

Encouragement of Others: Unconditional Love, Royal Law, Problem-Solving Devices; the Evaluation Tribunal; Associations without Discord

Hebrews 10:24 - Let us consider [present active subjunctive of κατανοέω, *katanoeō*] how to encourage one another from the source of virtue love and from the source of divine good production.

v. 25 - Stop forsaking [present active participle of εγκαταλείπω, *enkataleipō*] the assembling of ourselves together [ἐπισυναγωγή, *episunagōgē*], as is the habit of certain ones, but encourage each other [present active participle of παρακαλέω, *parakaleō*], and all the more [καὶ τοσοῦτω μᾶλλον, *kai tosooutōi mallon*: Classical Greek phrase for extreme emphasis: “with even greater effort”] as you see the day [ἡμέρα, *hēmera*: the Rapture or physical death] approaching.

- 1) The encouragement of other believers is impossible for those who do not assemble themselves in the local church. Spiritual gifts are designed to facilitate the spiritual life of other believers; they are a function of one’s royal ambassadorship as how the believer represents God before men.
- 2) The ambassadorship of the believer enables each of us to encourage our fellow believers. If we cannot maintain status quo spirituality within the church of the living God then we are destined to be ineffective ambassadors for Christ outside its doors.
- 3) The writer of Hebrews uses an expression to drive home this point and with it a veiled warning. The phrase is **καὶ τοσοῦτω μᾶλλον, *kai tosooutōi mallon***: literally, “all the more,” better translated “with even greater effort.”
- 4) This phrase is designed to give emphasis to the preceding principle: “encourage each other.” This is followed by a veiled warning: “as you see the day approaching.”
- 5) It is our duty to have spiritual rapport with other believers. This spiritual rapport is generally expressed by unconditional love, enforced by the royal law (James 2:8), and maintained by the ten problem-solving devices.
- 6) When believers associate with each other and even form friendships, these assets must be utilized to keep the relationship on the even keel. When disagreements arise they should be addressed with doctrinal rather than cosmic solutions.
- 7) The veiled warning is the specter of knowing that “the day” is approaching. What day? The day of your physical death or the Rapture of the church.

- 8) God knows the day and the hour of each and in which event you are scheduled to depart. You *will* appear before the evaluation tribunal of Christ. You will have to confront your involvement in cosmic conflicts in which you happily engaged against fellow believers.
- 9) You should want to stand before the Lord's *bēma* while avoiding a huge conflagration of wood, hay, and stubble. You want to stifle the blaze of your human good being burned before the entire church.
- 10) Your responsibility before God is to be careful how you treat other believers. They are royal family. They are God's children. If they are in error, He will manage discipline. You are not delegated this responsibility.
- 11) Your duty is to maintain harmony with those believers with whom you associate, not sow discord among them.

- 12) The doctrine of privacy easily coordinates with these principles. A person has a right to associate with whomever he chooses. However, in a church environment, good manners dictate courtesy and biblical principles enable us to associate with each other without sowing discord.
- 13) Outside the church the same concepts prevail, but as ambassadors for Christ we are to treat our fellow believers with respect and be ready to assist them in ways that the Holy Spirit motivates and spiritual gifts direct.