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A TRUE PICTURE OF CHRIST'S SPIRITUAL DEATH ON THE CROSS

A STUDY OF THE BOOK OF HEBREWS
NUMBER 9
HEBREWS 2:14

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The word "death" which appears twice in this passage refers to spiritual death. It refers to spiritual death only and not to physical death. You can't understand this if you are under the misconception that the devil has the power of physical death. It is true that operating under the permissive will of God, the devil has administered physical death to certain individuals for certain disciplinary purposes. We see this in 1 Corinthians 5. But the power of physical death has not been put in the hands of the devil. But the devil does have the power of spiritual death and faith in Christ is the only power that can break his power over spiritual death. The devil won the right to have the power of spiritual death when he won that battle back there in the Garden of Eden. But keep this in mind--THE ONLY DEATH MENTIONED HERE IN THIS VERSE IS SPIRITUAL DEATH.

HEBREWS 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." "Forasmuch" is from "epeion" and it is a word that demands a conclusion. "Epei" means since, and is usually an adverb. "As" is not in the Greek, so we actually have there "Since, therefore." We are here approaching a very important principle, one that needs great emphasis. The word "children" quoted from the previous verse "to paidia" refers to believers and is a term of endearment. This means children at their best--born again believers. "Are partakers" comes from the perfect, active, indicative of "koinoneo" and means to have a permanent partnership. All believers have this partnership. In the next phrase Jesus Christ is said to also take part in this process, but the word used for Christ is "metecho" and not "koinoneo." The word "koinoneo" is used for all the rest of the human race but the word "metecho" is used for Jesus Christ because he was different, he had no old sin nature and committed no sin. He was perfect and therefore an entirely different word is used for him. "Flesh and blood" comes from "aimatos kai sarkos."

The word for blood "ha aimatos" is one of the most misunderstood words in all the Bible. It is used for human blood and animal blood but the word "The blood of Christ" doesn't refer to his actual physical blood but rather refers to the fact that he bore our sins on the cross. It doesn't mean literal blood at all. No believer living in the earth today has ever touched the literal blood of Jesus Christ, yet if you believe, you are saved. Jesus Christ did not bleed to death on the cross. Neither did an angel pick up the blood of Christ in a pot and carry it to heaven. Christ did bleed on the cross, and when the soldier thrust the spear into his side, out came blood clots and water. It meant that his blood coagulated and he did not bleed to death. The blood simply means that he bore our sins.

Now animal life is in the blood, according to Leviticus 17:10-14. This is definitely talking about animal blood. The life of the human is not in the blood but in the soul. An animal does not have a soul, therefore, an animal dies when he loses his blood. The animal life is in the blood. Human life is in the soul. When an animal is put on the altar and the throat is cut, the blood gushes from the animal and the

animal begins to die, and this is a picture of Christ dying for our sins on the cross. Christ did not die by bleeding to death. (Now I know that we sing "There is power in the blood, and sometimes to emphasize this, we sing four powers in that song, but that is not exactly the way it is. It is what the blood stands for, it is what the blood represents that saves us.) The blood of Christ was not gathered in a pot and sent to heaven. So to say there is power in the blood is a dangerous thing unless you know what is meant by that statement. Here we read "flesh and blood" but in Hebrews here the order is "blood and flesh." In the greek it is "blood and flesh." Now many of you could lose some flesh and it wouldn't hurt you, in fact, it would help many of you. In these two words we have the genitive singular of "hima" and "sarz." The blood represents the whole system of living. You can't think correctly unless the blood is circulating properly. You have to have blood in the brain so you can think. You can get along without some flesh and when you go on a diet, you prove you can lose quite a lot of flesh and it won't hurt you. So this sentence says we are blood then flesh. Blood is mentioned first here because blood is related to life. Here we have the physiological approach to man instead of the soulish approach. But these words are saying there is a difference in the soul of man and the soul of Christ.

No Evolution

Man did not begin with some amoeba wiggling around in some swamp. This passage voids the idea of evolution. You don't find any blood in an amoeba. There never was a member of the human race that didn't have blood and flesh and the first man started exactly that way--blood and flesh. No one has ever found a way to turn an amoeba into blood. It takes a dumb brain to fall for trash like evolution. There is not one provable point in the entire theory of evolution. (At this point I refer you to W. A. Criswell's book "Did Man Just Happen?") Any believer who believes in evolution is totally ignorant of the facts and is down right stupid. Bible doctrine and common sense all stand against evolution. Some of you picked up the idea of evolution in geology or biology or zoology or anatomy. In many science courses evolution has been taught as though it were facts. If some scientist can dig up a couple of bones and then use his imagination and construct a whole monster, people will accept it without a question. They can put flesh on but no blood.

