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### The Shame of the Cross

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## THE SHAME OF THE CROSS

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 88  
HEBREWS 12:1-2

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Both Christ and Simon Peter in their dying comments admonished us to follow the colors and reach out for the high ground of super grace. In verses 4-40 in Hebrews 11 we have a parenthesis which gives us a roster of the super grace heroes of the Old Testament.

In the first three verses of Hebrews 12 we have three main ideas--  
Verse 1---We are authorized to advance.  
Verse 2---We see the objective of our advance.  
Verse 3---We find the encouragement for the advance.

HEBREWS 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," The word "wherefore" is from toigaroun and this relates back to what has been said before the parenthesis of chapter 11. It takes us back to the last verse of chapter 10 which says, "But we are not the retreating type, for the purpose of destruction (The sin unto death) but we are the doctrinal type designed for doctrinal possession of the soul."

The royal family of God is designed to take in doctrine, which brings the believer to super grace status. The roster of the super grace believers of the Old Testament listed in chapter 11 is to be an encouragement to us. They didn't have the written Scriptures to begin with, like we do, but they had contact with God and responded.

So the Greek word toigaroun should be translated "For that very reason, therefore." Because we have not retreated from doctrine, we have not backed off from our written orders. We are positive toward doctrine and are not going to die the sin unto death.

Next we have the present, active, participle of echo which means to have and to hold. A good translation is "since we keep having." Next we have the present, middle, participle of perikeimai and it means "to be surrounded with combat support." Next we have tosoutos and it means "such great." Next we have nephos martus and this means "a cloud of super grace hero witnesses."

"Let us lay aside" is the aorist, middle, participle of apotithemi and it means "having stripped off." This is the soldier stripped off all hindrances so he can go into battle. This refers to the constant taking in of doctrine. "Every weight" is agkos and it means every impediment. In other words, lay aside anything that keeps us from concentrating on doctrine. Next we have the word "sin" from hamartia. We have the word euperistalos, and it means "the easily entangling sin."

This laying aside the easily entangling sin brings us to the doctrine of rebound.

### DOCTRINE OF THE REBOUND TECHNIQUE

This is the great issue in "stripping for action."

#### 1. Definition.

Rebound is a technical term for the believer's restoration to fellowship. We never get out of the top circle, but we get out of the bottom circle every time we sin. It is only while you are

in the bottom circle, in fellowship, when you can take in doctrine. So stripping for action, being ready for the conflict, means rebound.

2. The Concept For Rebound.

- a. Rebound must be understood in the light of relationship with God. Jeremiah 3:13 teaches this principle. We must understand fellowship with God in order to understand rebound.
- b. Rebound must be correlated with positional truth. (Rom. 8:1) We have to understand that rebound never has anything to do with salvation. That was cared for by faith in Christ. Rebound has to do with fellowship. It is fellowship recovery.
- c. The form of reference for rebound is Christ on the cross being judged for our sins. Since he was judged for all of them we can confess them and know that they are forgiven. All we do is to name them, acknowledge them, admit they are our sins. How we feel about them is inconsequential. We name our sins to God and they are immediately forgiven because Christ paid for them on the cross. Our sins were pre-judged at the cross. Remember, you are forgiven on the basis of what he did, not on the basis of anything we do. (1 John 1:7, 2 Cor. 5:21, 1 Peter 2:24)
- d. Rebound means restoration to fellowship with God plus the recovery of the filling of the Holy Spirit. Prov. 1:23, Eph. 5:14 compared with Eph. 5:18)
- e. Understand eternal security is prerequisite for the understanding of rebound. (Romans 8:38-39) You sin after salvation but that doesn't mean the loss of salvation. (1 Cor. 3:1-3, 1 John 1:8, 1 John 1:10)

3. The Mechanics For The Rebound Technique.

This is based on 1 John 1:9 but there are other factors involved also.

- a. Confess it. (1 John 1:9) Cite it, name it, recognize that it is a sin and immediately you are forgiven.
- b. Forget it. People will be very quick to remind you of your former sins and you will be prone to dig them up and go over and over them again. Phil. 3:13-14 reminds us that we are to forget the past once we have confessed the sins and we are to move on. God forgets the sin and you can forget them too. Guilt can perpetuate the sin.
- c. Isolate it. (Hebrews 12:15)

4. The Alternative To Rebound.

Both carnality and reversionism are a result of rejecting or refusing the use of the rebound technique. There is no other way back into fellowship. Don't add anything else to confession or it will not be genuine. If you add penance or a feeling sorry for your sins, then it is not genuine. You learn the mind of Christ and you will come to have this attitude toward sin. Be very careful about guilt reaction. There will always be hanging around those legalistic self-righteous people who want to play you down because of your past sins. But instead of listening to them, you listen to God. 1 Cor. 11:31 says that self-judgment is the basis for rebound. Divine discipline is the inevitable result for neglecting the rebound technique.

