

Ouachita Baptist University

## Scholarly Commons @ Ouachita

---

Vaught Sermon Notes: Hebrews

W.O. Vaught Archive

---

9-24-1978

### A Brand-new Ball Game

W. O. Vaught

*Ouachita Baptist University*

Follow this and additional works at: [https://scholarlycommons.obu.edu/vn\\_hebrews](https://scholarlycommons.obu.edu/vn_hebrews)



Part of the [Biblical Studies Commons](#), and the [Liturgy and Worship Commons](#)

---

#### Recommended Citation

Vaught, W. O., "A Brand-new Ball Game" (1978). *Vaught Sermon Notes: Hebrews*. 45.  
[https://scholarlycommons.obu.edu/vn\\_hebrews/45](https://scholarlycommons.obu.edu/vn_hebrews/45)

This Sermon Notes is brought to you for free and open access by the W.O. Vaught Archive at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Vaught Sermon Notes: Hebrews by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact [mortensona@obu.edu](mailto:mortensona@obu.edu).

## A BRAND--NEW BALL GAME

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 68  
HEBREWS 9:15-17

Dr. W. O. Vaught  
Immanuel Baptist Church  
Little Rock, Arkansas

First, let us look at a corrected translation of verses 11-14.

"But when Christ himself appeared, a High Priest of good things having come to pass (Church Age blessings) by means of a greater and more perfect tabernacle (The third heaven) not having been constructed with human hands, that is, not of this creation.

"Not by means of blood of goats or young bulls, but by means of his own blood he has entered into the Holy of Holies once for all, having procured eternal redemption.

"For, you see, if the blood of goats and young bulls and the ashes of the red heifer (when sprinkling one that has been defiled, meaning ceremonially unclean) continue purifying with reference to the ceremonial cleansing, purifying with reference to the flesh, that is, and we do.

"How much more shall the blood of Christ through the instrumentality of his eternal spirit (his divine essence) has offered himself without blemish to the God, purify by an expiatory offering our conscience from dead works to serve as a royal priest The Living God."

### The Church Age The Most Important

Never in all history was there a more crucial time than the Church Age. This is the time of the intensified stage of the Angelic Conflict. The next paragraph, verses 15-23, is one of the greatest in the Bible to let us know the real meaning of the blood of Christ and the true meaning of this dispensation in which we find ourselves. In these verses we have been discussing shadows.

The first shadow was the shadow of the Tabernacle.

The next was the shadow of animal blood.

Now we come to the third shadow, the shadow of the covenant.

### A New Covenant Not A New Testament

Here we have one of the most glaring mistranslations in the Bible. This is not a New Testament, from the Greek words kaines diathekes, but it is a new covenant. This is the great issue of the royal family. HEBREWS 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." This verse begins with the words, "And, because of this." This is from kai plus the preposition dia and the accusative of houtos so we translate it "And because of this" and this refers to the fact that Christ is the reality of all the shadows and he is the adequate sacrifice. The shadows only point to the reality, but they are not the reality.

This began back in HEBREWS 8:6 "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

The strategic victory of Jesus Christ makes possible the establishment of a real covenant, not a shadow covenant. The Mosaic Law was a shadow covenant, it could not save. The best thing it could do was to

advocate shadows which taught doctrine to the people. But in Hebrews we step out of these shadows into the real Bible Doctrine that feeds the soul. In other words, THE CHURCH AGE IS GOD'S GREATEST EXPERIMENT IN GRACE. Never has been so much demanded of so few, as from those in this dispensation. Never has there been so much confusion and false emotionalism as in our day. So, this is God's greatest experiment in grace, the path to the super grace life.

Let us get a corrected translation of Hebrews 8:6.

"But now, He (Christ) has attained a more excellent priestly ministry by so much as he is mediator of a better covenant, which category of covenants has been activated or ordained on the basis of better promises, both spiritual and material for blessings of spiritual plunder."

The new covenant is for the new royal priest of a new dispensation. The dispensation of shadows is over. Now for once in history, we have the maximum opportunity to exploit grace. It surpasses any opportunity God has ever given anyone in all human history.

He is the mediator--mesites.

