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THE CROSS IN ETERNITY PAST

A STUDY OF THE BOOK OF HEBREWS
NUMBER 66
HEBREWS 9:12-14

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HEBREWS 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." We need to couple with this verse Phil. 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." This refers to the third heaven where God dwells and there is no short supply there. It is such a fantastic supply depot that there will be no shortage there for all eternity. Supply will never be an issue with you then. The issue is this--will you in this life be positive enough toward doctrine so that God can meet your needs? There is no shortage on his part.

The Blood Of Jesus Christ

In this verse as well as in Ephesians 1:7 and Colossians 1:14 we read of "redemption through his blood." This phrase "The blood of Jesus Christ" appears again and again in scripture. The blood of Christ is a fulfillment of all the shadow offerings of the Old Testament. Verse 12 begins with the negative adverb oude so we translate it "and not." Next we have dia haima and we translated this "by means of animal blood." The word for "goats" is tragos and the word for calves is moschos. So thus far we have "And not by means of the animal blood of goats and bulls." In the greek we have the word bulls first, then goats and the reason is that this is the order in the Greek. This refers to the sacrificial offering made on the Day of Atonement when the high priest went into the Holy of Holies first with the blood of the bull for an offering for his own sins, and then he came out and killed the goat and took the blood of the goat in and offered a sacrifice for the sins of the people.

His Own Blood

We have already studied how this is an analogy. The real blood of the animal spoke of the figurative blood of Christ, his work on the cross to take away our sins. It goes on to say in this verse, "He entered" and this is an aorist, active, indicative of eiserchomai. This is a culminative aorist and puts into one act all that he did to pay for our sins. It means the work of Christ in bearing our sins. This had been accomplished and he entered the real holy of holies, which is the third heaven, and sat down on the right hand side of God.

Notice The Word Once

Christ died on the cross only once. We can be saved only once, so don't walk down the aisle and reaffirm your faith. He did this "once for all." You are saved "once for all." Now the High Priest had to do this every year, but Christ did it once for all. The idea of once for all suggests that what he did was final, it was adequate, it was efficacious, it was complete and never would have to be repeated. This means that in this victory of three hours on the cross from noon to 3 p.m. all the shadows were fulfilled.

The Terrible Failure Of The Jews

This Book of Hebrews was written in 67 A.D. but the Jews were still going to the temple and were still offering sacrifices. They had repaired the rent veil and they were still offering shadow sacrifices

after the one final sacrifice had already been made. Christ entered the third heaven once and for all. The atoning work was completed. It was a "once for all" event. And when you believe in Christ, it is a once for all event with you.

Their Waiting In The Upper Room

Just prior to the events of Pentecost, the believers gathered in the upper room and waited. They were waiting for the next dispensation. No one who knew the facts wanted to be offering sacrifices in the temple at that time. That was shadow stuff. You don't want to live in a room with a lot of cobwebs all around. That is exactly what happened to the Jews. They went back to the shadow stuff, they went back to the cobweb filled rooms of the old dispensation when a new day had dawned. It proves they were ignorant of what was happening and that Christ had moved right on past them and was setting the stage for the coming of the Church Age. All those cobwebs had been swept away by the cross, and to prove it, he ascended and sat down in the third heaven and he did it once for all.

Next in this verse are the words "having obtained" and this is the aorist, middle participle of heurisko and it means to find, to come upon, to discover. It is a constantive aorist and gathers up into one whole act how he achieved redemption for us. It is in the middle voice which emphasizes that Christ and Christ alone was the agent in this redemptive process. The participle means the permanent results of this achievement. The thing he achieved was "eternal redemption." We have the accusative of the adjective aionios. It is everlasting, it began at the cross and will abide forever. The word for redemption is lutrosis, and it means the act of redemption.

THE DOCTRINE OF REDEMPTION

1. Definition.

Redemption is the work of Christ on the cross in freeing men from their sins. Redemption is directional. It is aimed toward sin. We are redeemed from sin. Toward God it is propitiation. Toward man it is reconciliation. Toward sin it is redemption. The blood of Christ covers all our sins. Redemption is the saving work of Christ on the cross toward sin. Redemption represents Christ's work on the cross in purchasing our freedom from the slave market of sin. We were born slaves, not born free. We were born with an old sin nature. But Christ was born free, born of a virgin without any old sin nature. He was born outside of the slave market of sin and that is why he was qualified to set us free. The coin of the realm with which he purchased our freedom from sin was the work he did on the cross. (Eph. 1:7 and Col. 1:14)

2. The significance of redemption.

Christ paid the ransom for sin by his death on the cross. Christ purchased our freedom by bearing our sins, by being judged for our sins on the cross. (Psalm 34:22, Gal. 3:13, 1 Peter 1:18-19)

3. Christ was qualified to be our redeemer.

This is the doctrine of the virgin birth.