5. The Discouragement To Rebound. (Luke 15:11-32, 2 Cor. 2:5-11)  
Legalism is always a hindrance to rebound.  
 In Luke 15 we have the story of the two sons, one called the Prodigal Son and the other called the elder brother. They were sons at the beginning of the story and they will be sons at the end of the story. The Prodigal Son went into a far country and ran through all he had. But he came to himself and on his own volition returned to his father and started to pour out his confession. But before he finished his confession, his father broke in and forgave him and restored him. He gave him a robe, showing that he was restored to fellowship. He had the righteousness of his father again. He gave him a signet ring and that meant he could call on the resources of his father. He gave him shoes and this meant he was ready again for service. He gave him the fatted calf and this meant adequate provision for all his needs. Now the elder brother objected to all this and would have no part in it. He was so legalistic and self-righteous he just couldn't imagine how his brother could be forgiven of all that shame and sin. And on top of that, he was angry. He gave his father some pious remarks about how great he was and how he had served him for so many years. He even accused his brother of immorality and he had no evidence that his brother had done anything like that. But a legalistic believer doesn't have too much regard for the truth. His mind was distorted with legalism and he just couldn't imagine how his brother could be restored. But God didn't argue with him and we see the conclusion of the story in verse 35. The Prodigal Son went out of fellowship and returned. The elder brother went out and stayed out and out there under the control of the old sin nature, he became mean and bitter. There is nothing worse than legalism and self-righteousness in the life. All these mental attitude sins are devastating.
  
6. There are rebound passages in the Old Testament.  
 In Proverbs 28:13, Psalm 32:5, 38:18, 51:3-4.
  
7. There are Biblical synonyms for rebound.
  - a. Confess. (1 John 1:9)
  - b. Judge self. (1 Cor. 11:31)
  - c. Yield in the aorist tense. (Romans 6:13 and 12:1)
  - d. Lay aside every weight. (Hebrews 12:1)
  - e. Be in subjection to the Father of lights. (Hebrews 12:9)
  - f. Lift up the hands that hang down. (Hebrews 12:12)
  - g. Make straight paths. (Hebrews 12:13)
  - h. Arise from the dead. (Ephesians 5:14)  
 (This literally says, "Stand up again out from deaths.")
  - i. Put off the old man. (Ephesians 4:22)
  - j. Acknowledge thine iniquity. (Jeremiah 3:13)
  
8. Helping others to rebound under grace.
  - a. The mechanics of grace in helping others to rebound.  
 (Gal. 6:1)
  - b. Mental attitude of grace in helping others to rebound.  
 (Matthew 18:23-35)
  - c. Application of grace orientation. (Col. 3:13)
  - d. Reward for helping others to rebound. (James 5:19-20)

Thus far in this first verse we have this--"For this reason, therefore, since we also keep on having such super grace heroes, a cloud of witnesses surrounding us, having removed every impediment and the easily ensnaring sin..."

Next we have "Let us run" and this is the present, active, subjunctive of trecho. this is a verb of advancing. It means advance on the run. It is an action which is intended but is not taking place yet. This is a hortatory subjunctive in which the writer invites us to join him in a course of action. So it literally says, "Let us advance on the run." Next we have dia plus the genitive of hupomene and this means patient endurance. It is the same as the word "unbending" back in Hebrews 10:23. Next we have the word "race" from agon. Next we have the present, middle, participle of prokeimai which means "the objective that lies before us."

HEBREWS 12:2 "Looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Here we have an expression we sing in the song "Dixie." It is "looking away." It means to turn your eyes away from one thing and focus them on another. It is the present, active, participle of aphorao. So it literally says, "Be looking away toward Jesus." You have been looking at these super grace heroes in chapter 11, now look toward Jesus. Next we have the word archegos and this means "Our prince leader." Next we have the word teleiotes and it means "our perfecter." This is the only place in the Bible this word is used. It means "the completor", the one who brings the attainment. Instead of the words "of our faith" it really says "by our doctrine." So we have this--"Keep looking away to Jesus, our Prince leader and the one who brings to attainment of super grace by the doctrine." This is the real objective of super grace. The word "who" refers to Jesus Christ. Next we have anti plus the ablative of chara and it means "in exchange for the happiness." Next we have the word prokeinai, a present, active, participle and it means "his present perfect happiness." So it says "In exchange for his always present perfect happiness."

(Keep this in mind--The reason he could go to the cross was the doctrine he had stored away in his mind. It kept him on that cross.) Next we have the word "endured" and this is an aorist, active, indicative of hupomeno. (This was the 12 noon to 3 P.M. when he became sin for us.) The word for "cross" is from stauros. Next we have the aorist, active, participle of kataphroneo to disregard, to treat with contempt. Next we have the word aischune and it means the ignominy, the disgrace. Then we have "and is set down" and this is the perfect, active, indicative of kathizo (and it means he is definitely seated there and will be there through the entire Church Age). Then it says, "At the right hand of the throne of God."

So the entire verse says, "Be looking away toward Jesus, our prince leader and the one who keeps bringing us to the attainment of super grace, by means of doctrine. Jesus, in exchange for his always present happiness, endured the cross, having disregarded the disgrace of the cross, at the right hand of the throne of God, he has sat down, with the result that he will remain seated throughout the Church Age in the highest seat of honor."