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10-8-1978

### The Doctrine of the Ascension

W. O. Vaught

*Ouachita Baptist University*

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#### Recommended Citation

Vaught, W. O., "The Doctrine of the Ascension" (1978). *Vaught Sermon Notes: Hebrews*. 53.  
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## THE DOCTRINE OF THE ASCENSION

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 70  
HEBREWS 9:22-24

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

We are in a very difficult part of the Word of God and we need close attention to details and we need concentration. In our last Study we saw how that The Church Age brought us into a new ball game. Everything was changed because of the Church Age. The Mosaic Law was validated by shadow blood, but the new covenant was validated by the blood of Jesus Christ, which speaks of his work on the cross and his spiritual death for our sins. We are in that part of the Bible where we learn that the Book, the Tabernacle, all the people and almost everything was sprinkled with blood.

HEBREWS 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission." We now have the conjunction kai and it is used here in a continuative sense. The next word is "nearly" from shedon and the reason for a word like this is that there were exceptions where blood was not used. These exceptions are as follows--

1. Exodus 19:10--They washed their clothes with water.
2. Leviticus 5:10--A turtledove offering and no blood shed.
3. Leviticus 15:5 and 6, 7, 8 and Numbers 16:46-50--All of these are related to ceremonial uncleanness.

These are the main exceptions, and that is why the word "nearly" is used. Next we have the phrase "by the law" from kata nomos and it means according to the standard of the law. Next we have "are purified" and this is the present, passive, indicative of katharizo. And it means we receive this cleansing, this purification. Next we have en haima and this means, "by means of blood."

"And without the shedding of blood" (animal blood is in view here), this does not refer to the blood of Christ. We have the adverb choris and it means apart from the shedding, and the word shedding is a noun. Then we have haimatechousia and it means the pouring out of blood. This is what happened when the throat of the animal was cut. This is a picture of the shadow that ratified the Mosaic Law.

So in this verse we have "And according to the Mosaic Law nearly all things are cleansed with animal blood and without the pouring out of animal blood pardon and forgiveness does not happen."

### THIS DOES NOT REFER TO CHRIST

Many sermons have been preached about the blood of Christ from this passage. But this passage does not in any way refer to the blood of Christ. This verse does not refer to the new covenant for the Church Age or to the cross. It refers to the old shadows and the old shadow things connected with the validation of the whole Levitical system. Animals were always bleeding to death in those sacrifices. It also pictures rebound and shows how they confessed their sins and got back in fellowship.

Summary (Remission of sins does not occur here.)

1. I think it is clear to anyone who has been saved any length of time, that this passage has been taken out of context by almost everyone and it has been made to apply to the blood of Christ. This passage has been used in witnessing but it has nothing to do with the saving of the soul. It has to do with how the Mosaic Law was validated. This is talking about shadows.

2. This verse deals with the shadow blood of animal sacrifices under the Mosaic Law and not the blood of Christ which speaks of his work on the cross when he took away our sins.
3. This verse makes no brief for the literal shedding of Christ's blood for salvation. On the contrary, it does picture the figurative blood of Christ and his spiritual death for our sins.
4. Please remember that Christ had both literal and figurative blood. His bleeding shows he was human. It has no salvation connotation.
5. The literal or physical blood of Christ was shed during his time on the cross and it coagulated rapidly and he did not bleed to death. Neither did the loss of blood account for his death. He dismissed his own spirit and died of his own free will.
6. The literal blood of Christ had no power for cleansing, but rather it spoke of the work he did, the price he paid that was efficacious.
7. At the cross it was the spiritual death of Christ, the work he did in paying for our sins, that wrought salvation.
8. The shadow blood of animals was real blood and it pictured the real thing Christ did in paying for all of our sins.
9. Hebrews 9:22 deals with shadow blood, animal blood and this blood validated the Mosaic Law. Pardon and cleansing came this way and pointed to the real thing that would happen on the cross.

HEBREWS 9:23 "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." Here we will see the relationship of the shadow blood to reality. The word "therefore" is anagke. Next we have the words "of necessity." It really means this-- In verse 22 we have "on the one hand" and now in verse 23 "on the other hand." Next we have the word hupodeigma and this means copy, imitation, model, or shadow thing. Then we have en houranos which means "in the heavens." Next we have the present, passive, infinitive of katharizo. So look what we have thus far in this sentence. "Of necessity, therefore, on the one hand, that the copies, models, shadows, of the things in the heavens be cleansed with these shadows; but on the other hand, the heavenly realities themselves. Next we have "with better sacrifices" and this is from kreitton which is the comparative of agathos.

So the whole verse says, "Of necessity, therefore, on the one hand, that the copies, models, shadows, of the things in the heavens be cleansed with these shadows; but, on the other hand, the heavenly realities themselves with better sacrifices that these shadows of animal blood."

1. While the copies or models (the Tabernacle and all its furniture) can be cleansed by animal blood (these are shadows) the reality can only be cleansed with reality, and the reality is the blood of Christ.

