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HOW GOD BUILDS THE FOUNDATION

A STUDY OF THE BOOK OF HEBREWS
NUMBER 73
HEBREWS 10:1

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This is the transitional chapter which pushes people into the super grace life. This is the only way believers can glorify God and it comes from taking in Bible doctrine. This chapter is going to move on from the shadows to the realities.

The Holy Of Holies In The Tabernacle

From the study we have made of the Holy of Holies in the Tabernacle, we have seen that entrance was forbidden and only the High Priest could go there once a year. But the Holy of Holies was where the Lord Jesus Christ lived under the title of the Shekinah glory. He was the cloud by day and the fire by night. But at the time Christ was bearing our sins the veil was ripped apart, and this ushered in the new regime. This was the announcement of the coming of the Church Age and the phasing out of Israel under the fifth cycle of discipline. This interrupted the Age of Israel and announced a new dispensation. This was the "conjunction of the dispensations" as we studied in Hebrews 9:26. Truly the cross of Christ is the centerpiece of the human race.

Now We Live In The Holy Of Holies

Once the Church Age began the believer was on an entirely different foundation. The believer in the Church Age lives in the Holy of Holies with Christ, and positionally is just as good as Christ and partakes of his holiness and likeness. The Holy Spirit enters every believer into union with Christ at the moment of salvation, and positionally, the believer lives in the Holy of Holies with him.

Therefore, this chapter is a transitional chapter. In this chapter we begin to see why the Church Age is so important and why the Age of Israel had to be phased out so we could move on to better things. In verse 19 of this chapter we will discover that the Church Age believer lives in the Holy of Holies. In verse 20 we read that the Church Age believer has a new and living way.

Chapter 10 Is Divided Into Three Parts

1. The transition from shadows to reality. (Verses 1-18)
2. The royal family in the plan of God. (Verses 19-25)
3. Their failure to utilize the plan of God. (Verses 26-39)

We will discover in this chapter that God does not just want to supply our needs, but he wants to pour out on his children riches and blessings far beyond their needs.

This chapter begins with the words "For the Law" and this is gar ho nomos.

THE DOCTRINE OF THE MOSAIC LAW

1. DEFINITION.

The Mosaic Law is defined as the Covenant, presented by God through Moses, conditional in nature, authorizing the function of Israel as a nation. There were no laws or commandments so long as the Children of Israel were in slavery. There is no

place for the laws of divine establishment as long as a man is in slavery. While in slavery a man cannot make his own decisions. There had to be freedom from bondage before God could give Israel the Law. The Mosaic Law is a fascinating combination of the laws of divine establishment and the spiritual function of Bible Doctrine. In the law, this doctrine was presented in shadow form, and this is the beginning of the Canon of Scripture. At the time of Moses there was no written canon, and God communicated by means of dreams and visions and trances and by direct conversation with man. Moses began to write, and the first five books of the Bible form the first installment of the Canon of Scripture. The Book of Genesis is not pertinent to the Mosaic Law because it describes the history of the whole human race from the time of creation down to the time God gave the law. The Book of Exodus shows the correlation between the race of Israel and the nation of Israel and how God took one race of people and made them custodians of divine truth. The last half of Exodus deals with the Tabernacle. Leviticus and Numbers give us Jewish history as the people moved out of bondage to freedom. Leviticus gives us the function of the Levitical priesthood, the holy days, animal sacrifices. All of this was for teaching this new nation and for evangelizing them by giving them doctrine. Deuteronomy is the great book of grace. In this book all the laws of divine establishment are tied together as they are related to the spiritual life of the people.

2. THE MOSAIC LAW IS DIVIDED INTO THREE PARTS.

The Mosaic Law is called "The Torah" in Hebrew and "The Nomos" in Greek. The word "Law" is used for the first five books of the Bible. Law is found here but it is not the entire content of the books.

a. The Moral Code.

The Moral Code is found in Exodus 20:1-17 and Deut. 5. These are what we call the Ten Commandments. But in these books there are hundreds of other laws. It is to guarantee human freedom and to give the people the right to be evangelized and to say yes or no to the gospel.

b. The Spiritual Code.

In the Bible this part of the law is called The Ordinances. This is a complete picture of Christ. It is designed in shadow form to present Jesus Christ as the only Saviour. It fulfills Acts 4:12.

c. The Social Code.

These were known as judgments. It cares for the divine institutions (Volition--marriage--family--nation) and makes many helpful suggestions about health and sanitation and crop rotation and quarantine and soil conservation. Here is also provision for taxation and military service.

3. THE RECIPIENTS OF THE MOSAIC LAW.

The Mosaic Law was given to Israel only. It will spill over to the whole human race, but it was given to Israel.

