the church.

¹⁵ See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; (Heb. 12:15)

¹⁵ Matthew 18 is the chapter that focuses on those who would "cause these little ones (believers) to stumble." In 1 Corinthians judgment comes on those who would cause problems in God's assembly. "¹⁶ Do you not know that you are a temple of God, and *that* the Spirit of God dwells in you? ¹⁷ If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are."



Author's Application for the Reader:
Endure in Trust, Encourage the Weak

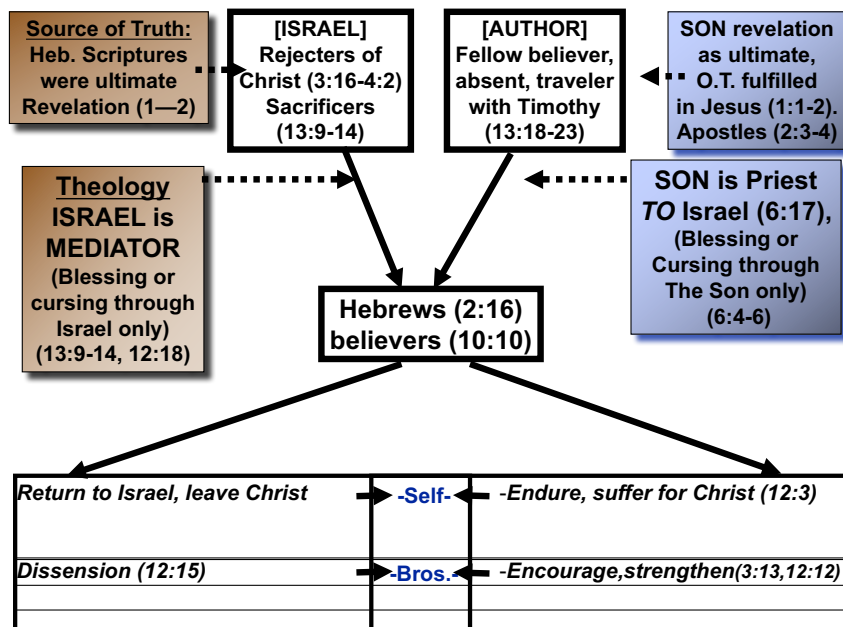
Because the theology of the author is that Jesus is the Mediator of blessing, providing the only access to God and appeasement of the wrath of God, the reader should continue to trust, enduring the suffering that comes with his/her identity with a rejected Messiah. In addition, as part of the assembly (10:25), he should encourage others to also remain faithful based on their common theology.

¹¹ And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, (Heb. 6:11)

²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful; ²⁴ and let us consider how to stimulate one another to love and good deeds, ²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near. (Heb. 10:23-25)

³⁵ Therefore, do not throw away your confidence, which has a great reward. ³⁶ For you have need of endurance, so that when you have done the will of God, you may receive what was promised. (Heb. 10:35-36)

¹² Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. ¹³ But encourage one another day after day, as long as it is *still* called "Today," lest any one of you be hardened by the deceitfulness of sin. (Heb. 3:12-13)



Thus, the believers are to hold fast to their confession of Christ and reject the deceit of the nation Israel. They are suffering since Satan is still ruling through Rome (and through the deceived nation Israel) until Messiah returns. Therefore, they should not take their suffering as indicating a curse but indicating discipline, which is simply walking by faith apart from visible evidence (Deuteronomy 8, Proverbs 3:11-12, Hebrews 11).

¹⁰ For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. ¹¹ And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, (Heb. 6:10-11)

³² But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, ³³ partly, by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. ³⁴ For you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one. (Heb. 10:32-34)

⁵ and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reprov'd by Him; ⁶ For those whom the Lord loves He disciplines, And He scourges every son whom He receives." ⁷ It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? (Heb. 12:5-7)