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THE DOCTRINES OF DEATH AND THE LAST JUDGMENT

A STUDY OF THE BOOK OF HEBREWS
NUMBER 72
HEBREWS 9:27-28

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In our last study we saw Jesus Christ at the conjunction of history. We saw that the cross was the conjunction of all the dispensations. Verse 26 correctly translated says, "Because, if that were true, but it isn't, then he would have needed to suffer 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 annulling of the old sin nature through the sacrifice of himself."

A Parenthesis

In verses 27 and 28a we have a parenthesis. This is thrown in here to explain to us the reason for the brazen altar. Verse 26 is continued in verse 28b with the words "And unto them that look for him..."

HEBREWS 9:27 "And as it is appointed unto men once to die, but after this the judgment:" We have kai which is used here as a conjunctive interruption. Next we have kata plus hosos and this should be translated "in as much as." Next we have "it is appointed" and this is a present, passive, indicative of apokeimai. It means to be reserved, to be stored up, to have a destiny. This is the customary present to show what is expected to occur or what is customary to occur. The passive voice means that we receive this as one of the natural occurrences in life. The indicative mood means that this is a dogmatic point of doctrine. This is reality. So thus far, we have, "And, in as much as it is destined unto men." This word for "men" is the dative plural of anthropos and this refers to mankind. It really should be translated "for mankind." Then we have the adverb hapaxz meaning "once for all." Next we have "to die" and this is an aorist, active, infinitive of apothenesko. This is a culminative aorist and it means that death is certain to come to every individual of all mankind as a result of the penalty of sin. This is referring to normal physical death which will come sooner or later to every member of the human race, unless the Rapture comes first. So thus far we have, "And, in as much as it is destined for mankind once for all to die physically." We have to add physically here because there are seven kinds of death in the Bible.

THE SEVEN DEATHS IN THE BIBLE

1. SPIRITUAL DEATH.

The thing that happened to Adam and Eve when they ate the forbidden fruit in the Garden of Eden was spiritual death. Adam lived physically more than 900 years after he ate the forbidden fruit and died spiritually. Adam was created in innocence, but he sinned and got an old sin nature and died spiritually. But we are born spiritually dead.

(Ephesians 2:1, Romans 5:12, Romans 6:23, 1 Cor. 15:22)

Spiritual death is a judgment on the human race from the moment of birth. Spiritual death is separation from God in time. In this state there is no relationship with God. Every unbeliever in this world is spiritually dead even though he is physically alive. Every member of the human race is born physically alive but spiritually dead.

2. PHYSICAL DEATH.

Physical death comes at the moment when the soul and the spirit leave the body. It is a universal experience and comes to all members of the human race. The only ones who will not experience physical death will be those believers who are living on the earth at the time of the Rapture.

(Matthew 8:22, 2 Cor. 5:1-8, Romans 8:38 and 39)

Man becomes alive the moment he starts breathing and that is the moment when the individual gets a soul and a spirit, even though the spirit is inactivated and thwarted by the old sin nature. The potential of the spirit is there, but blacked out and inoperative. A person is dead when his soul and spirit leaves his body.

3. THE SECOND DEATH.

We find this in Hebrews 9:27, Rev. 20:12-15, Rev. 20:6.

The second death refers to the final judgment of the unbeliever at which time he is cast into the lake of fire forever. The unbeliever is born into the world with an old sin nature and he is spiritually dead. But the unbeliever had volition and mentality and can say yes or no to God. If he says no to God at the point of God-consciousness, he will also say no to God at the point of gospel hearing. Judgment is another word for the second death.

4. POSITIONAL DEATH.

(Romans 6:3-4, Col. 2:12, Col. 2:20, Col. 3:3) At the point of salvation, the Holy Spirit takes every believer and enters him into union with Christ. This is a universal truth and is the experience of every believer at the moment he believes in Christ. It may be ever so weak but if the faith is in Christ, then he is saved. This means that we are identified with Christ in his death. We go back to the cross and are identified with Christ in his death. So this means that positionally we cannot produce human good. And when we get to heaven there will be no place for human good.

