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THE MEDIATOR OF A NEW COVENANT

A STUDY OF THE BOOK OF HEBREWS
NUMBER 67
HEBREWS 9:14-15

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In verse 13 we had what is called the protasis of this first class conditional statement. The corrected translation of verse 13 is as follows--

"For you see, if the blood of goats and bulls and the ashes of a red heifer, when sprinkling one who has become ceremonially unclean, continues purifying with reference to the ceremonial cleansing of the flesh, and they do."

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?" This is now the apodosis to this first class condition stated in the protasis of verse 13. "How much more" is the instrumental singular of posos plus mallon and can be translated "how much greater or how much more." Next we have that phrase "the blood of Christ" from to haima tou Christou. This does not refer to the literal blood of Christ but rather to the work he did on the cross in paying for all of our sins.

One Of Hebrews' Most Important Phrases

We come now to one of the most significant phrases in all of the book of Hebrews, "Who, through the eternal spirit" and this does not refer to the Holy Spirit. This is referring to the eternal spirit of Jesus Christ.

1. We have dia and the genitive of pneuma and the genitive of aiionios. Dia is the preposition and pneuma is the noun and aiionios is the adjective and should be translated "Through the instrumentality of his eternal spirit."
2. Please notice that his eternal spirit is not referring to the Holy Spirit.
3. The absence of a definite article here calls attention to the great importance of this noun and this adjective. It also helps us realize that this is not the Holy Spirit but rather the eternal spirit of Christ. Now the Holy Spirit is eternal God but is not in view here.
4. This is a reference to the Deity of the Son of God.
5. This is substantiated by John 4:24. These words pneuma ho theos translated "God Is A Spirit" and we know that all members of the Godhead are spiritual beings. But in our passage here we have a reference to the essence of Jesus Christ. He is a spirit with the same ten essence qualities that God the Father has and that God the Holy Spirit has. The word pneuma is often used to refer to divine essence just like in Hebrew the word Elohim is used to describe divine essence. So this is referring to his eternal spirit, his deity, his perfect essence.

6. It does not refer to the human spirit of Christ because the word aionios is attached and this means eternal. (When this word is used of people, it is everlasting, and when it is used of God, it is eternal. We are everlasting, for we have a beginning but no ending. He is eternal for he had no beginning and will have no ending.) Another thing to show that this is not his human spirit is the fact that volition is involved here and his human spirit had no volition. So, this phrase refers to his eternal essence.
7. The phrase "through his eternal spirit" refers to his Deity, his perfect essence with reference to his sovereignty.
8. This phrase is used in contrast to animal life. The life in animals is sometimes called the soul of the animal but we know that animals do not have souls. Animals didn't want to go to that altar and they had to be tied down to the four horns on the altar in order for them to stay there. But Jesus went to the cross willingly.
9. Animals were offered through the authorizing agency, the law of Moses. They were not offered by their own willingness. Animals didn't agree to their being offered as a sacrifice.
10. We have previously seen how Christ offered himself from his human spirit and from his volition in his soul. (Matthew 26:39, 26:42, Mark 14:35-36, Luke 22:42) The human volition of Christ is also emphasized in the next chapter, Hebrews 10:7 and 9. In the hypostatic union, Christ made the same decision to go to the cross the night before the crucifixion. This was in Gethsemane. (If he did this back there, then he can certainly provide the things we need here and now.)
11. In the sphere of his eternal spirit or essence, Jesus Christ made a decision to go to the cross and this was a part of the divine decrees. (Now notice this--He is not just interested in supplying your needs but in giving you spiritual blessings in addition.)
12. The sovereignty of God the Son decided to go to the cross and God the Holy Spirit agreed to sustain him during his 33 years here on earth.
13. Therefore, the cross was planned by God in eternity past and Christ agreed to the plan. So, all the members of the Godhead were involved in this event.
14. THE SOVEREIGN VOLITION OF CHRIST RESIDES IN THE ESSENCE OF HIS DEITY. The human volition of Christ resides in his soul.
15. Pneuma is used instead of pseuche and this is the reason we know this phrase is referring to the eternal essence of Christ.

Then the verse goes on to say, "offered himself" and this is the aorist, active indicative of prosphero he autou. This is an aorist tense that refers to a point of time in eternity past. Christ is infinitely superior to animals. Next we read "without spot" and this is

referring to his humanity and it means no spot of sin inside him--no act of sin and no old sin nature. The idea "without blemish" referred only to the exterior of the animal. Next we have "to the God" and this refers to God the Father.

Look at the word Purge

"Purge" is a future, active, indicative of the katharizo but here it is used in the Attic Greek form, and this is another of those reasons why we know Paul did not write Hebrews. It means to purify, and it is an absolute fact of reality by an expiatory offering. This next phrase should be translated "our conscience" for we have the first person plural of ego. "From dead works" refers to man-made plan that cuts across the direct plan of God.

