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THE PERFECT SON OF GOD

A STUDY OF THE BOOK OF HEBREWS
NUMBER 55
HEBREWS 7:26-28

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A Personal Remark

As I begin this paper on these amazing verses at the close of Hebrews seven, I must admit that in all my life's study of The Bible, these great verses somehow escaped my attention. After a careful study of these verses I am prepared to say that these verses may be the greatest verses in the Bible about Jesus, the Son of God. Christ is indeed the perfect Son of God, and the writer of Hebrews exalts Christ in a very beautiful and glorious way. As I made my way carefully through these words about Jesus, I saw the true glory of the Son of God. I don't believe it is possible for the human mind to fully comprehend the majesty and glory of Jesus Christ, but I must admit that the writer of Hebrews has come close to perfection in his description of Jesus. This is a passage that all Christ-centered people should learn thoroughly.

Look Again At Verse 25

HEBREWS 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The word "seeing" is not in the original greek, so rub it out. Salvation does not depend on the intercessory ministry of Christ. Christ's death on the cross produced salvation. His intercessory ministry is for the assistance of confused and burdened believers. These two functions of Christ's ministry are entirely different. When Jesus said, tetelestai, which is the perfect tense of teleo, it means finished. It was finished in that moment with the idea that it will be finished forever. Jesus was still alive and talking when this happened. Salvation was finished. Salvation is Jesus bearing our sins on the cross. Salvation is God judging our sins in Christ. We read, "He who knew no sin became sin for us." This was spiritual death, which occurred before he died physically. When Jesus said, "My God, My God, why hast thou forsaken me?" That was a rhetorical question. He knew the answer, but he asked it so we might probe for the answer. 2 Cor. 5:21 and Romans 5:8 explain these things. After Jesus had saved us he went on talking with the Father and said, "Father, into thy hands I hand back my human spirit." He didn't call him "God" but rather "Father", showing us that he was back in fellowship again.

Physical death ended the work of every Levitical priest that had ever lived, but physical death didn't stop one single thing that Christ had come to do. Christ didn't miss one step in his journey by his death on the cross. In fact, his death was a necessary part of his journey and added meaning to everything he thought or did. This was a part of his ever-continuing ministry. Therefore, the word "seeing" is out of place in this verse and shouldn't be there. Intercession is a part of Christ's ministry toward us while we are here on earth.

After the Rapture Another Ministry Toward Us

Once the Church Age is completed, all believers will be taken to be with Christ. At that time he will have at least a two-fold ministry toward us.

1. He is going to change our clothes.

He will get rid of all of our dirty linen, which is human good. All deeds of legalism and self-righteousness will be burned at the Judgment Seat of Christ in Heaven. All that you did in the energy of the flesh will be burned at that time. It is called wood, hay and stubble. Isaiah 64:6 sums up quite well how God looks at all our deeds done in the energy of the flesh.

2. There will be a perfect orientation to grace.

Once we get to heaven we will know the meaning of grace as God understands it.

This is the pay-off to Christ of the intercession he did for all the believers of the Church Age.

His Superiority Has Been Established

With his death on the cross, his resurrection, his ascension and his session, the superiority of Christ has been established. These next three verses outline that amazing superiority of Christ.

HEBREWS 7:26 "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" This is one of those verses that talks of the uniqueness of Christ's person. The sentence begins with the continuative explanator particle gar. His ministry, after the cross (which was entirely done for us) continues right on, and his intercessory prayers for us are heard by God. This is the only perfect praying that ever is done. So Jesus Christ is our Saviour forever, he is our High Priest forever, he is our reigning Lord and King forever. The next word in the sentence is "such" from toi outos and means "for such a type" or "for such a category." The word for "high priest" is from archiereus. Physical death didn't cause him to miss a single step in his plan and program. The words "became us" is not quite correct. We have here the imperfect, active, indicative of prepo and this means to be fitting, to be suitable. Therefore, thus far in this verse, we have something like this--"For it was also fitting that we should have such a category of High Priest." If we are royalty, and we are, then it is fitting that we have a high priest exactly like Jesus Christ. Jesus Christ was unique for the kind of kingdom he has.

Who are we?