5. OPERATIONAL DEATH.

(James 2:26) This is a picture of the believer who fails to produce divine good. This is failure to be productive as a believer. Operational death is for the believer only. The unbeliever never gets into the position where he can experience this death. Faith without works is dead, it means it is non-productive.

6. TEMPORAL DEATH.

Every believer is temporally dead when he commits sin and gets out of fellowship. In that state we are under the sway of the old sin nature and this is how we commit sin and produce human good. No believer can be temporally dead when he is controlled by the Holy Spirit. (Romans 8:6, 8:8, 8:13, Ephesians 5:14, 1 Timothy 5:6, James 1:16, Rev. 3:1, Luke 15:24 and 32) Temporal death means to be out of fellowship.

7. SEXUAL DEATH.

The classic illustration in the Bible of this death is Abraham and Sarah. (Romans 4:16-21, Hebrews 11:11 and 12)

Next we have the phrase "But after this the judgment." De is a connective conjunction. Next we have meta plus the accusative of the pronoun houtos and it means "But after this physical death, the judgment." The word for judgment is krisis which means the act of judgment. This is exactly the same as the second death. So in this sentence we have this--"And in as much as it is destined for mankind to die, but after this physical death, the judgment."

DOCTRINE OF THE LAST JUDGMENT

1. DEFINITION.

The last judgment is the culminative judgment of history in which the unbelievers (both angelic and human) are confined to the lake of fire forever. It is also called in scripture "The Great White Throne" and "The Second Death." IT IS FOR UNBELIEVERS ONLY. (Rev. 20:6 and 20:12)

2. ONLY TWO CATEGORIES OF THE HUMAN RACE.

There are only two categories in the human race, believers and unbelievers. These two groups are determined by their attitude toward the cross and toward Christ. John 3:36 divides the whole human race. Those who do not believe in Christ will stand at the last judgment.

3. INDICTMENT IS FOR THE UNBELIEVER ONLY.

The moment a person believes in Christ he passes from under the indictment of sin and becomes a citizen of the family of God. No member of the family of God can ever be condemned. (John 3:18, 16:9 and Rev. 20:15)

4. NO BELIEVER WILL EVER BE JUDGED OR SENTENCED TO HELL.
(Romans 8:1)

5. THE UNBELIEVER HAS TWO APPOINTMENTS WITH GOD.

These two appointments are physical death and the second death.

6. THE SECOND DEATH CROWD WILL BE IN THE SECOND RESURRECTION.

The first resurrection is for believers only. The second resurrection is for unbelievers only. (Rev. 20:12 and 13, Rev. 20:6)

7. CONDEMNATION AT THE LAST JUDGMENT IS ON THE BASIS OF HUMAN GOOD.

A man is never condemned to hell because of his sins. Christ died for all of his sins. But Christ did not die for one sin, the sin of unbelief. This is the sin that places a man outside the reach of Christ and causes him to depend on his own human good. (Rev. 20:12-13)

8. THE ETERNAL STATE OF THE UNBELIEVER.

The eternal state of the unbeliever is described in three ways.

- a. He is said to reside in the lake of fire. (Matt. 25:41, Rev. 20:14-15)
- b. He is said to have "the second death." (Rev. 20:14)
- c. He is said to be dying in his sins. (John 8:21 and 24)

