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THE CONJUNCTION OF ALL THE AGES

A STUDY OF THE BOOK OF HEBREWS
NUMBER 71
HEBREWS 9:25-26

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Always remember that in the worship at the Tabernacle the priest first went to the brazen altar for sacrifice, then he proceeded to the brazen laver for rebound and cleansing. That is what we must do every time we worship. Having been to the cross for pardon and salvation, we can now approach God with confession and be assured that we are cleansed. Let us remember to do this every time we worship.

The objective toward which we are moving in Hebrews 10:19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

"Brethren" shows that this is addressed to born again members of the family of God. "Boldness" means confidence. This gave us the privilege to enter into the holiest place because of the blood of Christ. In Old Testament times they had to stay out and only the High Priest went in once a year with blood. But now the veil has been rent in two, and we have entered to live in the holiest place. We are in union with Christ and he lives there and because of him we share this home.

HEBREWS 10:20 "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;" Our new life is called "the new and living way." Jesus Christ consecrated this for us in his flesh when he was here on earth.

In these next few verses we will see such terms as "draw near" and "holding fast" and "let us consider" and "not forsaking the assembling of ourselves together." This is the objective toward which we are moving. So don't lose sight of the goal we have before us. It is good for the believer to keep in mind the goal toward which the Christian life is moving.

HEBREWS 9:25 "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" "Not yet" is a negative conjunction from oude and should be translated "And not" then we have hina plus the subjunctive and this always introduces a purpose clause. So we have "And not that." Next we have "he should offer" which is a present, active, subjunctive of prosphero. This is the word used for offering an animal sacrifice. This is a retroactive progressive present, and takes in all the animal sacrifices that had been made in the past and would continue to be made in the future. The active voice means that with the negative "Christ did not enter heaven many times, but only once." The subjunctive mood is used for the purpose clause. He autou is the accusative singular of direct object of the reflexive pronoun. The word "often" is from pollakis. Jesus Christ entered into the Holy of Holies (The third heaven) just once. So thus far, we have "And not that he should offer himself many times (like they did the animal sacrifices)." Now we have a comparison to the arch ierus, which means high priest. So we have "As the high priest did." This is referring to the Day of Atonement. For seven days prior to the Day of Atonement, the High Priest began to cleanse himself for this important event. Dressed in spotless white, he would go to the brazen altar and offer the young bull, then he would carry

that blood in past the first curtain and then past the second curtain, then he would sprinkle this blood on the mercy seat as a sacrifice for his own sins. He would then come out and take two goats, one he would release and the other he would sacrifice and take the blood into the Holy of Holies and offer it for the sins of the people. The blood of the young bull portrayed propitiation, which shows God is satisfied with the work of Christ on the cross for our sins. It also represented reconciliation. The blood of the goat represented redemption. So, in this picture, we have the entire work of Christ, propitiation, reconciliation, redemption.

Now this kind of activity went on for some 1,500 years on the Day of Atonement. So, since this happened once a year, it means this was repeated 1,500 times. This is the present, active, indicative of the word eiserchomai which means "entered." That present tense gathers all these 1,500 enterings and puts it into one act. Next we have eis plus the accusative of hagios which means "into the Holy of Holies." Next we have kata eniautos and this means "year by year." Next we have en haima which means "by means of blood." "Of others" is from allogios and this refers to alien blood which means animal blood (It means alien to the blood of Christ). Therefore, a corrected translation of this verse goes like this--"And not that he should offer himself many times, just as the Levitical High Priest enters (each year) (On the Day of Atonement) into the Holy of Holies year by year by means of alien animal blood."