Next we have the words "to serve" and this is a present, active, infinitive of latreuo. This is the infinitive of result. This is the priestly function of the Great High Priest Jesus Christ. It ends by saying, "The living God" and this is a present, active, participle of Zao and it means the God who has always lived and always will live. The active voice means that this life is from the source of himself and the participle means this is perfect truth.

So these verses say--

"For you see, if the blood of goats and bulls and the ashes of a red heifer when sprinkling one who has become ceremonially unclean, continues purifying as concerning the ceremonial cleansing of the flesh, and they do exactly that--how much more shall the blood of Christ through the instrumentality of his eternal spirit, his divine essence, having offered himself without blemish to the God, purify by an expiatory offering our conscience from the dead works to function as a royal priest to the ever living God."

Now this explains your ambassadorship. You are here to serve as a royal priest. The highest blessing for you as a Royal Priest on this earth is to receive maximum blessing from the God. So grow up and take in doctrine. Learn the Mind of Christ. This is the only way God can bless you in the Devil's world. Most people depend on security from the Devil in the Devil's world, but it doesn't come that way. Now God intends for us as Royal Priests to have a chunk of heaven right here in the Devil's world. The veil is gone from the Holy of Holies and God wants to give you blessings in keeping with his character.

Summary

1. The blood of Christ means the saving work of Christ on the cross. This is a reference to his spiritual death on the cross and this is the beginning of the reality that displaces the shadows.
2. The shadows are related to the Tabernacle, a sacred building. The Levitical priests are shadows of the Royal Priests. The animal sacrifices were all a shadow of the real spiritual sacrifice Christ made on the cross for our sins.

3. The Levitical priests were prohibited from entering the Holy of Holies which was reserved for the royal priesthood of the Church Age. Every time you read in the Old Testament that they could not go beyond that veil, you know that place was being reserved for you.
4. Jesus Christ made the sovereign decision to go to the cross in the far dim eternity past and this became the basis of the divine decrees.
5. The blood of Christ describes an expiatory offering, it refers to the atoning work he did on the cross for our sins. It was the perfect power of God at work in your behalf. It was a work that only God could do. Don't get your mind involved with actual physical blood. It is a million times more than that. His blood proved that he was the fulfillment of the shadows. Blood refers to his being a substitute for us. Our sins poured out on him and judged, that's what the blood of Christ means. That is what actually redeems.
1 PETER 1:18 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers."
6. We have two scriptures that are interrelated at this point. (1 Peter 2:24 and 1 Peter 1:18 and 19)
7. This is what resulted in the strategic victory of Christ in the Angelic Conflict. (Col. 2:14 and 15, Heb. 2:14 and 15)
8. Part of this victory is resurrection, ascension, and session.
9. This work of his for us established the pattern of God's relationship with us which is a grace relationship.

HEBREWS 9:15 "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." We have come now to a new paragraph and verses 15-23 are devoted to the shadow of the covenant. Earlier in this chapter we have had the shadow of the Tabernacle, and then the shadow of the blood. Now we come to the shadow of the covenant. There will be a new covenant to Israel and a new covenant to the church.

Verse 15 says "For this cause." Next we have the word "he" referring to Christ and it actually refers back to Hebrews 8:6. We are under a new covenant ratified by the blood of Christ, his great work on the cross for us. Next we have the words "He is" and this is the present, active, indicative of eimi and it means he always has been and always will be. The word for mediator is mesites.

THE DOCTRINE OF MEDIATORSHIP

1. The earliest mention of this doctrine in the Bible is in Job 9:2 compared with Job 9:32 and 33. A daysman in Hebrew is yakach and this is exactly the same as the mesites in Greek. He is an arbitrator but he is equal with both parties. Someone who goes between but is equal with both. He must be able to lay his hands on both and bring them together.
2. Definition A mediator is the one who removes an estrangement or a disagreement between two parties and bring them to a common goal or purpose. He is to interpose between two parties as the equal friend of each. By so doing a reconciliation is brought about. He propitiates God and he reconciles man and all of this is accomplished by the blood of Christ.
3. The mechanics of mediatorship are found in 1 Tim. 2:5 and 6. In verse 5 the two parties are man and God. In verse 6 the basis of reconciliation is the redemptive work of the cross Christ is equal with God for he is God and he is equal with man because he is perfect man.

Redemption looks toward sin	
Reconciliation looks toward man	This is One work and this is
Propitiation looks toward God	the work Christ did on the
	cross.
4. The relationship of the Mosaic Law.
 (Galatians 3:19-20) The Mosaic Law served as a temporary measure until the mediator came to the earth and died for our sins. The Mosaic law, as a temporary measure, was taught to Israel by angels. (Galatians 3:19-20)
5. The mediator of the new covenant is identified as the Lord Jesus Christ. (Hebrews 9:15-17) It was accomplished by redemption, reconciliation and propitiation.
6. Therefore, there is a direct relationship between mediatorship and the blood of Christ. (Hebrews 12:24)
7. Therefore, the obvious conclusion is found in Heb. 8:6. The new covenant is the coming of Christ, the blood of Christ. He is the mediator of a new covenant.