#### A SHORT REVIEW OF DOCTRINE OF MEDIATORSHIP

1. The earliest concept of mediatorship is found in Job 9:2 and 32 and 33. The word "daysman" from mopiach, which is a hiphil participle of the Hebrew jakach which means "arbitrator." To arbitrate, the arbitrator must be equal with both parties. The parties have to be estranged and he pulls them together.
2. Definition--A mediator removes estrangement or disagreement between two parties and brings them to a common goal. It is more than settling a dispute. It brings them to a common goal. The party of the first part is God, and the party of the second part is man and sin is the reason for the estrangement. The idea of mediator always goes hand in hand with the phrase "the blood of Christ."
3. The mechanics of mediatorship is in 1 Timothy 2:5-6. Jesus Christ the God-man is presented as the mediator. In verse 6 the basis of the reconciliation is the redemptive work of Christ.
4. Mediatorship has a relationship to the Mosaic Law. (Gal. 3:19-20) The Mosaic Law served for a temporary time until the Mediator could come to the earth and die for sin. Until the Virgin Birth all we had was a shadow. All animal blood ever was, was a shadow of the coming real thing.
5. The mediator of this new covenant is found in Hebrews 9:15.
6. The relationship of blood to the mediator is found in Hebrews 12:24.
7. Therefore, Hebrews 8:6 prepares us for Hebrews 9:15.

Here in verse 15 Christ is said to be the mediator "of a new covenant." The word covenant is from diatheke and is equal to the Hebrew word

berith. Diatheke is taken from diatithemi which means decree. It means a decree from God. The word hainos means new in species, in character, in category. So thus far, in this verse, we have "And because of this, by means of a new covenant, he is mediator."

#### Doctrine of The New Covenant To The Church

1. Definition of diatheke. A covenant is a disposition made by one party, God, for another party, man, after salvation. This is a covenant.
2. The Mosaic Law was a covenant of shadows. It had shadow buildings, shadow blood, shadow priesthood, everything was a shadow. This existed until Christ became true humanity.
3. Therefore, during the Age of Israel, the function of the Mosaic Law was legitimate but not efficacious.
4. A new covenant must exist with historic reality, which came about by the birth of Christ. The Mosaic Law pointed to an efficacious sacrifice but didn't provide one. Christ's birth and life on earth and crucifixion demanded a new covenant.
5. In fact, it demanded two new covenants. One for the church and one for Israel. The new covenant for the Jews will be their guiding light in the Millennium.
6. The new covenant to the church is the spiritual legacy for the royal family of God. This was the authorization for the royal family.
7. The new covenant applies only to those who are born again in Christ.
8. Hence the new covenant is God's grace disposition to the royal family of God in time and eternity.

The Greek word diatheke and the Hebrew word berith are synonymous terms and they both refer to covenant. A testament depends on a death for fulfillment.

All your life you have heard "last will and testament" and it depended on the death of the one making it. Someone must die before the will becomes valid. But the physical death of Christ had nothing to do with our legacy. Our legacy is based on his spiritual death. A covenant has greater strength than a will. A covenant cannot be set aside, but a will can be set aside by an act of law, therefore, we have something much greater than a testament. Furthermore, Jesus Christ is alive and the covenant is in effect. A testament is in effect because the one making it is dead. But Christ is in resurrection body alive and the covenant is in effect. The new covenant was based on the spiritual death and demands the spiritual death of Christ. There was no physical death involved in the ratification of this new covenant.

Summary

1. The new covenant is not a will which required the death of the testator in order for it to be operational.
2. The new covenant required the spiritual death of Christ on the cross. He did the work on the cross, caring for all our sins, so God the Father could ratify a new covenant. A covenant is ratified, a testament or will becomes operational because of death. But when our covenant is ratified Jesus Christ is alive.
3. The new covenant to the church is made in favor of the royal family. This is God's greatest experiment in grace.
4. The new covenant replaces and supercedes the shadow covenant of the Old Dispensation.
5. It authorizes a new universal priesthood for the royal family of God which operates positionally in the Holy of Holies.
6. This new covenant ratified by God is valid only by the blood of Christ. The blood of Christ speaks of the fact that he saved us by bearing our sins on the cross. It was ratified by his spiritual death. His saving work on the cross is his blood. His efficacious death on the cross refers to the work he did in paying for our sins.
7. Hence the new covenant is the possession of the believer, with God the Father as the ratifier, and God the Son as the mediator.