HEBREWS 9:28 "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." The parenthesis now continues. To the believer, physical death is a wonderful thing. We are absent from the body and present with the Lord. This verse begins with "So also, the Christ." Houtos tells us that the parentheses continues to show how this is related to what has just been said in the verse above. Christ fulfills the function of the High Priest on the Day of Adonement. The High Priest at the brazen altar killing the animal of sacrifice is a picture of Christ bearing our sins on the cross. This sacrifice of Christ equals redemption plus propitiation plus reconciliation. Next we have "was once offered" and this is an aorist, passive, participle of hapoxz and it means "once for all was offered." The aorist tense gathers up into one whole all that Christ accomplished in the whole act of redemption. The participle of circumstantial. It is antecedent action. It must come before the action of the main verb which is "he shall appear." His appearing wouldn't mean anything if he had not been adequate in handling the sin matter. But he was adequate and that's why his appearing means so much to every believer in the whole earth. Next we have the phrase "to bear the sins of many." This is a reference to the saving work of Christ on the cross. This phrase is quoted in Isaiah 53:12. There is a kal perfect of the Hebrew word nasa and is picturing the accomplishment of the blood of Christ. In this quotation of that Old Testament passage, it is reduced here to the aorist, active, infinitive of apophero, which means to bear, to take away. The aorist tense gathers into one whole all that happened during those last three hours on the cross. The infinitive is the object of the preposition eis and means "For the purpose of taking away our sins." Then we have hamartia plus polus which means the sins of many. It refers to the whole human race. The parenthesis closes at this point.

The remainder of this 28th verse should go this way--"A second time apart from sin shall he appear to the ones waiting for him, resulting in their deliverance." This verse is so mixed up in the King James translation I will work from what I have just given here as a corrected translation. First we have ek and the accusative of deuteros and it means "From the second." It is a Greek idiom meaning "The second time." We have choris and hamartia and it means he remains in his sinless state of his hypostatic union. This is a picture of the God-man who will stand in that day upon the Mount of Olives at the end of the Tribulation. The believer in a resurrection body will never sin again and will never be subject to any kind of temptation to sin. Therefore, choris hamartia has a great meaning to us personally. "He shall appear" is the future, passive, indicative of horao. This is a predictive future describing the second advent of Christ. The passive voice means "to be manifest" and this means "to appear." So we take a passive voice and state it in an active way and it comes out "He shall appear." He will appear to Israel and will appear as David's greater son. The High Priest came out from offering the blood sacrifice in the Holy of Holies and when he came out the people let up a cheer. They were "off the hook" so to speak, for another year. It represents the second advent of Christ when he will deliver Israel. The indicative mood declared a dogma of doctrine, the absolute assurance of the appearance of Jesus Christ.

"Unto them that look for him" is an incorrect translation. It is a dative plural present, middle, participle of apekdechomai and it means to wait eagerly for someone, to wait in great anticipation. It means here to anticipate through the knowledge of doctrine. The dative is

the dative of advantage. It is to your advantage to have doctrine, especially in the Tribulation. So this is their anticipation of Christ through the knowledge of doctrine. This is a future event put in the present tense to emphasize its reality and importance. This is Christ's military victory at Armageddon. All of this is the fulfillment of the four unconditional covenants to Israel. (Satan wants to kill all the Jews so there won't be any Jews to be regathered. Therefore, the Devil is the author of anti-Semitism. But God is going to keep his word and the Jews will be preserved. Every time you see a Jew it is another illustration of the faithfulness of God.)

The object of the participle is Christ. "Unto salvation" is eis soteria and it means "deliverance." "So the Christ also, having been offered once for all, for the purpose of taking away the sin of the many a second time apart from sin shall he appear to the ones eagerly waiting for him (through doctrine) resultant in their deliverance."

This parenthesis is thrown in here to explain why the cross must come before the crown.

For the last time, let's get a correct translation of this chapter.

Verse 1 Even so, therefore, the first, the Mosaic Law, used to have regulations for worship, and its sanctuary a sacred building in this world.

Verse 2 For the first tent was constructed in which there was both the golden lampstand and the table plus the prothesis loaves of bread, the Shewbread, which first tent is categorically designated the Holy Place.

Verse 3 And behind the sacred veil a tent which is designated the Holy of Holies.