Summary

1. Christ does not follow the pattern set by the Levitical priests who always functioned under shadows. Christ fulfilled the reality. He never once functioned under shadows.
2. The Levitical High Priest on his annual trek into the Holy of Holies offered animal blood or alien blood, therefore, it had to be repeated every year. Without the shedding of alien blood there was no pardon, because it pointed to the real blood which could and did pardon sin.
3. Christ made one entry (The Ascension) after one perfect efficacious offering of himself for sin.
4. The blood of Christ is his saving work on the cross, his spiritual death on the cross.
5. The priestly function at the brass altar was an annual event, precisely the same year after year.
6. At the brazen altar the High Priest offered many animal sacrifices during his tenure of office. Once a year, on the Day of Atonement, he offered two specific animal sacrifices. He offered the young bull which was a rebound offering for himself. Then the goat, which speaks of the redemptive work of Christ, was offered for the sins of the people. But they were both shadows pointing to the efficacious work of Christ on the cross. This preceded his ascension and session.

7. After Christ offered himself, he died physically for his efficacious work had been completed. Then he ascended into the third heaven and this was the real Holy Of Holies. The High Priest walked into the Holy of Holies two times and came out two times. Christ walked into the real Holy of Holies and will come out two times. He will come out first to call the church unto himself, then at the end of the Tribulation, he will come out to return to Jerusalem and set up his Millennial reign in this earth.
8. Under a shadow covenant the High Priest offered a shadow sacrifice, the blood of an animal. Christ ascended into the real Holy of Holies with blood also, but the blood he took with him was his redemptive work, his perfect payment for sin, and when he got there, he sat down. He sat down because that blood of his said propitiation, redemption, reconciliation.

HEBREWS 9:26 "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

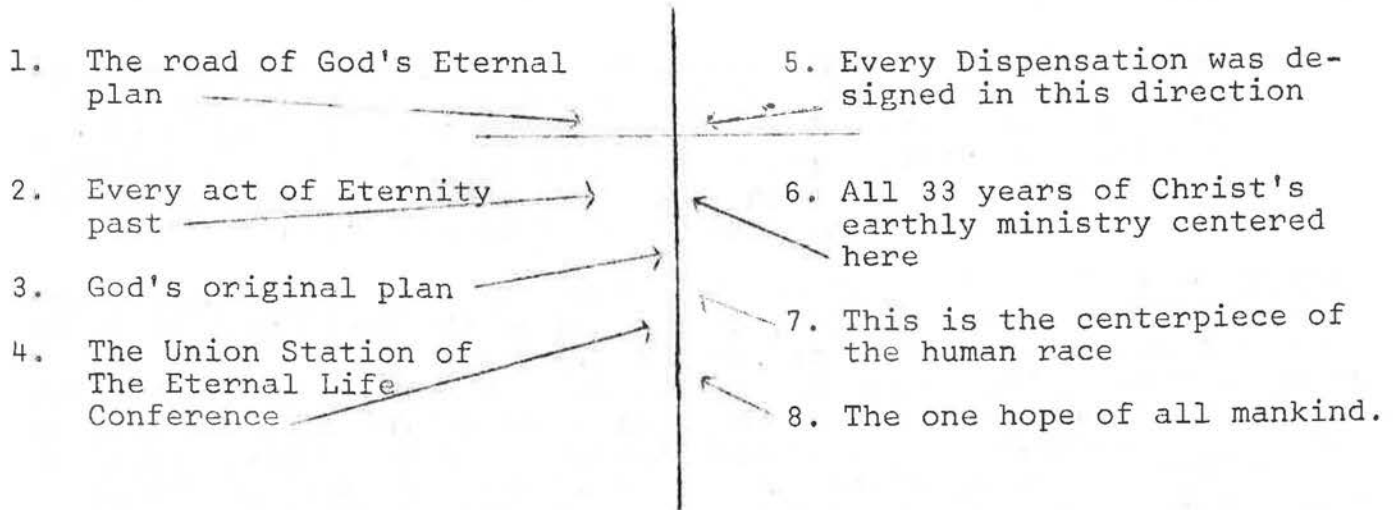
In the beginning this verse let me say this is as mixed up in the translation as almost any verse in the Bible. It begins with the conjunction epei and should be translated "because." Next we have "then must he" and this is an imperfect, active, indicative of deo and should be translated "because he would have needed." This is an idiomatic phrase that demands the protasis of a second class condition. It really means "Because, if that were true, but it isn't, then he would have needed." But once was enough because it was efficacious. You only have to believe in Christ once and that's enough. Getting emotional and having a great Holy Spirit experience doesn't mean that you have to do your salvation experience over again.

