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7-9-1978

### Christ the Perfect Mediator

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#### Recommended Citation

Vaught, W. O., "Christ the Perfect Mediator" (1978). *Vaught Sermon Notes: Hebrews*. 48.  
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## CHRIST THE PERFECT MEDIATOR

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 59  
HEBREWS 8:6-8

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We are in that section of Hebrews which presents Jesus Christ as the great High Priest. Thus far Hebrews has presented--

In chapters 1 and 2--The importance of the angelic conflict and why man was created.

In chapters 3 and 4--The importance of Bible doctrine in the life of each believer.

In chapters 5 and 6--The doctrine of reversionism and why believers go astray but do not lose their salvation.

In chapter 7--Why each believer is a royal priest.

In chapter 8--The superiority of the Lord Jesus Christ.

Let's get a corrected translation of the first five verses of this chapter--

### VERSE 1

Now the main point on what is being communicated is this: We have such a category of high priest who has sat down on the right hand of the throne of the majesty in the heavens.

### VERSE 2

A minister of the holy places and of the tabernacle, the real one, which the Lord put together and not man.

### VERSE 3

For every Levitical High Priest is appointed to offer both gifts and sacrifices, therefore, it is concluded necessary that this one (Jesus Christ) have something which he might offer.

### VERSE 4

If indeed, he were on the earth, but he is not, he would not even be a priest of the Levitical order, while there are ones offering gifts according to the law which was the authorizing agency.

### VERSE 5

Who perform worship service as a copy and shadow of the heavenly things since Moses had received divine instruction when he was about to construct the tabernacle for he (Jesus Christ) says (Now a quote from Exodus 25:40) be taking note--thou shalt make everything according to the blueprint having been explained to you on the mountain.

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." We begin with de translated "but" to show the contrast of the shadows and the reality. This is the contrast between the copy and the real thing, the original. This adverb nun translated now is very important. This shows the contrast between the dispensation of Israel and the dispensation of the Church. The time being described by this "now" is the Church Age as it is in contrast to the Age of Israel. We have now moved into the Church Age and everything has changed. There is no more altar, no more animal sacrifice, no more Levitical priests. Once Christ was seated at God's right hand,

there was a dramatic interruption of the Age of Israel. Jesus Christ is alone in resurrection body at God's right hand, but a bride is being prepared during the Church Age and when the body, which will become the bride, is completed then the Millennial reign of Christ will begin. This adverb "now" alerts us to the interruption of the Jewish Age and the fact that the Levitical priests have been deactivated. Next we have the words "He hath obtained" and this is the perfect, active, indicative of tugchano. This is an intensive perfect showing the action has been completed with emphasis on the existing results. Christ did this and this is a dogmatic assertion that this has been accomplished. In other words this states that he obtained this in the past with the result that it will always be this way. Next we have "a more excellent ministry" and this comes from two words in the Greek diaphoros leitourgia and it means a more outstanding priestly ministry. Christ will possess this superior state forever. The next words "by how much" comes from the instrumental singular neuter relative pronoun hostos and should be translated "by as much as." Next we have "he is" and this is the present, active, indicative of eimi and it means "he keeps on being" and there never will be any exception to this.

#### The One Mediator

We have now come to one of the most important words ever mentioned in connection with Jesus Christ. The word "mediator" comes from mesites. Sometimes it means referee and sometimes mediator. Here it means mediator. He is the mediator of a better covenant, and we have the comparative of agathos which is kreitton. The word in Greek for covenant is diatheke and in Hebrew is berith. This refers here to the New Covenant to Israel as quoted in Jeremiah 31:31-34. The Old Covenant was the Mosaic Law and it was temporal and conditional. The New Covenant is permanent and eternal. Each priest was authorized by the covenant of the Mosaic Law. The royal priesthood was authorized by the New Covenant to the Church.

So thus far, we have in this vers - "But now he has obtained a more excellent priestly ministry by so much as he is also the mediator of a better covenant.