(Exodus 19:3, Lev. 26:46, Romans 3:19 and 9:4)

It was not given to the Gentiles. (Deut. 4:8, Romans 2:12-14)

It was not given to the church. (Acts 15:1, 15:24, Romans 6:14 and Gal. 2:19)

4. WHEN CHRIST CAME IN THE FLESH HE FULFILLED THE LAW.
 He fulfilled the law all the way from his Virgin Birth to his death, burial and resurrection. (Matthew 5:17)
 It has been replaced by the new covenant to the church for the age we call the Church Age. The Mosaic Law will be replaced for the Jews in the Millennium by the new covenant to Israel. (Jeremiah 31:31-34, Ezekiel 36:24-31)
 The Ten Commandments were completely fulfilled by Jesus Christ. He kept the Moral Law perfectly and he is the only one who ever did. He fulfilled all the shadows by being the reality. He fulfilled all the Levitical sacrifices.
 Christ handled sin by giving redemption.
 Christ handled the problem of man being spiritually dead by reconciliation. He also fulfilled the social code by being patriotic and by paying taxes. (Matthew 22:21)

5. JESUS CHRIST IS THE END OF THE LAW FOR BELIEVERS.
 (Romans 10:4) The Mosaic Law is a vehicle for learning certain doctrines and helps us understand and appreciate the love of God and the grace of God. But we have a higher law.

6. BELIEVERS IN THE CHURCH AGE ARE UNDER THE HIGHER LAW OF SPIRITUALITY. (Romans 8:2-4, Gal. 5:18, 5:22-23, 1 Cor. 13)

7. THE LIMITATIONS OF THE MOSAIC LAW.
 - a. The law cannot furnish justification or provide salvation. (Gal. 2:16) There are millions in the earth who think if they can just keep the Ten Commandments they will be saved. That is not true. Many people today who don't know any better actually think that people were saved in Old Testament times by keeping the law. Keeping the law was never a way of salvation. Not once does the Bible ever say that a man can be saved by keeping the Mosaic Law. Salvation has always been by faith in Christ. Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by me." (Romans 3:20, 3:28, Acts 13:39, Phil. 3:9)
 - b. The law cannot give life. (Galatians 3:21)
 - c. The law cannot provide the Holy Spirit. (Gal. 3:2)
 - d. The law cannot solve the problem of the old sin nature. (Romans 8:3)

8. THE PRESENT PURPOSE OF THE MOSAIC LAW.
 If the law cannot save and if it cannot give the Holy Spirit and cannot solve the problems of the old sin nature, then what is it worth to the Christian today?
 It is a divine standard to show us what sin is. It is also to point to personal freedom. The law points in two directions. It points back and says to us--"Look, this is what sin is." Then it points forward and says, "Look, this is what freedom is." This spiritual code of the law teaches us Bible Doctrine. We learn much doctrinal truth from a study of the priesthood and the Tabernacle and from animal sacrifices. In the law we see the standards for the preservation of a nation.

9. THE PAST PURPOSE OF THE MOSAIC LAW AS AN AUTHORIZING AGENCY FOR THE LEVITICAL PRIESTHOOD.
They just about ran the nation and their rights were designated for them in the Mosaic Law. (Hebrews 7:11-12) It also authorized the Tabernacle as a sacred building. (Heb. 9:1-6)
Animal sacrifice was to portray the sacrifice of Christ on the cross. (Heb. 9:12-13)
10. THE MOSAIC LAW HAS OTHER NAMES.
 - a. The Book of the Covenant. (Ex. 24:7-8, 34:27-28, Deut. 4:13-16, 4:23 and 31)
Jeremiah 11 had the Book of the Covenant as its subject.
 - b. God calls the law "My Covenant." (Deut. 31:16 and 20)
11. KEEPING THE LAW IS NOT A WAY OF SALVATION.
It is rather the way to personal freedom under the laws of establishment. It is a way of freedom for the whole human race. (Galatians 2)

HEBREWS 10:1 "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Here we have the words "For the law having" and this word "having" is a present active, participle of echo. It has always had shadows and always will be nothing but shadows. We learn from the shadows and they are great training aids. The Mosaic Law produces the action of the verb "Having." The word for shadow is skia. A shadow in contrast to reality. The world was not yet ready for the reality. God gave portions of the Bible just at the right time. The Canon was developing from 1440 B.C. to 96 A.D. but in 96 A.D. when John wrote the Revelation, the Canon was finished and it will never be improved on. The word "shadow" is in the singular, but it gathers into one shadow all the shadows of the past. Next we have agathos and it means good things of intrinsic value. This means something of value no matter where you find it. (Like gold--no matter where you find it it has intrinsic value.)
The good things to come refers to the coming of Christ and the cross. The words "to come" is a present, active, participle of mello and means "About to come." It is so certain to come it is pictured here as though it already has come.

Next it says "and not the very image" and the word is eikon. It means an image, but not an exact image. "The things" is from progma and it means events.

So thus far in this sentence we have this--"For the Mosaic Law possessing a shadow of the coming good things, not the real image of the events of the cross." The animal blood was real, but not the real thing. It was a shadow of the real thing. The real thing was the work Christ did on the cross in bearing our sins. This is the Holy of Holies that was reserved for us.