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WHEN THE SON OF GOD BECAME A HUMAN

(But continued to be God)

A STUDY OF THE BOOK OF HEBREWS
NUMBER 32
HEBREWS 5:5-6

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In verse 5 we have already studied how Jesus Christ did not make himself a high priest, but was made a high priest by God The Father. We have studied the quotation from Psalm 2:7. We have studied the Hebrew text of Psalm 2:7 and we saw how this was quoted in Acts 13:33 and in Hebrews 1:5 and now here it is quoted for the third time in the New Testament here in Hebrews 5:5.

HEBREWS 5:5 "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." The word for son is "huios." "Thou art" is the present, active, indicative of "eimi" and it means he always was his son and always will be. There was a time when Christ was not humanity, but there never was a time when he was not God. So we have

"MY SON YOU KEEP ON BEING" (Look at Isaiah 9:6)

Next we have the word "today" which is an adverb from "semeron" and it refers to the day of his human birth. "Have I begotten" is the perfect, active, indicative of "gennao" and this means to give birth to, and is a reference to the virgin birth. It is in the perfect tense and it means this action had been completed with the idea that the results will go on forever. He was and is God forever. (This is the force of John 1:1.) God who is God forever in time became human and this makes him the unique figure of the universe. Following this "gennao" he will remain in his hypostatic union forever.

So look what we have in this verse--

"In this manner also, The Christ, did not glorify himself to become a High Priest, but the one, God The Father, having communicated face to face with him. (The divine decrees acc. to Psalm 2:7.) My Son, you keep on being forever; Today have I begotten you."

Summary

1. All three persons in the Trinity are identical in essence. The members of the Godhead are co-equal and co-eternal.
2. The first person of the Trinity is called in language of accommodation "Father." The term "father" is used as a human term to describe God's relationship to the divine decrees. He is the author of the plan and therefore all authority is in his hands. God isn't a Father at all, but is called a Father--because every father is supposed to have authority. The Father and The Son are co-equal in deity, yet the Son must obey the Father and did. In time, Christ screamed out, it was so difficult to obey The Father; yet he obeyed to the letter.
3. The second person is called "The Son" because he was obedient to the planner who is called "The Father." Yet in their deity they were exactly the same in essence, yet in his humanity he gave perfect obedience to The Father.

4. Therefore authority and obedience became the issue in the strategic victory in the Angelic Conflict. There is no victory aside from absolute obedience to authority. (Now if Jesus obeyed the Father perfectly, and bowed to the authority of the Father perfectly, shouldn't we do the same?) Implicit obedience is the key to victory. The victory that has our salvation involved means Christ gave perfect obedience to The Father. So we read "He became obedient unto death, even the death of the cross." People naturally rebel against authority. The very heart of Christianity is authority. Christ obeyed the will of The Father and went to the cross and this is where Satan's back was broken in the Angelic Conflict. Rejection of authority is the breakdown in every area of life. Where there is no authority, there is no local church.
5. For this reason authority and obedience is the issue in the human race in the laws of divine establishment. Authority and obedience is the basis for tactical victory in the Angelic Conflict. (In the local church the authority is in the person and the message of the pastor-teacher.)
6. The Father's plan called for the salvation of all mankind through the suffering of Christ on the cross.
7. The Son as High Priest is obedient to the Father's authority and decree, and in carrying out that obedience, offered himself a sacrifice for sin. (No priest before him ever got up on the altar and offered himself but Christ did exactly that.) The obedience of Jesus was in two directions--toward the Father, the Person of God; and toward the decree, the Word of God.
8. The priestly function of Christ begins with the removal of the barrier between God and man. So Christ is the unique High Priest in that he was perfectly obedient to the Father's authority and to the Father's Word.

So look at this--"I, the Father--and you, the Son, and you were absolutely obedient." Jesus Christ holds the record of 33 years of perfect obedience to the Father. He never disobeyed the Father once. They could have written that on his tombstone for three days--HERE LIES ONE WHO NEVER DISOBEYED HIS FATHER. He respected God's person and God's Word and that is the structure of the Christian life.