(1 Tim. 3:16, Heb. 1:3, Isa. 53:9, John 8:46 and 19:4, 2 Cor. 5:21, Heb. 4:15, 7:26-28, 1 Peter 1:18-20)

4. Christ was willing to redeem us.
Christ went to the cross of his own free will. He was obedient to the Father's plan. (Luke 22:42, Romans 5:19, Phil. 2:8)
5. The Doctrine of Redemption was taught in the Old Testament.
The shedding of animal blood pictured redemption. (Heb. 9:22)
Old Testament saints knew and applied this doctrine.
(Job 19:25-26)
6. The Blood of Christ is the Ransom Money.
This is the purchase price of our freedom. (Eph. 1:7 and Col. 1:14
1 Peter 1:18-19)
7. Look at the Results of Redemption.
 - a. Deliverance from the Mosaic Law and its shadows. (Gal. 3:13, Gal. 4:46)
 - b. It provides forgiveness of sins. (Isaiah 44:22 and Eph. 1:7 and Col. 1:14)
 - c. It provides the basis for justification. (Rom. 3:24)
 - d. It provides the basis for sanctification. (Rom. 5:25-27)
 - e. It provides the basis for our inheritance. (Heb. 9:15)
 - f. It is the basis for the strategic victory of the Lord Jesus Christ in the Angelic Conflict. (Col. 2:14-15, Heb. 2:14-15)
 - g. Redemption of the body is the final victory of all who are in the royal family of God. (Rom. 8:23, Eph. 4:30)
There is a relationship between the cross and our possession of a redeemed resurrection body.

HEBREWS 9:13 "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:" These next two verses give a glorious conclusion to all that has been said thus far in this chapter.

Some facts to help us interpret these next two verses:

1. A Greek conditional sentence is the statement of a supposition, the fulfillment of which is assumed to secure realization of the potential fact assumed in the supposition. The first clause begins with the little word "if" and is followed by the clause which states the fulfillment of that potential.
2. The clause containing the supposition is called protasis. (Vs 13)
3. The clause containing the statement based on the supposition is called apodosis. (Verse 14)
4. All conditional clauses in the Greek are classified on the basis of the attitude they express with reference to the reality. The protasis is always the supposition. The apodosis is always the reality.
5. There are four categories of this truth.
 - a. A first class condition is a supposition from the standpoint of reality. "If" and the Greek is ei and it means the statement is true. Like the words of the Devil to Jesus in Matthew 4, "If thou be the Son of God, and you are."

- b. Next we have the second class condition expressed by the word "if" and this is ei plus the imperfect, also expressed in Matthew four when the devil said to Jesus, "If you will fall down and worship me, but I know you won't."
- c. Next we have a third class condition and this is ean plus the subjunctive and it means maybe yes and maybe no. Like in 1 John 1:9, "If we confess our sins--maybe we will and maybe we won't."
- d. Next we have a fourth class condition and this is ei plus the optative like in 1 Peter 3 when he says, "I wish you would suffer for righteousness sake but I know you won't."

- 6. Verse 13 in our passage has a protasis of the first class condition, assuming something to be true.

This verse 13 is the first part of a representative analogy. This was a shadow pointing to the reality. For the reality to come, the shadow had to pass away. The Mosaic Law which authorized the shadow had been replaced also. The royal priests had replaced the Levitical priests.

Verse 13 begins with the word "for" and it is an explanatory conjunction, so we translate it "for you see." Next we have the first class conditional use of "if" and the statement is true. Now we have the words to haima and this refers to the real animal blood of bulls and goats.

