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OCCUPATION WITH CHRIST

A STUDY OF THE BOOK OF HEBREWS
NUMBER 43
HEBREWS 6:10-11

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I want to begin by making a technical point from the Greek language. This little particle gar translated "for" is a signal to let us know that the subject is changed. The writer here switches from the discussion of reversionism to give a direct message to the pastor-teacher. Here The Lord reminds the pastor-teacher that he will not be unfaithful to him. The Lord reminds the pastor-teacher that he will not forget him.

Look at a corrected translation of the first part of this verse--
"For The God is not unjust to disregard your accomplishment, and also the love which you have demonstrated (this is an aorist, middle, indicative of endiknoumi--and means you, yourself have demonstrated) toward his name..." "Toward his name" is from eis and onoma and it means toward his person. This statement, therefore, is saying that a pastor-teacher must be occupied with Jesus Christ if he is to succeed.

THE DOCTRINE OF OCCUPATION WITH CHRIST

(Here we are studying a passage that refers to the pastor-teacher only, but the doctrine of occupation with Christ is applicable to every believer.)

1. Occupation with Christ begins with the super grace life. This means maximum love for Jesus Christ. The only way to accomplish this is the daily intake of Bible Doctrine. Jeremiah 9:24, Ephesians 3:18-19 and 4:20
2. With doctrine as the working object of faith, the believer has maximum love response to God. This causes the believer to be designated "Friend of God." As in James 2:22-23 "Friend of God" is the title of a super grace believer and we know this means more than just being saved. It means a special close relationship with The Lord. The word for "friend" here is the genitive of philos and this is the word used for maximum love. (Abraham was called "The Friend of God" and became the father of a new race and also the father of many Gentile nations.)
3. Occupation with Jesus Christ is based upon the glorification of Christ. Col. 3:1-2. When a believer reaches super grace, he is occupied with Christ and this always glorifies Christ. People not in super grace just can't understand this, neither can they acquire this relationship on their own, nor can they duplicate it. Occupation with Christ only comes through the consistent intake of Bible Doctrine.
4. Occupation with Christ is a bridge. This is the bridge between the Old and New Testaments. Hebrews 11 is Old Testament spirituality leading to Old Testament super grace. Hebrews 12:3 and following deals with those in the Church Age reaching super grace. The bridge between the two is Hebrews 12:1-2 which talks of the super grace believer being occupied with Christ.

5. Occupation with Christ is illustrated by the doctrine of right man and right woman. Ephesians 5:25-32, 1 Cor. 11:7
6. The function of grace perception is the believer responding to Christ's love as he lives out his Christian life. James 1:21-22
7. The sealing of the Holy Spirit guarantees an eternal love relationship between Jesus Christ and the believer. Eph. 1:11-14
8. Occupation with Christ includes total dependence on super grace provision. Psalm 37:4-5
9. Occupation with Christ is related to both stability and inner happiness. Psalm 16:8-9
10. Occupation with Christ is the basis for blessings in the time of suffering, while reversionism intensifies suffering. Occupation with Christ minimizes suffering. Psalm 77
11. Occupation with Christ is determined by one's entrance into the super grace life. Without super grace there is no way to have occupation with Christ. They go together. Heb. 3:1-6, Col. 3:16-17

Now in this passage occupation with Christ is referring to the pastor-teacher. He must be occupied with Christ long before those who hear him also have this experience. The pastor-teacher can't lead people into this deeper life unless he has been there himself.

"In that" are words not found in the Greek, so drop them out. It should read "ye have ministered to the believers." Dia koneo, the aorist, active, participle lets us know who is doing the ministering here. There are six verbs in Greek for ministering, and all are synonyms of service. "Ye have ministered" from dia koneo will be listed last and this is used for the pastor-teacher teaching the word, and it is also used for the deacon handling the administrative matters of the church. Let us take a look at these six verbs--

1. Doulouo and it means to work as a slave and serve as a slave. We are often admonished to work as a slave for Jesus Christ.
2. Therapeuo which is a word used in a professional way. This means to serve as a specialist in a medical way. This is a doctor performing service.
3. Latreuo and it means to work for wages and this refers to bona fide service.
4. Leitourgeo and it refers to a man serving the state, the government.
5. Hupereteo and this means to serve by steering a ship.
6. Diakoneo is the one in our passage and it means "to minister in teaching the word of God." It first meant to wait on tables. Then it came to mean to go into the kitchen and prepare food. Then it came to mean bringing of food to the table. And finally it came to mean a pastor studying and serving spiritual food to the people.

(This applies to the deacon in the same way. The pastor's function is the teaching of the Word of God and the deacon's function is administering the affairs of the church.
The pastor sets the spiritual policy of the church.)