HEBREWS 5:6 "As he saith also in another place, 'Thou art a priest forever after the order of Melchisedec.'" Here we have the adverb of comparison "kathos" and should be translated "Even as." The words "he saith" is the present, active, indicative of "Lego" and means "God communicates." Then we have "in another place." The writer is now going to give another reference that says the same thing. There is more than one Scripture that gives the doctrine of divine decrees. The word "another" is "en" plus the locative of "heteros" and it means another of a different kind and this is referring to Psalm 110:4. The entire structure of life is based on The Father's command and the response The Son made to that command. So authority is the basis of this passage. "The Lord hath sworn" is the niphal stem of "shaba" and it means "to say it seven times" which means to make a solemn unconditional promise. It gives

emphasis to the one who said it. Everything God ever said is perfect truth. When God says something that's all there is to it. The niphal means an absolute. The action is whole and completed. "And will not repent" is the niphal imperfect of "nacham" and it means the person who never changes his mind.

The word priest is a "kohen" and is derived from the verb "kun" which means "to stand up." The priest is the one who stood up by the altar to represent God and to represent the people before God.

The word "Forever" is a prophesy of the resurrection. Jesus would be the eternal priest and death would not interrupt his eternal priesthood

Next we meet Melchisedec. He was the King of Salem and a priest and was a contemporary of Abraham and not a Theophony.

The Appearance Of Christ in Old Testament (Theophonies)

1. Theophonies are never given formal names. When Jesus wrestled with Jacob he was called "an angel" and "a man." Jacob limped from then on as a constant reminder of what he had been and what he was. Christ is called "The Angel Of The Lord" and "The Burning Bush" an "The Rock." But in all of these instances he is not called a proper name.
2. Theophonies are never mentioned with a specific geographical location. Melchisedec is mentioned with Salem.
3. Theophonies always represent and present God. In other words, they are messengers from God and have God's message.
4. In our passage quoting Psalm 110:4, The Father is speaking to Jesus. There is nowhere it says Jesus is Melchisedec but that he is after the order of Melchisedec. Jesus and Melchisedec were not the same. When it says Melchisedec had neither father nor mother, it means that their names were not recorded. He didn't have to have a written lineage in order to be a bona fide priest.
5. A priest must be true humanity in order to represent the human race before God.
6. Therefore Melchisedec was a true historical person rather than a Theophony. He was a king and a priest. Jesus is both king and priest forever.

The word for "Thou" is the proleptic pronoun "su" and means you and you only. It means one and only one person. The word for priest is "hierus" and he is said to be a "heirus" forever and ever. This statement is addressed to Jesus Christ. This is the duration of his priesthood in contrast to Aaron, whose priesthood was terminated by death. This shows that God was planning to raise Christ from the dead for a dead man could not be a priest forever. When Christ screamed from the cross, "Why hast thou forsaken me?" this was God's answer to that cry. He had not forsaken him, save for those three hours when he was paying for all of our sins and following that God would return to him and would raise him from the grave three days later. So death did not interrupt the continued status of Christ as the eternal high priest of the human race. Death terminated the priesthood of all others, but

had not power to cancel out his eternal priestly status. The priesthood of Melchisedec was terminated when he died, but not Christ. So here is one of the great prophecies concerning the resurrection and eternal status of Christ.

"After The Order Of"

This is a very interesting phrase and reveals much to us. Christ was not Melchisedec and Melchisedec was not Christ. The word for order is "taxzis" and really means platoon, company, battalion. Melchisedec was a King-Priest and Jesus Christ was classified in this same order. (This exact word is used about the risen Christ in 1 Cor. 15:23.) Jesus Christ fell into line as a King-Priest.

Look at the order of Priests

1. Family head was a priest--Like Adam and Abel and Noah.
2. Then came the Levitical priests--from Aaron.
3. Some were King-Priests like Melchisedec.
4. Christ came in this last order, except for the fact that his was an eternal status. He would be in this status as King-Priest forever.

Each priesthood had certain symbols. Melchisedec had bread and wine as his symbol and offered this to Abraham. The Levitical priesthood had as their symbol the altar and animal sacrifices and the Tabernacle and later the Temple.

Christ came along and his emblem was a memorial supper of bread and wine, going back to the same emblem that Melchisedec had centuries before.

For the time being the Levitical priesthood is deactivated. But they will be revived during the Millennium and will serve again. When Christ calls the Jews back to the land, they will come and the sons of Levi will be among them and they will assume their priestly rank of former times and will serve the Lord in this fashion.