#### THE DOCTRINE OF MEDIATORSHIP

1. We first find this idea of mediator in Job 9:2 and 32 and 33. In this second verse of Job 9, we have the question, "How can man be just before God?" This is answered in verse 32, "He is not a man." It is amplified in verse 33. The word for daysman is the hiphil participle of jackach and this means to arbitrate, an arbitrator, a mediator, a referee. This means someone who can put his hand on both and pull them together. This then calls for the hypostatic union for Jesus Christ is the only one who is both man and God and can stand between man and God and perform this act.
2. Definition  
A mediator removes disagreement or astrangement between two parties and brings them to a common goal. A mediator interposes between the two as a friend of each. By so doing, reconciliation is made a reality. There is a barrier between man and God and there is nothing man can do to get over that barrier. There is

no activity on man's part whereby he may get over that barrier. Getting through the barrier must be initiated by God. That barrier is made up of sin and the penalty of sin is spiritual death. The problem is physical birth. Man is born in sin. Man is born spiritually dead. The problem is made up of the character of God, for God cannot and will not have fellowship with unrighteousness. The problem is made up of our position in Adam. "In Adam all die." (Romans 5:12) The problem is resolved by the cross. For Christ to be able to solve this problem on the cross he must be equal with both parties. He is both. He is eternal God and he is perfect humanity. (He had no old sin nature, had no imputed sin from Adam and never committed an act of sin.) It took a God-man to go to the cross. Mediatorship results in reconciliation.

3. The mechanics of a mediator (1 Timothy 2:5-6)  
"One God, and one mediator between man and God, the man Christ Jesus." Jesus was equal with both. He was all that God was and he became all that man is, except for being a sinner.
4. Relationship to the Mosaic Law (Galatians 3:19-20)  
The Mosaic Law was a temporary measure until Christ could become the God man and go to the cross and die. As God he couldn't go to the cross and die. He had to become a man in order to die. Omnipresence cannot reduce itself to one point. Therefore, the Mosaic Law was a temporary measure until Christ could come to the cross and die. It was temporary until the Virgin Birth took place. Under the first provision the Mosaic Law was taught by angels to Israel, under the supervision of the mediator.
5. The identification of this new mediator. (Hebrews 9:15-16)  
This was perfectly accomplished by his death on the cross.
6. Relationship through shed blood.  
(Hebrews 12:24) The blood of the animal sacrifices were shadows, portraying the work of Christ in caring for our sins.
7. Therefore, a conclusion is called for. The conclusion is given here in our passage Hebrews 8:6. Our High Priest is superior and is the mediator of a better covenant which deals with reality. The first covenant anticipated the coming of Jesus Christ but the New Covenant is the actual coming of Jesus Christ. He fulfilled his own priestly ministry.

Next we have the phrase "which was established on better promises." The word "which" is from hostos and means "which category of." "Was established" is a perfect, passive, indicative of nomotheteo which means established, ordained, legally enacted. Here it means to be legally ordained. So we have "Which category of covenant has been ordained." The perfect tense means this has been accomplished and will last forever. God has never done anything half-way or temporary. Then we have "upon better promises" and this is epi kreitton epiaggelia. So we have this--- "But now he has obtained a more excellent priestly ministry, by so much as he also is the mediator of a better covenant which category of covenant has been ordained on the basis of better promises of blessings."



Summary

1. The better promises are related to the royal priesthood and the royal family. We have blessings for time and blessings for eternity.
2. The purpose of Hebrews is to bring the royal priest to the normal function of his priesthood to an entrance into the super grace life.
3. We have in this verse the argument for reaching super grace. In this day of apostasy, it is very difficult for people to realize these things. Doctrine is designed to bring you to super grace and this leads to an understanding of the better promises. Consistent intake of Bible doctrine leads to super grace every time.
4. The believer must understand that this is the dispensation of reality in contrast to the dispensation of shadows. The Age of Israel was the age of shadows. They had holy days. Christians regard every day alike. They had to have the tabernacle and the temple for a sanctuary. The body of the Christian believer is his sanctuary. Christ lives in this sanctuary and the Holy Spirit lives in this sanctuary. They had to portray heaven with earthly things but we portray heaven with doctrine. We live in the dispensation of reality. This is the challenge of the superiority of Christ.

HEBREWS 8:7 "For if that first covenant had been faultless, then should no place have been sought for the second." This speaks of his superior ministry and his superior covenant. We begin with gar a comparative particle to express inference. We can infer something from these first six verses. Next we have a second class condition meaning if and it isn't true. (These conditions are very important.) A first class condition is illustrated by "If thou be the Son of God, and you are." A second class condition is illustrated by "If thou wilt fall down and worship me, but you won't." A third class condition is illustrated by, "If we confess our sins--maybe we will and maybe we won't." A fourth class condition is illustrated by "I wish you would suffer for righteousness sake but I know you won't" as in 1 Peter 3:14. I wish here to review the doctrine of the Mosaic Law, but I will refer you to Hebrews paper No. 52, Page 5 and 6 for this doctrine.

