

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.
14. 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.