"Having ministered" is the aorist, active, participle of diakoneo. It is a constative aorist and it gathers into one whole all the studying and teaching of the pastor's life. This aorist participle takes precedence over the main verb, which is demonstrating love for the congregation. The way the preacher loves the believers is to teach them doctrine.

Next we have "with reference to the saints" (believers). This is a dative plural of reference and not a prepositional clause. The word for saints is hagios and it means the separated ones.

Then we have "and do minister" but this is not translated correctly. It is an irrelative and this means something that occurs at successive intervals. This is a circumstantial participle and means this--"And under the circumstances that come day by day, he continues to teach."

Correct translation of verse 10.

"For The God is not unjust to disregard your occupation (teaching the word) also the love which you yourselves, pastors, have demonstrated toward his person, having ministered the word to the believers, the set apart ones, and under all circumstances continue to administer the word."

HEBREWS 6:11 "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:" In this verse we move now from the pastor-teacher to all the members of the congregation. This little word "and" is from de. So the words gar beginning verse 10 and de beginning verse 11 are the words that alert us to the change of emphasis for these two verses. We had been studying reversionism in verses that have gone before, and now we come to emphasis on the pastor-teacher and the congregation getting with doctrine. "We desire" is a present, active, indicative of epithumeo and it means a very deep desire. This is to be always and all the time the deep passionate desire of the pastor-teacher for all the members of his congregation. "That every one" is from hekostos and it means each one individually. "Do show" is an aorist, middle, infinitive of endeiknumi and it means to demonstrate. This is a longing of the pastor for the members to come on through to super grace. This is an indirect middle and it means the subject is himself to participate in producing the action. The infinitive shows purpose. So that congregation in Jerusalem was sitting right there under this ingressive aorist and the deep longing desire of the pastor is that they get with doctrine and move on through to super grace. "The same diligence" is an accusative singular of spoude and it means devotion to duty. Total devotion to a cause. It means to concentrate on one thing to the exclusion of everything else. This is devotion to doctrine. This verse means this-- Every faithful minister has a deep abiding desire for every member of his congregation to show the same devotion to doctrine that he shows. God provides the pastor-teacher, and they provide the minds to faithfully take in the doctrine.

How Do We Show Love To God?

Once you are saved you just can't walk straight up to Christ and say to him, "I love you." There is so much space between you and Christ he can't hear you. But Christ has a deep longing for you to be able

to come near enough so you can say this to him. THE PASTOR-TEACHER SHOWS HIS LOVE FOR CHRIST BY HIS DEVOTION TO THE WRITTEN WORD. And this is equally true of the member. You demonstrate this love for him by loving his word. If you ignore his word, you ignore him. Devotion to doctrine is the only road to the super grace life. The communicator must be devoted to doctrine before the recipient can be devoted to doctrine.

The preacher studies and teaches and you listen. If the preacher is occupied with Christ sooner or later the members of his congregation will be occupied with Christ. He loves, therefore, he teaches. You love, therefore, you are there to listen every time he teaches. The pastor-teacher is a reflector, he dishes it out and you take it in. We have endeiknoumi twice. The pastor demonstrates his love for Jesus Christ by studying and teaching, you demonstrate your love by attending and listening.

THE STUDYING AND TEACHING IS THE PASTOR'S DEMONSTRATION.
YOUR ATTENDING AND LISTENING IS YOUR DEMONSTRATION.

"To the full assurance" is pros and the accusative of plerophoria. Pros is a directional preposition and it means toward complete confidence. (Just as I was studying this passage the long distance phone rang and a lady said, "I have no confidence in myself. People are always trying to do me in." In a short talk I discovered she knew very little of the Word of God. Full confidence doesn't come at conversion. Full confidence comes at super grace and you will never arrive there apart from learning Bible Doctrine.) The words "of hope" are a descriptive genitive singular of elpis and the word means confidence. Then we have the words "unto the end" and this is from achri telos and it means to the end of your life on earth. Telos doesn't have a definite article in front of it and this shows the great importance of the end of your life. God has picked out the day when you are to die and he will give you dying grace for that hour. (We saw that back in verse 3 of this chapter "This we will do if God permits us to live.") A royal priest should leave this earth in a royal way, so this excludes suicide (Now if you do jump the gun and take your own life and arrive in heaven ahead of time, God will provide for you. He'll be ready, even if you do arrive a little ahead of schedule.)

Now get a correct translation of verse 11.

"We pastor-teachers continually desire (earnestly, constantly, passionately desire) each one of you believers individually to demonstrate the same devotion to doctrine moving toward the full assurance of the confidence, until the termination of your life on the earth."