Next we have the demonstrative pronoun ekeinos meaning "that" referring to the Mosaic Law. Next we have the imperfect, active, indicative of eimi meaning "had been." The next word is translated "faultless" from amemptos and it means blameless.

We have a mixed up translation here because the negative goes with the verb and this changes the whole meaning. We have the imperfect, passive, indicative of "teleo" and this means "have been sought." This is a progress imperfect, showing something that progressed in the past. So the translation should read "A place would not have been sought."

So the verse correctly translated says this-  
 "For if that first, the Mosaic Law, had been faultless, but it wasn't, a place would not have been sought for the second."  
 Please notice the words "A new Covenant" in verse 8. The first New Covenant is the New Covenant to Israel, the one mentioned here in our passage.

Eight Points on "The New Covenant"

1. Scripture.  
(Jeremiah 31:31-34) This is the passage quoted here in Hebrews 8:8-12. It is mentioned in Galatians 4:4 and Hebrews 10:15-18.
2. Purpose of this New Covenant.  
The purpose of this New Covenant was to demonstrate to Israel that their first covenant was temporary and was to be replaced. Their first covenant was to serve them from the time of Moses to the ascension of Christ and the founding of the church. This new covenant was to serve Israel during the Millennium the thousand year reign of Jesus Christ.
3. This New Covenant was designed to carry Israel during the Millennium.
4. This New Covenant was designed to authorize the form of worship and the set up of the priesthood during the Millennium. That old first covenant only designed their form of ownership for that era from Moses to Christ.
5. The New Covenant applies to the Millennium only.
6. The New Covenant will not be fulfilled until Jesus returns to the earth at the end of the Tribulation.
7. In this sense this New Covenant is like the other three covenants to Israel. The Abrahamic, The Palestinian, The Davidic Covenants are all unconditional. This New Covenant is also unconditional.
8. The first covenant was designed for the Age of Israel only. The second covenant was designed for the Millennium only.

Therefore it must be clearly understood that the quotation here from Jeremiah 31:31-34 is for Israel and Israel only, and is to be fulfilled in the Millennium and is NOT THE NEW COVENANT TO THE CHURCH. It was inevitable that the Levitical priests would be replaced. There would be no more animal sacrifices and no more Levitical priests.

The New Covenant to the Church. Both of these new covenants are in the Book of Hebrews.

1. This New Covenant to the church is stated in Hebrews 9:15 and 10:29 and 12:24. This new covenant to the church is also found in Matthew 26:28 and Mark 14:24 and Luke 22:20, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 7:22, Heb. 9:15-20.
2. The New Covenant to the church recognizes the interruption of the Jewish Age and the need to replace the shadows with reality. The specialized Levitical priesthood must be replaced with a universal priesthood.
3. The strategic victory of Jesus on the cross and his resurrection, ascension and session demands the replacement of this first covenant to Israel by this first covenant to the Church Age believers. The New Covenant to the church is not in Hebrews 8 but is in Hebrews 9.

4. In the New Covenant to the church, the royal priesthood is authorized, while in the New Covenant to Israel we have the fulfillment in the Millennium.
5. It is vitally important that we keep separate in our minds the Church Age and the Millennium. Christ is not on earth during the Church Age. Christ is on earth during the Millennium.
6. Both of these New Covenants are discussed in the book of Hebrews.
7. We can distinguish between these two covenants by this--they are different in content and they apply to different groups.

HEBREWS 8:8 "For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This begins the quotation from Jeremiah 31:31-34.

The finding fault comes from a present, middle, participle of memphomai and is a temporal participle and means "when finding fault." The word "autos" refers to the Jews and it means at the time of their great apostasy--it occurred twice, in 586 B.C. and in 70 A.D. Please get this very important point--THIS NEW COVENANT IS A GUARANTEE OF THEIR FUTURE. The Jews have a future forever--but also believers of the Church Age have a future forever.

Jeremiah wrote this great promise of this new covenant just prior to their downfall in the first administration of the fifth cycle of discipline in 586 B.C. The author of Hebrews wrote the promise of this New Covenant when the fifth cycle of discipline clouds were hanging over the nation for a second time. In both instances their nation was going down--but God assured them that they would have a future.

Our nation today is going down, but we too have a future and that future is guaranteed by the New Covenant and the second coming of Jesus Christ.