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### A Great Scripture on Personal Dedication

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A GREAT SCRIPTURE ON PERSONAL DEDICATION

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 81  
HEBREWS 10:18-25

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In this verse we come to a final conclusion--

"Now where there is forgiveness of these (referring to the violations stated in the previous verses) there is no further animal or shadow sacrifice concerning sin."

Forgiveness in this verse refers to the efficacious offering of Christ on the cross for our sins. The shadows are all gone in the light of the real thing.

Verses 19-25 are on the subject THE ROYAL FAMILY IN THE PLAN OF GOD.

HEBREWS 10:19 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," Here we are told about our new home. Since we are now in a new family, this verse is going to tell us about our new home.

The word "having" is the present, active participle of echo and it means "to have and to hold." This is something that began in the past and continues to the present time. So this says, "Since having therefore" and the word "brethren" means "members of the royal family of God."

The word "confidence" indicates that they are not new believers. The word is parresia and it means lack of fear and pressure and therefore means "confidence." Thus far we have in this verse "Therefore, brethren, since we keep having and holding confidence." The Holy of Holies is where we live. Their High Priest could go there only once a year, but we live there. There is no "Stay out" sign here for you. There is no "Stay off the grass" sign here for you. You are invited to move in and settle down, for you are to live here from now on. The words "to enter" come from eis eisodos and it means more than enter, it means access to come and go. We live there and can come and go as we desire. When we die we will go there, but can go in and out as we desire. You have heard those expressions, "Your home is where your heart is" or "Your home is where you hang your hat." But this is your home forever. The High Priest had no access to the Holy of Holies apart from animal blood. If he had dared go in there without animal blood, he would have fallen over dead. Even in those shadow functions that animal blood was necessary. But now the blood of Christ is our access. He just reached down and split that curtain (It was 60 feet high, 30 feet wide and almost a foot thick) wide open. That curtain had 72 squares in it and it took 300 priests to lift it in place. The Talmud describes that veil and no earthquake could split it. The Lord did it and he just decided to wake them up to what had happened and he split it from top to bottom.

Matthew, Mark, Luke all had something to say about this.

MATTHEW 27:51 "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;" "And behold the veil" Kai idou katapetasma. "Of the temple" and the word is Naos and this means the important temple. It was Solomon's Temple that had been rebuilt by Herod. Then we have the aorist, passive, indicative of schizo. This pulls this splitting event into one rare moment of time. It happened quicker than you could bat your eyes. Then Matthew says "Had been torn in two pieces." Then he says,

"From the top to the below." I almost think God was chuckling as he did it. God had closed down the temple when Christ died. He wouldn't get around to closing it down permanently for almost forty years but he would close it in 70 A.D. In other words, God was saying, "It's all over!" "You can walk in now." That's the only invitation they would get. From that moment fifty days later, the new dispensation would begin.

MARK 15:38 "And the veil of the temple was rent in twain from the top to the bottom." Mark says exactly the same thing as Matthew said.

LUKE 23:45 "And the sun was darkened, and the veil of the temple was rent in the midst." Luke has some changes. Luke adds "The sun was darkened." It is the present, active, participle of ekleipo and it means to be obscured, to be eclipsed. So Luke says, "And it was already about noon and darkness came to be over the land until 3:00 P.M." The sun was eclipsed when Christ was bearing our sins. Then Luke adds, "And the veil was split down the middle." The language means that it was split at exactly 3:00 P.M. The work on the cross had been finished. God actually eclipsed the sun when Jesus said, "My God, My God, why hast thou forsaken me" and it stayed that way until he said, "It is finished." That's how it happened and Luke gives us the exact chronology. (John makes no reference to the split curtain.)

HEBREWS 10:20 "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;" "By a new and living way" is in the middle of the sentence in the Greek. First we have "Which access he hath consecrated for us." The word for "consecrate" is the aorist, active, indicative of egkainizo and it means to renew, to inaugurate and this refers to him ripping off that veil. Then we have "through the veil" from kata petasma. By a new way actually means "by a newly slain sacrifice" plus the present, active, participle of zao.