To show where we are going in verses 15-17, let us look at a corrected translation of these verses.

And because of this by means of a new covenant he is a mediator (A death having occurred for the purpose of the redemption of transgression against the first covenant) in order that they (royal family) having been called, may take into possession the promise of eternal inheritance. For where a covenant exists of necessity death must be brought in to the one having made the covenant. For a covenant is valid upon deaths, for it is not ever valid as long as the one having made the covenant lives."

Scripture Regarding This New Covenant To The Church

Some of these scriptures are--Matthew 26:28, Mark 14:24, Luke 22:20, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 7:22, 9:15-20, Heb. 10:29 and 12:24.

The Time When The Covenants Changed

The old covenant was abrogated by the death of Christ. The moment Jesus sat down in heaven after his great victory on the cross and the resurrection and ascension, the new covenant became operational. The new had replaced the old. For the first time in human history man was living in the reality of God's plan.

This Interrupted The Age of Israel

When Christ sat down in Heaven the Age of Israel was interrupted and the Mosaic Law was made void, but it did not void the unconditional

covenants to Israel. They will never be voided. They are unconditional. The Mosaic Law is a covenant that was voided and replaced. But the Abrahamic, Palestinian, Davidic, and New Covenants to Israel will never be voided. The new covenant is for the Church Age, and there is also a new covenant to Israel. Neither will ever be voided.

There Is A Difference In New Covenant To The Church And The New Covenant To Israel

The new covenant to Israel is found in Galatians 4:4 and in Jeremiah 31:31-34 and in Hebrews 8:8-12 and will come up again in Hebrews 10:15-18. This new covenant is for the restored Israel in the Millennium. There is no restored Israel today according to this covenant.

The Authorizing Agencies

- a. The Mosaic Law authorized the Levitical priesthood.
- b. The New covenant authorizes the royal priesthood of the Church Age.
- c. The New Covenant to Israel authorizes the Levitical priesthood of the Millennium and the Millennium temple of Ezekiel 40:48.

All Shadows Pointed To Christ

All the shadows of the old covenant pointed to Jesus Christ.  
(Hebrews 7:22)

Now go back to that second phrase in Hebrews 9:15.

"That by means of" is from hopos and means "in order that." Next we have thanatos a genitive absolute and should be translated "a death." Next we have an aorist, active, participle of ginomai so it should read "A death having come to pass." Or "A death having taken place." Next we have "for the purpose of redemption of the transgressions that were under the first covenant."

Next we have "In order that" and this is an adverb to introduce the purpose clause. "They" is the nominative plural of hoi. It is used for pronouns of all types. Here it refers to the royal family of God. "Which are called" is the perfect, passive, participle of kaleo so it should read, "They having been called." God the Father just happened to have the good sense to know who would believe and who wouldn't. (God did this calling in eternity past as shown by this perfect tense. It is already an accomplished fact in the mind of God.)

Next we have the words "Might receive" and this is the aorist, active subjunctive of lambano, and it means that they might receive into their possession. The subjunctive means it is potential. He wants us to receive the abundance of his riches but it all depends on our attitude toward Bible doctrine.

"The promise" is from epaggelia in the singular, but it gathers all the promises up into one whole. It really refers to the grace promises which we can't earn or deserve. The words "eternal inheritance" are from aionios kleronomai and this includes spiritual as well as material blessings. So verse 15 corrected says, "And because of this by means of a new covenant, he is mediator (a death having occurred for the purpose of the redemption of the transgressions that were against the first covenant) in order that they, the royal family, having been called, may receive into their possession the promise of the eternal inheritance."

Summary

1. The new covenant was based on the death of Christ providing redemption.

2. The old covenant defined transgressions while the new covenant solved the sin problem.
3. Not only did the new covenant solve the sin problem through Christ, his blood, but it also authorized a royal family of God forever. I'm talking here about the new covenant to the church.
4. The abrogation of the old covenant of shadows and the establishment of the new covenant of reality brought into existence the royal family of God and with it a new royal priesthood. It was universal in scope.  
(You are your own priest and you represent yourself before God. Therefore, a preacher should not tell people how they ought to live. Let doctrine do that. I violate your privacy if I try to tell you what to do.)
5. The new covenant was ratified by the spiritual death of Christ on the cross, namely, the blood of Christ. Propitiation, reconciliation and redemption all being involved.
6. The next two verses illustrate this truth--that the new covenant became effective upon the spiritual death of Christ, making it a covenant instead of a testament.
7. Christ ratified the covenant through his blood, making it valid and at the same time authorizing a new universal priesthood.
8. The next two verses emphasize the importance of the two deaths of Christ on the cross--one is validating the new covenant, the other also having significance. This covenant had to be ratified by his blood just like the old covenant was ratified by animal blood.