This passage says "blood and flesh" to call attention to the fact that creation is the work of God. (Remember, nobility is not blue blood but red.) Blood comes from flesh and it is something that we all have in common. "Since" and it shows we haven't gotten to the main point yet, but will eventually. "Therefore" is a particle telling us that the conclusion is coming. Then we have "He also himself" from "kai autos" and it is a reflexive pronoun with great emphasis. He also himself, and then we switch verbs to remind us that we are coming to the important point. We are about to meet our King-Priest, our only celebrity, our Crown-Prince. This phrase puts Christ in the spotlight and Jesus Christ as the High Priest demands our attention. This now brings us to the main theme of Hebrews. The main theme is "THE HIGH PRIESTHOOD OF JESUS CHRIST AND THE UNIVERSAL PRIESTHOOD OF ALL BELIEVERS."

Christ as High Priest demands our attention and he demands that we move into the super-grace life. There is only one place for a priest to be and that is in the super-grace life. The normal way to live for a believer is the super-grace way. Back in the Old Testament the members of the tribe of Levi were just normal people and they didn't become priests until they became adults. You are still a believer in knee pants and until you move into super-grace you will never become a mature priest. In this dispensation of the Church Age, God has ordained in his plan that all his believers function as priests and that means super-grace, but much to our sorrow only a few ever move into this bracket. It is one thing to be a priest and it is another thing to function as a priest. You can't function as a priest until you arrive in the super-grace life. It takes a lot of work and study to get there and most won't pay the price. Many of you haven't even come close to super-grace. Now this is the whole purpose of the Book of Hebrews to take believers on to super-grace. It takes them to the top floor of the Edification Complex. It is one thing to be a priest and quite another thing to function as one.

Christ Became A Member Of The Human Race

The whole point of this verse is at this vital emphasis--Jesus Christ, who was God, perfect God, became a bona fide member of the human race. "Koinoneo" describes members of the human race who are all born spiritually dead and born into the devil's kingdom. This is all humanity, all blood and flesh. But when he comes to describe how Christ "took part of the same" he uses "metecho" and it means to share, to take hold but it is an entirely different word. You couldn't use the word "Koinoneo" for Christ for there is something we partook of that he did not partake of himself. "Koinoneo" refers to Adam and Eve the moment they fell and every person who has ever lived since then partook of exactly the same thing, namely, an old sin nature. ALL HUMANITY HAS ONE THING IN COMMON--AN OLD SIN NATURE. But you can't use "koinoneo" for Christ, for he did not partake of an old sin nature. So he was like us but also unlike us at this point. He did not have an old sin nature. We are all born spiritually dead, born into the devil's kingdom. We are behind the eight ball to start out with the moment we are born. But here is the perfect Crown-Prince, the great High Priest of our salvation and you can't use "koinoneo" of him, for he was different and you have to use "metecho."

HERE IS "KOINONEO"

Self-Consciousness
Volition
Mentality
Emotion
Conscience
→ Old Sin Nature

HERE IS "METECHO"

Self-Consciousness
Volition
Mentality
Emotion
Conscience
→ BUT--NO OLD SIN NATURE

Now that is one of the most important statements in all the Word of God to point out our High Priest, our great Crown-Prince, our great celebrity. He does not share every thing in common with the human race. "Koinoneo" could never be used of the humanity of Christ. There is no equality in birth here. JESUS CHRIST WAS BORN ABOVE US, UNIQUE. The whole human race is alike in this way--blood and flesh. But Christ was TRUE, TRUE HUMANITY. Now what does that mean? He is exactly like the first Adam was created, body, soul and spirit and no old sin nature. Adam was created that way but Christ was born that way. But every other

member of the human race was born on the side of the devil. We were born into the devil's kingdom, born spiritually dead. We didn't have to sin to get there. We were there the moment we were born. Adam sinned and in that moment Adam lost rulership of the world and the devil moved in and took over (Under the permissive will of God). The devil has the power of spiritual death. We are all born spiritually dead. Our High Priest did something in three hours on that cross to make it possible for us to move out of the devil's kingdom and move into the Angelic Conflict on God's side. We have been delivered from the power of darkness. We are born into Christ's kingdom.