So this verse actually says:

"Which access (into the Holy of Holies) he has inaugurated (dedicated) for us, a newly slain sacrifice (Christ on the cross) yet living way for us through the ripping of the veil, that is, his flesh (meaning resurrection)."

### Summary

1. The home of the Royal Family of God is the third heaven. The presence of God.
2. This is confirmed by the baptism of the Holy Spirit whereby every believer of the Church Age is entered into union with Christ.
3. The result--Every believer in the Church Age is now in the Holy of Holies during his lifetime on the earth.
4. At death his soul leaves his body and goes to the Holy of Holies. We have access.
5. Our new home has been dedicated by the blood of Christ which means his saving work on the cross.
6. however, it is a living way--Resurrection, ascension and session. He is now seated at the Father's side.
7. Our Royal High Priest is living in this Holy of Holies right now.

HEBREWS 10:21 "And having an high priest over the house of God;" We are now moving on toward the place where we occupy the high ground. This word "and" should be translated "even." The new words mean that we have the divine binoculars focused on him and we see him sitting there. This brings him close in so we can see him there. It is real, it is not just our imagination. It really means, "Even an illustrious High Priest over the house of God."

DOCTRINE OF THE ILLUSTRIOUS HIGH PRIEST

1. There are three legitimate priesthoods in the Scripture.
  - a. The Levitical priests from the family of Aaron, the Tribe of Levi.
  - b. The priesthood of Jesus Christ.
  - c. In the Church Age all are priests.
2. Christ, as a High Priest, is the minister to us in spiritual things. (Hebrews 5:1)
3. Christ was appointed High Priest by God the Father. (Heb. 5:4-10 6:20)
4. As High Priest, Christ offered an efficacious sacrifice for the priesthood. (Hebrews 9:26-27)
5. Christ has an eternal and an intransmissible priesthood. It cannot and will not be passed on to another. (Heb. 7:20 and 21 and 24)
6. Because of our union with Christ, every believer is a priest. (1 Peter 2:5 and 2:9, Rev. 1:6 and 5:10 and 20:6)
7. Christ, as a High Priest performs the ministry of intercession for believers on this earth. (Heb. 7:25) Also he remains seated there in authority. That's why we are seated to worship.
8. The believer priest possesses a different sacrifice.
  - a. The sacrifice of his body. (Romans 12:1)
  - b. The sacrifice of praise. (Heb. 13:15)
  - c. The sacrifice of giving. (Heb. 13:16)
  - d. The sacrifice of obedience. (Heb. 13:17)

And every believer must learn the obedience of discipline.

In my judgment, we now move into four of the most important verses in the Bible for every believer. We have in these verses the illustration of the use of the hortatory subjunctive.

1. The first person plural and the subjunctive mood put together forms an hortatory subjunctive.
2. In the hortatory subjunctive the writer of scripture invites the reader to join him in a course of action specified by the verb itself. They carry the weight of a direct command. It includes the writer as well as the reader.
3. This develops the idea of spiritual exercise. It means doing something over and over no matter how bad you may feel. It becomes a matter of soul determination.
4. This hortatory subjunctive carries with it the idea of self-discipline and respect for authority. This is the discipline of the soul.

In these four verses we have direction--

Verse 22--This verse says, "draw near" and this is God-ward.

Verse 23--This verse says, "hold fast" and this is self-ward.

Verse 24--This verse says, "let us consider" and this is man-ward.

Verse 25--This verse says, "exhorting one another" and this is doctrine-ward.



HEBREWS 10:22 "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "Draw near" is the present, middle, subjunctive of proserchomai. It means to approach. It is purposed from your volition. They weren't doing this but they should be. By your volition you voluntarily yield yourself to this course of action. It is a command "LET US APPROACH!" He is now going to list four ways we can approach God."

