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THE PERFECTION OF JESUS CHRIST

A STUDY OF THE BOOK OF HEBREWS
NUMBER 34
HEBREWS 5:9-10

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Let us get a correct translation of verse 8 before we move on to verse 9.

Verse 8 "Although being a Son, he (Jesus Christ) entered into learning obedience to authority from the things which he had suffered."

Now look at verse 9.

HEBREWS 5:9 "And being made perfect, he became the author of eternal salvation unto all them that obey him;" This verse records the result of Jesus Christ learning obedience to authority. The result was the cross. When Christ fulfilled his priestly function, he offered himself (not some other sacrifice) as a sacrifice for our sins. Once we learn obedience to authority, then we are free to advance to super grace and this opens the gates so God's blessings can flow to us. The word "and" is the continuative use of "kai" and shows what is the result of Christ's obedience to authority through suffering. If he had not learned the absolute discipline of absolute authority to his Father, there never would have been any cross. If Jesus Christ had not been the most disciplined person who ever lived, he could not have gone to the cross and offered himself up for our sins. This required the greatest self-discipline and the greatest respect for authority in all of human history. We like to think of freedom--but remember, he was not free. He was under the perfect discipline and authority of his Father. Christ went to the cross under strict discipline. He obeyed to the letter and the plan of God for him led him straight to the cross. This little word "and" moves us right on toward the result of his obedience to authority.

The Perfection Of Christ

"Being made perfect" is an incorrect translation. How can you make anything perfect when it is already perfect? This is an aorist, passive, participle of "teleioo" and it means to execute a command fully, to complete, to accomplish the goal, to reach the objective. It refers to the Lord Jesus Christ and instead of "Being made perfect" it means "Under obedience to discipline and absolute authority he reached his goal."

Christ In Training

Christ went through thirty-three years of intensive training. He had perfect respect for his Heavenly Father, and this is what carried him to the cross. The Lord Jesus Christ is the greatest soldier that ever lived. He represents the highest type of obedience to authority. This aorist tense of "teleioo" is a culminative aorist. It means thirty-three years of perfect obedience to authority all gathered into one act. He learned this obedience through testing and temptation. He waited for God's appointed time for everything. He was true humanity, but he lived thirty-three years without one single sin and never for one moment did he lose sight of his goal.

His First Priestly Function

His first priestly function was to execute our salvation. He didn't fool around with an animal sacrifice, but went to the cross and offered himself as a sacrifice for sin. The passive voice of this verb means that he received the action of this discipline and authority.

This participle means that this preceded the action of the main verb which is "he became." "He became" is an aorist, active, indicative of "ginomai" and it means to become something that you were not before. He actually became a Royal Priest. He was a King-Priest like Melchisedec. This aorist tense of "become" is a dramatic aorist, which means the present reality of a past event. The reality of the cross will always be there. You can't get rid of it. The active voice means that he became something that he was not before, he became our Saviour. It makes you think of Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

More Than Author

We next have the word "aitios" and it is here translated author, but it doesn't mean author. It means source, origin. Only source, the only origin. He is the source of eternal salvation. And this salvation is "unto all" and this is the dative plural of "pas." He always had us in mind. He was thinking of us when he went to the cross. Next we have the present, active, participle of "hupakouo" and it means "The one obeying." So he made a special obedience to the cross, the obedience of his total ability. The obedience of Christ was 100 percent merit, but our obedience is non-meritorious. God ordered Jesus Christ to go to the cross and he obeyed that order and it took 100 percent of everything he had. But when we are ordered to believe, it takes nothing and we can't replace the total he did by anything we can do. When we approach the cross and try to do something to help him save us, our effort is 00.00 (zero, zero--point--zero, zero). Now that's the sum total of all that we can do. He did the absolute and he left nothing for us to do. Our priesthood gives us freedom but his priesthood demanded perfect obedience. His obedience required 100 percent. Our obedience is believe and it is zero. That's the whole issue of grace. Grace means that God contributed 100 percent and we contributed nothing.

Purpose Of Our Priesthood

We, too, are royal priests, but there is no nobility involved until we reach super grace. God designed every priest for nobility. We are all abnormal until we arrive there. We are king priests and we get that rank by faith in Christ.

So here we have the phrase, "To the ones obeying him." We obeyed when we believed and every time we took in doctrine.

So this verse actually says, "And having completed the disciplinary training (in order to learn obedience), he became to all the ones obeying him the source of salvation."