Before we met Christ, before we came to the cross by faith, we were 00.00. We were nothing. We were born spiritually dead. We were victims of human good and emotion. By one little decision of faith, a non-meritorious act on our part, we went from 00.00 to 100. This was accomplished without any merit on our part. This was the work of The Holy Spirit. One day we were nothing, then by one act of faith in one second, we were royal priests forever. We have entered a life that we can never lose and we are on the royal road of life. Both Jesus the Son and The Holy Spirit live inside of us and we are in the plan for eternity. Now who is the person who makes all this possible? It is none other than Jesus Christ. So this verse says, "For it was also fitting and proper that we should have such a category of an High Priest." All roads lead to super grace, the super life. All roads lead to Jesus Christ who is seated at the right hand of The Father. Since Jesus Christ is the one who has made this radical change in you and me, has it ever occurred to you who he really is? We know the Living Word through the written word. DOING SOMETHING IS NOT THE BIG THING, BUT LEARNING SOMETHING IS THE IMPORTANT THING. This is why this passage has said, "His only Son." He is the unique Son and there is none other like him.

Three Amazing Adjectives Describing Christ

Now we have three amazing adjectives followed by a perfect, passive, participle describing the Son of God. These words, Holy, Harmless, and Undefined are used here to describe the characteristics of his life. He was qualified to go to the cross and to go to Heaven and intercede for us. The three adjectives we have here describe his humanity.

1. HOLY.

This word hosios means devout, it means to be separated unto God. This word means to concentrate on what God wants done and then doing it. Jesus did this all the time. There was never one act of sin in his life. He was never out of line. Never had one mental attitude sin. He said, "Nevertheless not my will, but thine be done." In Matthew's account of the unique temptations we see temptations that could come only to the Son of God. None of the things would be temptations to us for we couldn't turn stone into bread, but he could.

2. HARMLESS.

This word is akakos and it doesn't mean harmless but it rather means totally free from evil. He was absolutely perfect. He was impeccable in his life and character.

3. UNDEFINED.

This word is amiantos and it means physically clean, morally clean. No trace of stain was ever found in him.

Next we have the perfect, passive, participle of chorizo and it means "having been separated." It means that by the Virgin Birth he was separated from every other person who had ever been born. He didn't have an old sin nature, didn't have any imputed sin from Adam, and never did one act of sin himself. The words "from sinners" is from apo hamartolos. Jesus Christ was separated from sinners by his impeccability, by his hypostatic union, by his resurrection, by his ascension, and by his session.

Then we have the phrase "and made higher than the heavens." These are words that describe the exalted position of Christ. He is the summit. He is the highest mountain peak in God's order.

This verse therefore says, "For it was also fitting, that we should have such an high priest, holy, impeccable, a person of perfectly clean morals, having been separated from the sinners, and having been made higher than the heavens."

THE DOCTRINE OF THE HYPOSTATIC UNION

1. DEFINITION.

In the person of Christ are two natures, without mixture or loss of separate identities, inseparably united, without loss or transfer of properties or attributes, the union being personal and eternal.

2. SCRIPTURES ON THE HYPOSTATIC UNION

John 1:1-14, Romans 1:2-5, 9:5, Phil. 5:2-11, 1 Tim. 3:16, Heb. 2:14.