1. With a true heart. It is from meta alethinou and it means consistently. It means dependable. Make up your mind about doctrine. Is it going to be doctrine or not? Learn to gut it out. So, this says, "Let us approach God with a consistently dependable mind."
2. In full assurance of faith. "In full assurance" is from en plerophoria and means "in supreme fullness." It means full confidence that brings great wealth to the soul. "Of faith" is from pistis and it means doctrine. So this says, "By means of supreme faith in doctrine." We may not understand it all, but we have full confidence in it. Remember, doctrine is always right and true, regardless of what you may think to the contrary
3. Having our hearts sprinkled. This is a perfect, passive, participle of rantizo and it means dedicate. The word for hearts comes from kardia and it refers to the thinking part of the mind. So, we need to come to the place of study with a sprinkled right lobe. We need to rub elbows every day with the one celebrity, Jesus Christ. We need to get rid of resentment by having a dedicated sprinkled mind. If you have your eyes on people and on human viewpoint, you are unsprinkled. From an "evil conscience" comes from sun eidesis poneria and this means mental sinfulness. So this says, "Our right lobes having been dedicated away from mental attitude sinfulness."
4. And having our bodies washed with pure water. The Greek says, "And our body" and it is singular from soma. Next we have the perfect, middle, participle of Louo. This goes back to our being washed at the cross. This is a middle voice that calls attention to the fact that we willingly yield because we want to. "Pure water" is hatharos hudor and this refers to the brazen laver where the priest washed so he could be ceremonially clean for the sacrifice. Our "pure water" is 1 John 1:9.

So, this verse says, "Let us approach God with a dependable right lobe by means of full confidence of doctrine, our right lobes having been sprinkled from a conscience of sinfulness and our bodies washed with pure water."

These four things have to do with our relationship to God.

HEBREWS 10:23 "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" Now we move to the verse that is directed self-ward. We have a present, active, subjunctive of katecho and it means to guard certain traditions. We are to hold fast to the traditions handed down to us. Next we have the word

homologia and it means confession, the whole body of doctrine by which we advance to super grace. The word for faith is elpis and it means expectation or prospect. Then we have the word "without wavering" from aklines and it means unbending. In other words, be consistent with what you know is right. It means to be consistent with a principle. This says, "So let us keep holding fast the confession of our expectation unbending." Please remember this--you have to be dogmatic about doctrine and you can never change this. Doctrine is more important than the air we breathe. We follow the colors to the high ground of the Edification Complex.

Next we have the word gar and it should be translated "because." Next we have a casual participle from pistis and it means trustworthy, dependable. He that promised is an aorist, middle, participle of epangello. God has promised us all kinds of prosperity--mental, physical, sexual, and eternal prosperity. Now God is glorified in keeping his promises. He gives us these things apart from merit and this is axiomatic and must never be questioned. So this says, "Let us keep holding fast the confession of our expectation--unbending. For he is faithful who made the promise."

### THE DOCTRINE OF THE FAITHFULNESS OF GOD

1. Definition.

Divine faithfulness is the grace expression of God to the believer. It is based on the perfect essence and character of God. Divine faithfulness is possible because of the propitiatory work of Christ on the cross which removed any compromise of God's essence. God can be faithful to us without compromising his character. Faithfulness is his consistency. He is unbending in our way of life to the very end.

2. God's Faithfulness in Rebound.

This is one of God's greatest ways to show to us his faithfulness. He is faithful and just to forgive us our sins. (1 John 1:9) God is consistent and he can afford to be. We are up and down but God is always the same.

3. God Is Faithful Through His Perfect Plan.

God is perfect so his plan is perfect. (1 Cor. 1:9) He is at the throne and the curtain has been torn open and we are invited to come in. We walk right by Abraham and Moses and Solomon and his thousand wives (they don't have the privilege we have). But in the Church Age when you are a believer, you have access to the throne.