Growing Up To Be Priests

By taking in doctrine daily we can grow up to be priests and actually function under the great treasure we receive at the moment of our spiritual birth. We were born again as priests. The moment you were born you became a priest. You may not know it, but this is what happened to you. Now you may never really function as a priest, because you haven't got what it takes to do so. It takes effort and study and dedication. But thank God enough priests will break through to hold back the tides of evil until Christ's kingdom is established. The function of the priesthood started out at the point of the super-grace life. The purpose of Hebrews is to move the believer to maturity and now we are defining what that means. All of this study of Hebrews is to teach you how to function as a super-grace priest. Take in Bible doctrine every day. You are alive, and you have had a hard time getting to where you are today, but you are alive and God has saved you for one purpose--to take in doctrine so you can function as a super-grace priest believer. You are hereby challenged to grow up spiritually and become a mature believer. We've got hundreds of priests at Immanuel not functioning. God uses priests who can function. This is super-grace living. This is plus happiness in actual living. You have to stick with Bible doctrine every day.

The only member of the human race born outside the devil's kingdom was Jesus Christ. (Now Adam and Eve were created outside that kingdom but they fell in the Garden and moved into the devil's kingdom.) No wonder they wanted to kill that baby that was born in Bethlehem. Herod had one of the greatest G-2 systems in history. He had lookout points and kept the entire land under close surveillance. They did their best to kill him but they never could find the Lord Jesus Christ.

So we can read "took part of the same" to read "He shared in a unique manner." That word "likewise" is an adverb and is from "paraplesios" and it means in the same manner. It means he was just as truly a human as they were, but without an old sin nature. In fact, having an old sin nature is not really true humanity. That's why we say he was real true, true humanity. The first Adam was once true, true humanity but in his sin he wiped out one of those trues and became just true humanity with an old sin nature.

The words "Of the same" means blood and flesh. Now we come to the purpose of it all. "That" is "hina" plus the subjunctive and therefore introduces the purpose. Then we have "Dia" plus the genitive of "thanatos" and it means "through spiritual death" and not physical death. At the end he dismissed his spirit and that's physical death. Spiritual death is associated with his blood. His soul went to paradise, his Spirit went to be with the Father and his body went into the grave. So blood signifies his spiritual death, not

his physical death. "Through death" is a reference to his spiritual death. This is Christ bearing our sins, and this is a unique act. He was the only one in the universe who could do it. Then we have "Might destroy" and this is an aorist, active, subjunctive of "Katargeo" and it means to render useless, powerless, to cancel, to render null and void, to neutralize. Then we have "him that had" and this is a present, active, participle of "Echo" and it means having and holding. The next word is "The power" from "kratos" and it means ruling power, sovereignty. "Of death" is from "thanatos" and it means spiritual death.

Summary

1. "Thanatos" translated death in this passage refers to spiritual death. The second time that same word is used here it refers to the kingdom of those who are spiritually dead. The kingdom of the spiritually dead.
2. Members of the human race are born physically alive but spiritually dead.
3. Therefore at birth all humans enter the kingdom of Satan, the kingdom of the spiritually dead.
4. Satan has the ruling power of the spiritually dead. He has it and he holds it. He will have it from the fall of Adam until the second advent of Jesus Christ. At that time Christ will take that power away from Satan forever.
5. As part of the second phase of the Angelic Conflict, Satan holds man in his power through spiritual death. He holds him in his grip from birth. Just like a jailer holds a prisoner in his grip until a true legal release is obtained.
6. Jesus Christ as our High Priest provided a true release by his spiritual death on the cross--bearing our sins--paying the full penalty.
7. The death of Christ for our sins propitiates the Justice of God the Father and reconciles man to God and puts him into the class called "The Son of his love."

Then this verse ends with the words "That is" which is a present, active indicative of "eimi" and means this state will prevail throughout all human history until Christ finally defeats Satan and puts him in the lake of fire forever. Then we have the words "Ton Diabolon" which mean "The devil." Since the fall of Adam an angel has been the ruler of this world, a fallen angel called Lucifer, Son of the Morning, Diabolos, Shatan. He will rule until he is replaced at the second advent and Jesus Christ will defeat him and replace him and this will put an end to the Angelic Conflict.

So the correct translation of this verse goes something like this--
 "Since, therefore, the children share blood and flesh, he also himself in a unique manner shared the same; that (purpose clause) he through spiritual death might render powerless the one having the ruling power of the death, that is the one called the devil."