3. THE INCARNATE PERSON OF JESUS CHRIST INCLUDES DEITY.
 Jesus Christ, though also man, is just as much God as the Father and the Holy Spirit. He didn't become less God in order to become a man. He is undiminished deity. That's what the Scripture means when it says, "Jesus Christ, the same yesterday, today and forever." God doesn't and can't change. He is perfect and will always be perfect.
4. THE INCARNATE PERSON OF JESUS CHRIST IS ALSO HUMANITY.
 The incarnation of Christ began at the point of the Virgin Birth. He was a bona fide member of the human race. He was born body, soul, and spirit and he retained his spirit and didn't lose it like the first Adam did. He was minus an old sin nature from birth and didn't commit an act of sin during his life. Through the Virgin Birth, he avoided the imputation of Adam's sin.
5. THE TWO NATURES OF CHRIST ARE UNITED WITHOUT LOSS OF ATTRIBUTES OR TRANSFER OF ATTRIBUTES.
 The attributes of each nature adhere to their corresponding natures. The essence of his deity was never changed. He is forever immutable and the infinite cannot be transferred to the finite. To rob God of any of the attributes of his essence you would destroy his deity. To rob his humanity of any human attributes would destroy his true humanity. He is true God and true man in one person forever.
6. NO ATTRIBUTE OF HIS DEITY WAS CHANGED BY THE VIRGIN BIRTH OR BY HIS 33 YEARS ON EARTH.
 He used some of these attributes during his human life on the earth. By the use of these attributes it doesn't mean they were changed or destroyed.
7. THE INCARNATE CHRIST WAS A DIFFERENT PERSON.
 He was different from God. He was unique. He was different from God in that he was also man. He was different from man in that he was also God. He is two in one. This is what hypostasis means. It means standing under. It means taking something upon one's self. Heb. 1:3. The hypostasis refers to the whole nature of Christ as a unit. There was never a time when he was not equal with God and equal with the Holy Spirit. He has all the essence of God, plus the body, soul and spirit of a man and is called "The last Adam." As a man he is superior to all mankind. As a God he is co-equal with the Father and with the Spirit.
8. SOME FALSE INTERPRETATIONS.
 Many goofy and strange ideas have come out of the hypostatic union. Some of those false ideas are--
 His deity did not possess his humanity. This is false.
 His deity did not indwell his humanity. This is false.
 Neither is it a unity nor a harmony nor a sympathy. This is false.
 These two natures of Christ have been united forever. Jesus Christ is both deity and humanity. When he got to heaven in his humanity, his deity was already there, but when he arrived, he was the God-man. He will never drop his humanity. He is the unique figure of all history. God the Father and God the Holy Spirit are deity only, but Christ is both humanity and deity.

9. THEREFORE JESUS CHRIST, THE GOD-MAN, HAS ONE HYPOSTASIS AND ONE ESSENCE, NOT TWO.
 The characteristics of one nature are never attributed to the characteristics of the other nature. Jesus could be omnipotent and weak at the same time. He could be omniscient and ignorant at the same time. He overcame any lack of knowledge in his humanity through the erection of an edification complex in his soul.
10. THE NECESSITY FOR THE HUMANITY OF CHRIST.
 From eternity past Jesus Christ had the same essence as God the Father and God the Holy Spirit. He was co-equal and co-eternal with them. But from the moment of the virgin birth, everything is different. Since God can't die and you can't compress omnipresence to a cross, he was of necessity human so he could go to the cross. He couldn't be the Saviour and be just God, to do this he had to be man also. God found a way and that way was for God to become a man. Phil. 2:7-8, Heb. 2:14-15. These verses say that he had to be true humanity before he could get on the cross and die for us. The mediator had to have the perfect essence of God to be the go-between. A mediator has to be someone who is equal with both. So we have one mediator in all of history, one God-man, "THE MAN CHRIST JESUS." Jesus Christ can't be a priest unless he is a man, a bona fide member of the human race. Hebrews 7:4 and 5, 14 and 28 and also Hebrews 10:5-14. God told David that he would have a son who would sit on his throne forever. This is fulfilled in Jesus Christ. It took a man to fulfill this covenant.
11. EVERYTHING COMMUNICATED BY CHRIST DURING HIS INCARNATION CAME FROM ONE OF THREE SOURCES.
 a. Either from his humanity, as in John 19:28.
 b. Or from his deity, as in John 8:58.
 c. Or from his hypostatic union, as in Matthew 11:28.
12. LOOK AT THE CATEGORIES OF ATTRIBUTES AS RELATED TO THE PERSON OF CHRIST.
 Attributes of his whole person--Redeemer and Saviour.
 Attributes true just of his deity--John 8:58
 Attributes true just of his humanity--John 19:28
 "I thirst." The "I" is the God-man but the thirst applies just to his humanity. Rev. 1:12-18 is a beautiful description of Jesus Christ and in this description his deity is much in evidence. We see him described according to his human nature but also there is the divine nature as in John 6:62. We have a person described according to his deity but the two natures are in view. John 5:25-27. "Why hast thou forsaken me?" and that "me" is the God-man. His deity was there on the cross too, but only his humanity died.