4. God's Faithfulness In Provision and Blessing.

1 Thess. 5:24, "Faithful is the one who calls you and he also will bring it to pass." This is an open verse. If you cling to his word in faithfulness, he will provide blessings. If you fail, then he will dish out discipline.

5. God Is Faithful In Times Of Testing.

(1 Cor. 10:13) No testing has overtaken any believer but such that is common to man. (All believers who are advancing are being shot at.) God will not allow you to be tested beyond your ability to stand up under it. As you advance toward your enemy, the pressure always gets harder. But it is in the time of testing that God shows his greatest concern and provision for the believer.

6. God Is Faithful To the Royal Family Of God.  
(Hebrews 10:23) This is the verse we have just been studying. He is unbending and provides the Holy of Holies as our home.
7. God Is Also Faithful To the Carnal Christian.  
(2 Tim. 2:13) If we are faithless (bending) he is faithful (unbending). He cannot deny his own character. God can't turn around and say to one of his children, "You've been unfaithful to me, you dope, so I'm going to be unfaithful to you." The only way he could be unfaithful to you is to stop being God. But he can't say, "I'm not God anymore so I'm going to turn on you."
8. God Is Faithful To The Believer in the Realm of the Angelic Conflict. (2 Thess. 3:3) This verse says, "But the Lord keeps on being faithful for he will support and guard you from the evil one--Satan."
9. The Conclusion.
  - a. Faithfulness is the consistency and stability of God. It is God being God.
  - b. God cannot be inconsistent with his essence. Immutability guarantees us against any change ever coming over God. He will always remain the same.
  - c. He cannot change his essence so he could never be unfaithful to you. He would have to change his character in order to be unfaithful. God can never be unfair.
  - d. God is consistent with himself, therefore, he is consistent with us.
  - e. One of his ways of being consistent is to make a promise and then keep it.
  - f. There never has been a moment in the past when God was unfaithful. And remember--there never is a time when God is not prepared to demonstrate his faithfulness to you.

HEBREWS 10:24 "And let us consider one another to provoke unto love and to good works:" This verse has its thrust man-ward. "Let us consider" is a present, active, subjunctive of katanoeo and it means "to think." Kata means to think according to a certain norm or standard. It means to know doctrine and to know how to apply it. This verse actually says, "Let us concentrate on one another." This is allelon and it means one another of the same kind, in other words, it means other believers. Then we have "to provoke" and this is eis plus paroxzusomos and it means to stir up, to stimulate, to encourage. So, it actually says, "For the purpose of encouragement." And this is to come from the source of love. Also it says, "From the source of good works."

HEBREWS 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The thrust of this verse of Scripture is doctrine-ward.

You can substitute from the above verse the words "Let us concentrate on not forsaking of ourselves together." This is a present, active, participle of egkataleipo and it means "don't desert under fire, under pressure." The pressure gets too much for you and you quit coming to

Bible Class. This little word "me" translated "not" means here that some will do this, but don't you do it. The word for assembling is episunagoge. Epi means under the authority of--sun means along with--agoge means when you come together. So, we put these together and come up with "Under the authority of the Bible-pastor-teacher when you come together." The word "of ourselves" is from heautou and it means it includes both the teacher and the listeners. Then we have kathos ethos tisin and it means "As the manner of some is." It means "As the habit of certain ones is."

Next we have the word "but" from alla and this introduces a strong contrast. Now we have a present, active, participle of parakaleo and it means encouraging and means "But by being an encouragement."

The next phrase "So much the more" is right out of classical Greek. Tos outos mallon means "even so much the more." So the writer has actually broken into classical Greek in order to emphasize something. And the thing he is going to emphasize is the Rapture of the Church. Then we have hosos and the present, active, indicative of blepo and it means to blink the eyes, to see. The day approaching is from the present, active, participle of eggizo and the day that is approaching is the Rapture. So, this verse says, "Stop forsaking the assembling together of yourselves as is the habit of certain reversionists. But by being an encouragement even so much the more as you see the day approaching, the day of the Rapture."

We will next study willful sinning.