Next we have "To have suffered many times" and this is an aorist, active, infinitive of pascho, pallakis is added to mean "many times." The cursing, the beating with many stripes, the crown of thorns and all that is not included in this word pascho, suffered. This word refers to the suffering of those last three hours on the cross when he became sin for us, those three hours of atonement. This aorist tense of pascho is a dramatic aorist. The infinitive denotes the result of an erroneous conclusion. This brings out a true conclusion from an erroneous conclusion. This is the way the Greeks thought. So by stating an erroneous conclusion, we get to the correct conclusion. Next we have the statement "since the foundation of the world" and this is apo plus the ablative of katabole and means "from the beginning of the world."

So thus far in this verse, we have this--"Because if that were true, but it isn't, he would have needed to suffer many times from the beginning of the world, which he didn't."

Next we have "But now" and they come from nunide hopox and it really means "Don't you ever catch on" or "Don't you ever get the idea?" There were no shadows for the Royal family. Any time you pick up any legalism, you are back in the shadows. Live in the reality of doctrine, don't go back to the shadows. "Once for all" is followed by epi suntelia and it should be translated "At the conjunction of the ages" and not "in the end of the world." We have the word aion and not kosmos

and aion means dispensation. So this phrase actually says "at the conjunction of the dispensations." This is where one dispensation interrupts another. One dispensation, which is not yet ended, is interrupted by another dispensation. And that is exactly what happened. The Age of Israel was not ended, it was just interrupted by the Church Age. When the Church Age ends, then the Age of Israel will start up again and this is what we call the Tribulation. The conjunction is the place where all the roads of time meet, and they all meet at the cross.



So this scripture says that he did this ONCE and this one act is the conjunction of all the dispensations.

The next words in this verse are "hath he appeared" and this is not quite correct. This is a perfect, passive, indicative of phoneroo and should be translated "he has been revealed." He was revealed at the conjunction of the dispensations. This is an intensive dramatic perfect. The cross is the focal point of all history. Every moment of history finds its fulfillment here. All future history flows out from the cross. Everything retroactive and progressive is centered in the cross. Jesus Christ controls history and he is everything that is glorious in history. And just think of this--one little act of faith and you are in his kingdom forever. He entered in once and this is enough. One conversion and that is enough to keep you saved forever.

The Importance Of Learning

Once you are converted you are saved forever. But the next thing you need to do is to begin learning the Word of God. Move on and don't ever stop and look back and doubt. But when you look for the greatest event of all, the focus of human and angelic history, you have to go to the cross, you have to go to the conjunction of the dispensations. The cross broke the back of Satan.

COLOSSIANS 2:14-15 "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

HEBREWS 2:14-15 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."

This is the stability of history. Even the animals are liberated at the cross for none of them need ever be sacrificed on an altar again. This "he has been revealed" is a passive voice, and this refers to the thirty-three years on the earth, the incarnation of Christ. The indicative mood here means this is absolute dogma.

Look For A Moment At the Lord's Supper

What is the real significance of The Lord's Supper? I'll tell you what it is. It stops that dramatic moment we call the cross, the conjunction of the dispensations, and for a moment or two, you can look at the greatest and most glorious event of all history.

The next phrase we have in this verse is "to put away sin" but that is not correct. We have eis plus the accusative of athetesis plus hamartia and it should be translated "for the purpose of the annulment of sin." Your sins were judged, but he did more than that. He cancelled the old sin nature. And that means that every time you sin after you are saved, you don't lose your salvation because he cancelled the old sin nature. The old sin nature can cause you lots of trouble but it can never destroy you in hell because he cancelled it at the cross.

Then we have dia plus the accusative of thusia and this means "through the sacrifice of himself." This sacrifice was once and for all.

So a correct translation of this amazing verse is this--

"Because if that were true, but it is not, then he would needed to have suffered many times from the beginning of the world. But now, once for all, at the conjunction of the dispensations, he has been revealed for the purpose of annulling sin (the old sin nature) through the sacrifice of himself."