DOCTRINE OF THE IMPECCABILITY OF CHRIST

1. CHRIST DID NOT HAVE AN OLD SIN NATURE BY BIRTH.
 Neither did he commit one act of sin while he was on the earth. Hebrews 4:15, 1 Peter 1:19, 1 John 3:5
2. CHRIST WAS TEMPTED IN THE AREA OF HIS HUMANITY.
 Matthew 4:2-11. Principle Hebrews 4:15.

3. AS WITH ADAM IN INNOCENCE, IT WAS ALSO TRUE OF JESUS CHRIST ALL TEMPTATIONS CAME FROM WITHOUT.
4. ALL TEMPTATIONS TO CHRIST HAD TO COME THROUGH HIS HUMANITY.
The human nature of Christ was temptable but the divine nature was not temptable. (James 1:13)
5. CHRIST FACED HIS GREATEST TEMPTATION IN GETHSEMANE.
Luke 22:42, Mark 14:35-36, Matthew 26:39.
The first Adam failed the volitional test, the Second Adam passed it with flying colors.
6. CHRIST RESISTED DIVINE POWER AND WOULD NOT USE DIVINE POWER TO SATISFY HIS PERSONAL ATTRIBUTES.
He wouldn't use divine power independently of God.
7. THE CATEGORIES OF THIS DOCTRINE ARE AS FOLLOWS:
 - a. The humanity of Christ was temptable and peccable.
 - b. The deity of Christ was not temptable and not peccable.
8. IN HIS HYPOSTATIC UNION HE WAS TEMPTABLE BUT IMPECCABLE.
(You can bend and break a piece of copper wire, but weld it to a steel bar and you can't break it.)
9. IT WAS POSSIBLE FOR CHRIST IN HIS HUMANITY TO SUFFER PHYSICAL LIMITATION OF AN UNMORAL SORT.
10. CHRIST WAS ABLE NOT TO SIN (HUMANITY) AND NOT ABLE TO SIN (DEITY)

That last phrase of verse 26 says, "Having become more elevated" and this is an aorist, active, participle of ginomai. The word higher is the comparative of hupselos.

So this whole verse says, "For it was also fitting that we should have such an high priest, holy, impeccable, morally clean, having been separated from sinners through resurrection, ascension and session and having become more elevated than the heavens."

HEBREWS 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." This is the description of the unique sacrifice. Hos is the relative pronoun referring to the unique Christ. The words ouk echo anagche means the one who never has need. The word hemera means "day" so the phrase says, "The one who does not have daily need."

Now we have Christ compared to the Levitical priests who had need to offer up sacrifices daily. The word for "to offer up" is the present, active, infinitive of anaphero. It took all the time of the Levitical priest to do this. The Levitical priest had to offer up a sacrifice for his own sin and then for the sins of the people. In contrast to this, Christ offered himself once and for all. This phrase says, "This Christ accomplished once when he offered up himself." "Offered up himself" is the aorist, active, participle of anaphero. He did it himself. They didn't kill him.

HEBREWS 7:28 "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for ever more."

This refers to the Mosaic Law which authorized the sacrifices, and the Levitical Priestly system. The word "maketh" is the present, active, indicative of kathistemi and it means to appoint, to authorize. The word for "men" is anthrophos and it refers to members of the human race of the Tribe of Levi. "Which have infirmities" is the present, active, indicative of echo and it means they have and keep on having these infirmities. But God appointed one great High Priest who did not have these infirmities. God took an oath, and the content of the oath is in Psalm 110:4, which came after the Law of Moses was given.

1. This oath God took was taken in eternity past, but in actual historical working out, it didn't become a reality until after the Law of Moses.
2. The Church Age interrupted the Jewish Age.
3. This is a contrast of the weaknesses of the priests of the Levitical order with the perfection of the Great High Priest, Jesus Christ.
4. The contrast is not only in quantity but in quality.

That last phrase "who is consecrated forever" comes from the perfect, passive, participle of teleioo and it means to be perfect. He is the perfect one forever.

So this verse says, "For the law appointed men high priests having weaknesses (The old sin nature) but the word of the solemn oath by God the Father which came historically after the law authorizing the Levitical priests, authorized the Son of God the perfect priest forever."