HEBREWS 5:10 "Called of God an high priest after the order of Melchisedec." Behind these things we are studying is the idea of his resurrection, for if there had been no resurrection, the whole plan would have broken down. He had to be raised from the dead so he could make intercession for us.

"Called of God" is the aorist, passive, participle of "pros agoreuo." But the word for call is "kaleo" and here we have "prosagoreuo." So this word doesn't mean to call but to designate, to salute in the sense of receiving authority. It came to mean "to designate." It is a dramatic aorist which states the present reality of the quotation of Psalm 110:4. The passive voice means that Christ received this designation from his Father. The participle means that this happened before

the action of the main verb. He was commissioned in eternity past as a part of the divine decrees. He was commissioned to go to the cross. Then he became the source of salvation. Next we have "hupo" plus the ablative of God The Father and it means "By the God." And he was a royal priest like the order of Melchisedec. Jesus Christ was the first Royal Priest recorded in the Scriptures. Doesn't mean he was the first, but the first recorded priest and king.

Summary

1. A dramatic Interruption

At this point of our study we have a dramatic interruption. This is the end of the talking about the priesthood and we will never hear of it again until the end of verse 20 in Chapter 6. The writer of the Hebrews, whoever he was, realized that the doctrine he was giving in this message was going over the heads of his listeners. They simply weren't taking it in. They were in reversionism and you can't impose super grace truth on the mind of a reversionist. So as you read along and then come to verse 11, you realize that the writer makes an abrupt change.

HEBREWS 5:11 "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." So you see from this verse that the writer of this book comes to a rude halt, shifts gears, and decides to give them a lesson on basic doctrine before he went on with the discussion of the priesthood of Jesus Christ.

2. Remember the setting and the listeners

The ones to whom this message was addressed were Jewish believers in Jerusalem. The year is 67 A.D. and this was the event of the greatest recorded disaster in human history. (Jesus spoke of this disaster in Luke 21:20-24.)

3. Jews In Reversionism

We have here Jews in reversionism and they were not ready for the doctrine of the royal priesthood and the other doctrines related to it. They were not ready for the doctrine of the celebrityship of Jesus Christ. If we had been there at that time, we would have been in exactly the same boat.

4. Misunderstood Christ.

Their real difficulty was that they misread the signs and they didn't understand the real significance of Jesus Christ. They just couldn't really believe that he was what the Bible claimed him to be.

5. Recovery Necessary

Before they could understand this doctrine, they had to rebound and get back in fellowship. This they were not prepared to do. The 5th cycle of discipline would have to fall on the Jews and they would have to be scattered all over the world and then in the end time, at the second coming of Christ, they would be re-gathered and their nation would be rebuilt to stand forever.

6. The fact of Reversionism
The actual fact of this reversionism is now going to be discussed in these verses 11-14.
7. They had to go deeper.
It was necessary for them to go deeper in their understanding before they could go any farther. So from verse 11 in chapter 5 to verse 20 in chapter 6 the writer will teach them doctrine so they could rebound and get back into fellowship. Deeper doctrine will be resumed in chapters 7, 8 and 9. They must rebound, regroup and develop some standards so they can take in the deeper doctrine.
8. Spiritual Progress Hindered.
Spiritual progress is always hindered by reversionism. We are our own worst enemy. We compound our own abnormalities.
9. A Pause For More Doctrine
While the royal priesthood demands nobility of character and all the characteristics that accompany nobility, these reversionists in Jerusalem had displayed just the opposite, so the writer had to stop and deal with these things.

Look again at verse 11 "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." We have "peri" plus the genitive of "hos" and should read "Concerning whom." "We" is the first person plural of "ego" and refers to those imparting this truth. "Many things" is from "polus" and it means "many doctrines." "To say" is the present, active, infinitive of "lego" and it means from time to time as they meet for the teaching of the Word of God. The words "hard to be uttered" comes from "dus erme neutos" and really means "hard to explain." Advanced doctrine is hard to be taught. People fall out and won't stay with it.

Next we have "seeing you are become dull of hearing." The word for "become" is a perfect, active, indicative of "ginomai" and it means they have become something they were not before. (An illustration of this is like putting buckshot in the belly of a frog. He can croak loud but he can't jump very far.)

The word "Dull" is an adjective "nothros" and means apathy. It really means "a dull hearer." This is a person in reversionism. This comes from negative volition and it means when they hear doctrine they get bored. So the writer gives them this interruption to try to wake them up.