The blood of the bull was used for a rebound offering. One was for the rebound of the priest himself, and the other for the rebound of the people. The ashes on an heifer is referring to ceremonial uncleanness, as pictured in Numbers 19:9. If a believer touched a corpse or went into a home where there was a corpse, then this offering must be made. This couples with 1 John 1:9 in the New Testament. Ashes means that you were to forget the sin. You are never to have a guilt complex. Forget the sin and move on. Confess, dump out the ashes and that's all

The word "sprinkling" is the present, active, participle of rantizo and it means to sprinkle as a rite of purification. It is a customary present for it habitually occurred. It is a temporal participle so we translate this "when sprinkling the one having the uncleanness." "The one having the uncleanness" is a perfect, passive, participle of koinoc and means "the one having been defiled." Thus far we have this-- "For you see, if the blood of bulls and of goats and the ashes of a red heifer (Num. 19) when sprinkling the one having been defiled."

Next we have the word "sanctifieth" and this is a present, active, participle of hagiazo. This means this is the way it always happens when the conditions are met. The words "to purify" is a present, active, indicative and should read "keep purifying the flesh." All of these sacrifices picture the death of Christ. He had to come, all of these sacrifices said that he would come. Then we have pros plus the accusative of katharotes and it means "with reference to ceremonial cleansing of the flesh."

HEBREWS 9:14 "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Now we come to the apodosis. These words prosos malon translated "how much more" refers to the fact that the shadows are now gone and we are now standing at the place of reality. Everything of the old order is gone. The Tabernacle and the temple had to come down. All animal sacrifices are now over. The Mosaic Law has been replaced.

"The blood of Christ" is a phrase that speaks of the work of Christ on the cross whereby he paid for all our sins.

IT IS THE WORK CHRIST DID ON THAT CROSS THAT SAVES US. Don't get mixed up in some weird and mystical conception of the blood. We are here talking about his sacrifice for our sins and how he did something that satisfied both the righteousness and justice of God.

(Heb. 9:22 actually says, "Without the bleeding from the throat of the animal there is no remission." This is a picture, this is a figure.

Christ didn't bleed from the throat. Jesus bled from his hands and his feet and his side.)

Through The Eternal Spirit

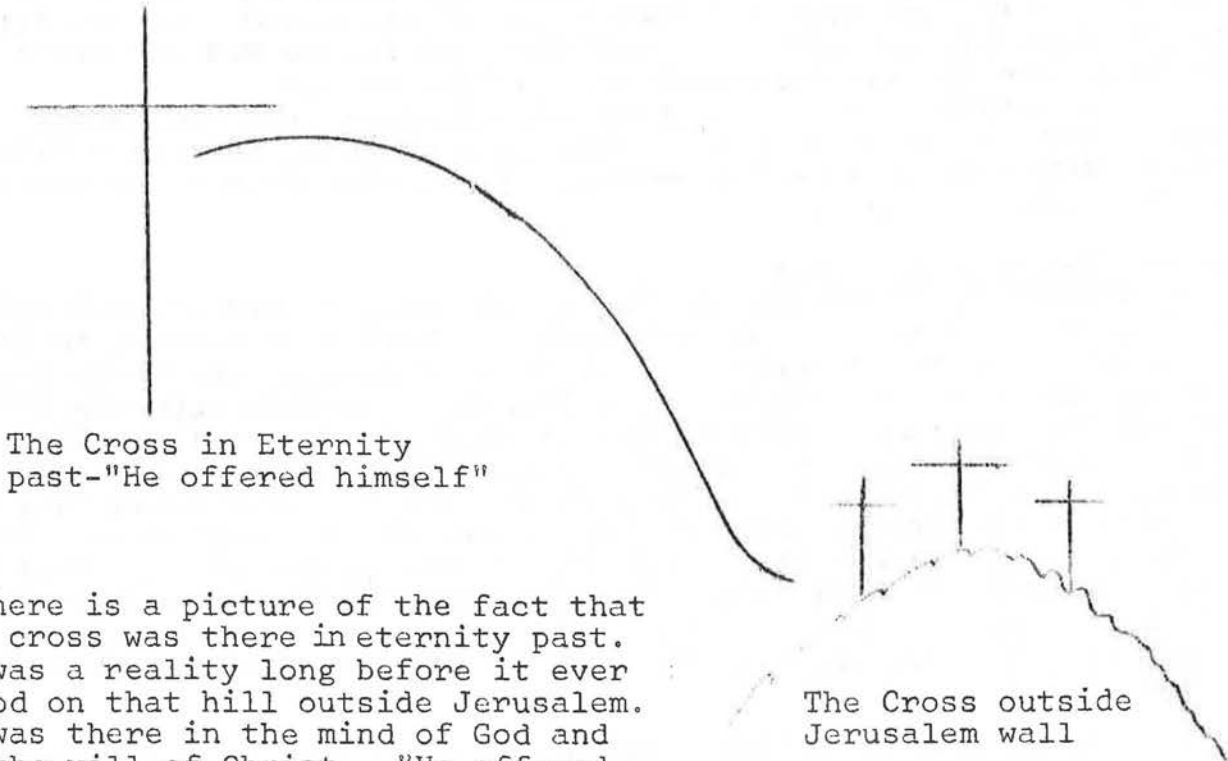
It literally means "through the instrumentality of his eternal spirit." This has no reference to the Holy Spirit. This is referring to the entire divine essence of Christ. In John 4:24 we have the words pneuma ho theos and it means "The God is a Spirit." So this actually means "through the instrumentality of his eternal essence." Jesus Christ in eternity past had the same essence he has now. You see, the animal struggled when they put the animal on the altar. That's why they had the horns on the brazen altar so they could tie the legs down. The animal rebelled against this. But Christ was different. He went willingly. He said, "I will die." So, the blood of Christ must be linked with the eternal essence of God.