Verse 4 Having the Golden Altar of incense and the Ark of the Covenant goldplated on all sides, in which was the Golden Urn having the manna, and Aaron's rod having germinated and sprouted, and the tables of the Covenant.

Verse 5 And above it the cherubs of Glory overshadowing the Mercy Seat, concerning which mercy seat it is not now time to teach in detail.

Verse 6 Now when these things have been constructed in this manner, the priests constantly entering into the first tent, that is the Holy place, performed sacred functions.

Verse 7 But into the sacred, the Holy of Holies, once every year, only the High Priest alone entered not without making use of blood which he offered on behalf of himself and then on behalf of the people for their sins of ignorance.

Verse 8 The Holy Spirit revealing this namely, that the way into the Holy of Holies had not yet been revealed as long as the original Tabernacle had existed.

Verse 9 Which Tabernacle was a type with reference to the present dispensation (The Church Age) according to which type both gifts and sacrifices which were being offered, were not able to bring to the goal of maturity (That is, super grace) with reference to the conscience of the ones performing the worship.

Verse 10 This applied only over foods and beverages and various washings and regulations pertaining to the body being imposed until the dispensation of the new order (The Church Age).

Verse 11 For 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 constructed with human hands that is, not of this creation.

Verse 12 And not by means of the blood of goats and young bulls, but by means of his own blood he has entered into the Holy of Holies once for all, having proclaimed eternal redemption for us.

Verse 13 For you see, if the blood of goats and bulls and that of a red heifer (when sprinkling one who has become ceremonially unclean) continues purifying with references to the ceremonial cleansing, the purifying of the flesh, and they do.

Verse 14 How much more shall the blood of Christ who through the instrumentality of his eternal 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.

Verse 15 And because of this, by means of a new covenant, he is mediator (a death having occurred for the purpose of redemption of transgressions against the first covenant) in order that they (royal family) having been called, may take into their possession the promise of eternal inheritance.

Verse 16 For where a covenant exists of necessity death must be brought in of the one having made the covenant.

Verse 17 For a covenant is valid upon deaths (Christ's two deaths on the cross) because it is not ever valid as long as the one having made the covenant lives.

Verse 18 From which fact, not even the first, the Mosaic Law, had been inaugurated without blood.

Verse 19 For when every commandment had been spoken by Moses to all of the people according to the law, after he had taken the blood of young bulls and goats with water and a scarlet woolen cloth and hyssop, he sprinkled both the written scroll and all the people.

Verse 20 Saying, (Exodus 24:8) this is the blood of the covenant which the God the Father has commanded pertaining to all of you.

Verse 21 Also, he sprinkled with that same blood both the Tabernacle and all of the equipment of the priestly ministry and according to the standard of the law nearly all things are cleansed with animal blood, and without the pouring out of animal blood, forgiveness does not happen.

Verse 23 Of necessity, therefore, on the one hand, that the copies of the things in the heavens be cleansed by these shadows, but on the other hand, the heavenly realities themselves with better sacrifices than these.

Verse 24 For Christ had not entered into a Holy of Holies made with human hands, but into heaven itself to appear in the presence of the God on behalf of us.

Verse 25 And not that he shall offer himself many times as the Levitical High Priest enters into the Holy of Holies year after year on the Day of Atonement, by means of alien or animal blood.

Verse 26 Because if that were true, but it isn't, then he would have needed to have suffered many times from the beginning of the world; but now once for all, at the conjunction of the ages, he has been revealed for the purpose of annulling sin through the sacrifice of himself.

Now skip to the middle of verse 28 where that sentence continues. The sacrifice of himself a second time apart from sin he shall appear to the ones eagerly awaiting him (through doctrine in their souls), resulting in their deliverance.

Go back to parenthesis - verse 27 and 28a.

And in as much as it was destined for mankind to die physically, and after this physical death, the act of judgment, so the Christ, also having been offered once for all, for the purpose of taking away the sin of many.