

The Attackers: Collective Negative Volition by the Exodus Generation, Heb 4:1-2; the Perfect Periphrastic of “have had good news” Indicates the Jews of the First Century Jerusalem Were All Believers; Both Generations Were Negative to Doctrine

Hebrews 4:1 - Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. (NASB)

- (1) The major benefit that comes from spiritual growth is the elimination of fear from the soul. Yet, here we find a hortatory imperative that recommends that the believer fear something.
- (2) There are promises found in Scripture that describe the unhappiness that defines the life of a believer who fails to advance to a level of soul rest by means of Bible study.
- (3) Given all the assets at salvation that enable the believer to make this advance, he should fear his failure to take advantage of these advantages.
- (4) To confuse a ritualistic observance of the Sabbath by means of physical rest means the believer has fallen short of the rest that is created in the soul at spiritual maturity.

Hebrews 4:2 - For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. (NASB)

- (1) The phrase “have had good news preached” is a perfect periphrastic which establishes the major problem that is typical of present-day Christianity.
- (2) In the Greek, a perfect periphrastic is composed of a verb and a participle. The verb is the present active indicative of εἰμί (*eimi*) while the participle is the perfect passive of εὐαγγελίζω (*euangelizō*): the gospel. A present tense verb plus a perfect tense participle results in a perfect periphrastic.

- (3) The meaning of such a construction is to combine two verbs into a statement that is both intensive and consummative.
- (4) The passive voice of *euangelízō* indicates that the Jews of A.D. 67 were all believers; they responded to the gospel and received the action of being saved.
- (5) This is an emphatic point for the totality of salvation among the Jews in Jerusalem prior to its devastation at the hands of the Romans three years later.
- (6) The verb goes on to point out that the Jews of the Exodus were also emphatically evangelized through the ritual of the first Passover which resulted in all of them believing in the substitutionary sacrifice of a coming Messiah.
- (7) The phrase “just as they also” refers to the first-generation Israelites who received the gospel, believed it, and were saved. The perfect tense indicates a completed action which culminates in a finished result: every Israelite in the Exodus generation was a believer.
- (8) We learn from this that salvation is not an issue in this context. Both groups of Jews were saved so the issue for them is not “What think ye of Christ?” but rather, “What think ye of the Word of God?”
- (9) The Book of Hebrews is addressed to Jews living in Jerusalem who have not advanced in the spiritual life of the Church Age.
- (10) Many of the wheel-tracks associated with the ritual plan for the dispensation of Israel are still paths of least resistance as they continue to participate in the rituals of Judaism.
- (11) Although saved, they ignore the Eucharist in favor of the Passover. They attend Bible classes, but do not retain the information for application.

- (12) The writer indicates that the spiritual status quo of these Jews is the same as those who were freed from Egyptian slavery but spent forty years in the Jornada because of negative volition.
- (13) Reversionism results in ignorance of historical trends. The world is run by Lucifer. He co-opts emissaries to convey his doctrines of universalism, internationalism, and collectivism.
- (14) The Bible is the only resource for discovering truth; the devil's world provides abundant resources that are in opposition to the absolute principles of divine integrity.