So here we have a contrast of the animal life and the eternal soul of the Son of God.

1. Animals were unwilling sacrifices. They had to be tied down so they could be killed.
2. Animals were offered on the basis of the Mosaic Law which stated that they be sacrificed. The animals had no free will about it. The law said "offer the animals without their consent."
3. We have previously seen that Christ offered himself from the standpoint of his human volition. Matthew 26:39 and 42, Mark 14:35 and 36, Luke 22:42 Jesus said, "Not my will but thine be done." His human volition is emphasized also in Hebrews 10:7 and 9. But here in this verse it is the divine sovereignty of eternity past that is linked with his blood.
4. In the sphere of his eternal spirit Christ made a decision to go to the cross and this happened millions of years ago. This is a part of the divine decrees. In eternity past the cross was planned by God and in his divine essence Christ agreed with that plan. Jesus Christ had you in mind millions of years ago. If he did this, and he did, then don't you think he can provide you with your daily blessings?

In eternity past Christ looked down and saw us and knew us. He said in essence something like this--"Look, I can bless a royal family in the Devil's world." He was adequate back there then, so don't you think he is adequate now?

Next we have the words "offered himself" and this is an aorist, active, indicative of prosphero. This is a nomic aorist and refers to an occurrence in eternity past. It expresses a dogmatic and an axiomatic fact of doctrine that cannot be changed. The cross was an actual occurrence in eternity past. All the volition and sovereignty of Christ made this decision.



The Cross in Eternity past - "He offered himself"

The Cross outside Jerusalem wall

So here is a picture of the fact that the cross was there in eternity past. It was a reality long before it ever stood on that hill outside Jerusalem. It was there in the mind of God and in the will of Christ. "He offered himself". The events of that Friday in Jerusalem simply carried out what he had determined in his eternal spirit that he would do.

In Gethsemane he was simply bringing his humanity in line with his deity, with his eternal spirit. His humanity was holding back and he prayed, "Nevertheless, not my will but thine be done." Humanity came on and got in line with his eternal spirit.

So in eternity past he made a decision--I will become a member of the human race and die on the cross for the sins of all men. That one decision in eternity past changed everything. ONE DECISION--ONE POSITIVE VOLITION--ONE MAJOR COMMITMENT. Today we stand amazed under this fact.

Then we have added "without spot" and the word is amomos and it means without blame inside. The animal sacrifice was spotless outside, but Christ was spotless inside, in his soul. No old sin nature, no stain of sin at all.

Then we have the word "purge" and this is not a Koine Greek word. This is a word from classical Greek. This is just another evidence we have that Paul didn't write Hebrews. This is a future, active, indicative of katharizo but the classical form is katharie. It means to cleanse, to purify as an expiatory offering. It is a nomic future and means it is a statement of fact you can rely on. He did this and this is a dogmatic statement of fact.

He will purge our conscience, and the word is sunedesis. The words "dead works" refer to any human plan of salvation. The end of it all is "to serve the Living God." Our service is now on a higher plane than it has ever been before.