2. Shadows can only purge shadows, it takes reality to do the real thing.
3. Please notice how the Angelic Conflict is brought back into the picture here. Heaven as well as the earth entered into this conflict. The conflict with evil began in heaven and extended to the earth. It began in the angelic realm (Isaiah 14--when Satan became negative and rebelled) and it was extended to the earth through the fall of Adam.
5. The conflict was resolved at the cross on the earth, but the cleansing effect extends to the heavens.
6. The Bible actually teaches that as a result of the Angelic Conflict, heaven was not clean. (Job 4:18, 15:15, 25:5) "Behold he puts no trust in the holy ones and the heavens are not clean in his sight." The Angelic Conflict began in heaven, and therefore, heaven was tainted with sin before the earth was. The Angelic Conflict was extended to the earth when man was created and placed here in innocence. When man fell the earth became unclean and needed cleansing.
7. The Tabernacle in the earth could be cleansed with animal blood, but the real heaven could only be cleansed with the blood of Christ.

Next in verses 24-28 we will have the shadows on the Levitical priesthood.

HEBREWS 9:24 "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:" The veil in the temple was 60 feet high and 30 feet wide and it took 300 priests to lift it into place. It was made of 70 squares. They were made separately and sewed together. It took a miracle to split a curtain like that and God did it. He ripped it open from top to bottom. You don't have to bring an animal sacrifice anymore. That rip changed things. You don't worship on Saturday anymore. That rip changed things. This verse begins with the word "for" from gar to furnish additional information. Next we have the words "The Christ." No definite article here to call attention to his supreme importance. He is the one who fulfilled the shadows. "Is not entered" is an aorist, active, indicative of eiserchomai. (The High Priest entered the Holy of Holies one day a year--the day of atonement. He entered twice, once for himself and once for the people.) This is a beautiful picture of Christ's second coming. One entrance is a picture of the Rapture of the Church, the other is a picture of his second coming to the earth. But Christ entered into the real heaven. He did not enter into the Holy of Holies made with human hands. In his humanity during his 33 years here on the earth, Christ never entered the Holy of Holies (Even though he had lived there for centuries in his shekinah glory all through Old Testament times). The "figures of the true" come from antitupos, means figures, copies of the reality. "But into heaven itself." Then we have the words "Now to appear" and this is nun plus the aorist, passive, infinitive of emphainizo and means "now to receive this appearance in heaven." Next we have "in the presence of God for us." And it means in the presence of God on behalf of us.



THE JEWISH AGE WAS INTERRUPTED BECAUSE IT RAN OUT OF GAS. Something brand new came into existence. And you and I are left down here so God can prove one more time to the Devil that he was right. So in this great verse we have this--"For Christ had not entered into a Holy of Holies made with human hands, a copy of the reality, the third heaven; but into heaven itself to appear in the presence of God the Father on behalf of us." He did it so he can bless us in time. He is up there on our behalf. Thinking about us, watching over us, praying for us. He is there as our advance guard, looking after our interest.

THE DOCTRINE OF ASCENSION

(This is depicted by the High Priest going into the Holy of Holies,)

1. Definition

The ascension was Christ changing his residence from earth to the third heaven. It is portrayed once a year by the High Priest going from the brazen altar into the Holy of Holies. Christ went from the cross to the third heaven. The change of residence was accomplished in his resurrection body.

2. Capabilities of a resurrection body.

Jesus Christ could ascend in his resurrection body. It was capable of space travel. He could walk through doors, move in space, travel in the atmosphere. (The reason the Devil didn't interfere in the ascension is this--Christ was now in his glorified body and it was too much, too strong for Satan.)

3. The reception of the risen Christ in Heaven.

The reception the risen Christ received in heaven is very important. He had been gone for thirty-three years, and now he is back. (There was a mercy seat in the Holy of Holies but the high priest never sat in it. But when the Son of God arrived in the third heaven, God said to him, "Sit down." (Psalm 110:1, Romans 8:34, Eph. 1:20, Col. 3:1, Heb. 1:3, 13, Heb. 8:1, 10:12, and 12:2)

His being seated in this place of honor confirms that the resurrected Christ was received as the conqueror, the victor. In other words, it shows God approved of all he had done in the earth. It confirms the validity of his shed blood.

4. Being seated in heaven was his glorification.

(Acts 2:33, 5:31, Phil. 2:9, 1 Peter 3:22)

This places Jesus in a unique position. His is the greatest celebrityship of all time. He is above all and will occupy this position forever.

5. This signaled the strategic victory in the Angelic Conflict.

(Hebrews 1:3-13) Furthermore, it kicked off a new phase of that conflict. It shifted time into the intensified stage of that conflict. The Church Age believer is in the intensified stage of the Angelic Conflict. (Eph. 1:20-22, 4:7-10)

6. The formation of the royal family.  
When Christ returned to the third heaven and sat down the royal family became a reality. Christ is there with the Father. We have the Holy Spirit and he enters us into union with Christ and potentially we are already in that palace forever.  
(John 7:37-39)
7. His ascension signaled the beginning of a new priesthood.  
All at once a new priesthood was formed, the moment Christ sat down in the third heaven. (1 Peter 2:5-9, Rev. 1:6) Jesus is the new royal High Priest and he makes intercession for his own. (Hebrews 7:25)
8. The ascension signaled the ultimate defeat of Satan.  
This is what we call "operation footstool." His enemies include Satan. (Luke 20:42-43, Zech. 13:2, Col. 2:15, Rev. 20:1-3)  
When Christ returns he will bind Satan and put him in the pit and put down the Gog and Magog revolution.
9. The ascension in every way vindicates the cross.  
This ratifies the efficacious power of the blood of Christ. The cross is tied in with resurrection and ascension and session. All are part of one great victory.