HEBREWS 9:16 "For where a testament is, there must also of necessity be the death of the testator." The word for "for" is gar and the adverb hopou means "where." Next we have the word diatheke meaning covenant.

1. A covenant is a favorable disposition made by one party in favor of another party on specified terms. The terms that must be accepted are the terms of believing in Christ. (Remember a testament is a will which is operative after a person dies.)
2. The Mosaic Law was a covenant of shadows, therefore, its sacrifices did not produce salvation.
3. The animal sacrifices could not take away sins. They just pictured the blood of Christ which could take away sins.
4. A new covenant must come into being which does have the power to take away sins, and this power is the spiritual death of Christ on the cross. It is represented by that phrase "blood of Christ" the three hours on the cross from noon to 3:00 p.m. when he did his redemptive work.
5. This word diatheke translated "covenant" connoted a spiritual legacy.

6. In Profane Greek or Attic Greek this word was used for an agreement, a treaty or a series of regulations.
7. In the New Testament diatheke means a spiritual legacy to the believer.
8. Nowhere in the Bible is diatheke used for last will and testament. The death of Christ is unique. It is his spiritual death that brings you to a spiritual legacy. His physical death has nothing to do with the salvation of your soul. His physical death has great doctrinal implications. The spiritual death is where salvation was wrought. He was alive when he bore our sins and when he finished bearing them. This is his saving work. His physical death was an illustration of how death will treat us.

The last part of verse 16 says, "There must also of necessity be the death of the testator." Please notice four groups of words here--

1. Thanaton is the accusative singular of thanatos and this is the first word in this part of the sentence.
2. Anagke means necessity. It means "where a covenant exists of necessity death."
3. The third word is the infinitive (present, passive, infinitive) pheresthai and is from the verb phero and means to be brought in. Views a past event in the light of a present occurrence. Thus far we have "For where a covenant exists of necessity death must be brought in."
4. Next we have tou dia plus the aorist, middle, participle of diatithemi and it means to arrange according to ones own mind--to ratify a covenant "For where a covenant exists, of necessity death must be brought in of the one having made the covenant." This is the spiritual death of Christ, his saving work on the cross. His physical death hadn't taken place yet.

### Summary

1. All of these verses do not talk about a testament. That is a wrong translation. They talk about a covenant. This is not a testament which demands the hysical death of the testator, but a covenant which demands the spiritual death of the testator. Shadow blood won't do it, it took his shed blood on the cross.
2. Verse 16 amplified and helps explain verse 15. This covenant was made in favor of the church.
3. It replaces the former covenant, the Mosaic Law.
4. This covenant authorized a new priesthood, namely the royal family. A new home, namely, the third heaven the real Holy of Holies.
5. This new covenant is trustworthy, because of the way it was made. It is the spiritual legacy of every believer.

HEBREWS 9:17 "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."



We have the word gar to continue the explanation of this great covenant. Nothing will ever be higher than this covenant. Now we have the phrase "For a covenant is valid upon deaths." The spiritual death is where salvation is provided, and the physical death so God could raise him from the dead is God's ratification of the spiritual death.

Next we have the word epei which should be translated "because." "It is no strength at all" is from me eschuo pote. It means "Because it is not even valid." Next we have "While the testator" and this is an aorist, middle, participle of diatithemi and it means "the one having made the covenant." Last we have the present, active, indicative of zao. In other words, the new covenant was not valid until Christ had died twice on the cross. His first death was the saving work and his second death was so he could experience resurrection, ascension and session and precede us to the third heaven.  
IT WAS NOT HIS TEACHING THAT BROUGHT THE NEW COVENANT. IT WAS HIS SPIRITUAL DEATH ON THE CROSS.

He died spiritually to save us. He died physically for his work was finished. So never go back to shadows when you have the reality.