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## THINGS GOD SAID THAT HE WON'T TAKE BACK

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 53  
HEBREWS 7:21-24

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The Levitical priests were priests by the law of Moses and not made priests by an oath from God. But Jesus Christ, the great Royal High Priest became a priest by a royal decree from God.

Death stopped the work of a Levitical priest.

Death was a part of the work and plan of the great High Royal Priest Jesus Christ. He sat down in heaven at God's right hand a perfect victor.

This is a part of the meaning of that word we studied---teleiosis which means the process of completion. Christ will complete what he began. He will bring his kingdom into completion and will do it perfectly.

To understand these verses before us, let us get a correct translation of verses 14-20.

"For known to all is the fact that our Lord is descended from Judah, for which tribe Moses had communicated nothing (It means concerning their having anything to do with being priests). And it is still much more evident that according to the similarity of Melchisedec another of a different kind of priest ariseth; who has become a priest not according to the law of physical requirements, but according to the power of an indestructable life. For (now a quotation from Psalm 110:4) you and only you, a priest forever according to the battalion of Melchisedec. For, on the one hand, a former commandment (The Mosaic law) becomes annuled because of its powerlessness and uselessness. For the law carried nothing on to completion. But, on the other hand, the introduction of a better hope or a better confidence through which we approach the God; and, in as much as not without the taking of an oath, a priest was appointed."

HEBREWS 7:21 "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)"  
There are three things we need to remember at this point--

- a. The Royal Priest is superior to the Levitical priest because of the divine oath.
- b. The sentence that is begun in verse 20 is completed in verse 22.
- c. The word order you have in the English is very different from the word order in the greek text.

"For" is a conjunctive particle gar and indicates that this parenthesis has begun. Next we have men used with hoi and is translated "For, in fact they (referring to the Levitical priests)." The Levitical priests were a great priesthood and throughout the centuries they led many to Christ. But they were a specialized priesthood that depended on physical birth. But our priesthood is a royal priesthood.

### God Taking An Oath

In order to understand what is going on here we have to picture the great divine courtroom. God himself is speaking and he takes an oath something like this, "I PROMISE TO TELL THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, SO HELP ME, ME."

God had to swear by himself for there was no one higher by whom to swear. People today, trying to impress someone of the truth of their statement will say, "As God is my witness" or they will say, "May God

strike me dead if this is not true." They bring in the name of God to add to the absolute certainty of what they are saying (It actually adds up to something like this--"I am an habitual liar, but occasionally, I tell the truth, and this is one of those times when I am telling the truth.")

The oath gives God's emphasis to the importance of the truth. The Levitical priests were appointed without any oath from God. But we are appointed by an oath from God. He appointed you and me as royal priests "I take this oath by me" God says. At our conversion, God took this oath concerning you and me. Millions of years ago in eternity past he took this oath that he would do this, and God never welsches on a promise. He can't. His character won't let him.

a. This oath was made to Christ.

b. We are in Christ and this oath extends to us.

It is an amazing thing to realize that our salvation and security is backed by the oath of a perfect God.

Behind this oath is the perfect character of God.

A perfect character can only speak perfect truth.

This is why the Bible is perfect truth.

You can't lose what God swore you would have. Therefore, as a royal priest, you don't have to be afraid of anything.

Speaking of these Levitical priests we have the words "were made." But in the greek we have two verbs--we have the perfect passive, participle of ginomai, which means to become something they were not before, and then we have the present, active, indicative of eimi. This is what is called a peraphrastic in greek and it should read like this--"Having become priests which they were not before, they are priests without an oath."

#### The Contrast

Christ is now introduced as vastly different from them. We have de plus ho and it means "But he and only he." Christ is unique. No one is in his class. Our appointment is related to his appointment.

So Christ was appointed by an oath from God. In eternity past, face to face with Jesus Christ, God appointed his Son as this Royal Priest.

#### Summay

1. The oath is one of the two immutable things.
2. The content of the oath is the other immutable thing.
3. Aaron's line became the priests and it was passed down in his tribe by physical birth according to the Mosaic Law. (The Mosaic Law specified clearly that one to be a priest must be on the Tribe of Levi.) No divine oath was involved in the ordination of Levitical priests.
4. Therefore, the two-fold authority for the Levitical priests was physical birth in the Tribe of Levi and the authorizing agency, the Mosaic Law.
5. Nothing permanent comes from the authority of the Levitical priesthood.
6. The physical death of the priest terminated his function. The church interrupted the Age of Israel and annuled the Mosaic Law. Therefore, Jews today are born in the Tribe of Levi but. they do not function as Levitical priests and never will again.
7. On the other hand we have two authorities for the Royal Priesthood; namely, God's divine oath based on the perfection of his character, and God's divine decree which is the content of all of God's perfect pronouncements.

So thus far we have this--"For in fact they (The Levitical priests) without God taking an oath, have become priests. But he "Jesus Christ with God taking an oath, through the one (God) saying..." This word "saying" is a present, active, participle of lego and this means that when God spoke it was everlasting truth he spoke. Next we have pros autos and it means face to face with Christ. Jesus Christ was present in eternity past when God spoke to him and took this divine oath. Next we have "The Lord sware and will not repent." The word for Lord is kurios. Next we have an aorist, active, indicative of omnumi meaning to sware. (It is an act that happened in the past, but is stated as a present event for it is just as true today as when it was spoken. Next we have "and will not repent." Maybe you have failed but God is not going to change his plan.

#### Our Failure Doesn't Change God's Plan

This is so important I want to make a special point of this. Maybe you have failed miserably as a Christian, but that doesn't alter God's plan one iota. You can't change God's plan just because you are stupid. Just because you are discouraged and defeated it doesn't mean you have altered the plan of God. The Communists will never alter the plan of God for the human race. They may think they will, but they won't.

The word used here for God repenting is metamelomai and it is the word that has an emotional connotation. It is used for regretting something you have done. But when it is used of God, it has a different meaning. God does not have emotion. He is perfect. Emotion is a prop for us and helps us live and understand things. But God doesn't have to have emotion to sustain him. God has no emotion even when we fail him. "Will not regret" means that there is nothing you can do to make God regret that he took you into his family. God's oath is reliable and unchangeable. The Lord hath made a solemn oath and will not regret it will never change his mind.

#### The Second Immutable Thing

Now we move on from the oath to the content of the oath. The oath was based on the immutable perfect character of God. The second immutable thing is the content of the oath and this is based on God's perfect doctrine. The words were first stated in Psalm 110:4 and are repeated here "Thou art a priest forever."

The word for "Thou" is su and it means "You, and only you and no one else." It refers to the Lord Jesus Christ and his appointment as the Great Royal High Priest Saviour. The words are kohen howlom in Hebrew and hierous aion in Greek and they mean a "forever-priest." Back in the Hebrew of Psalm 110:4, "You and you alone" it had to be that way because they knew nothing of the Church Age then. It was the great mystery and there is not one word about the church in the Old Testament. But in the last days of his earthly ministry, in fact in the upper room he spoke of this forever-priest idea. So the correct translation of the verse says this--

"For in fact, they (The Levitical priests) without the taking of an oath have become priests. But he, Jesus Christ, with the taking of an oath through the one saying face to face with him, The Lord made a solemn oath and does not regret it and will never change his mind about it. You and only you are a priest forever..."

#### Forever Life

When we believe in Christ we have forever life. This is another of those great arguments in the Bible for eternal security. Eternal life is the only kind of salvation Christ gives. He can't dispense any other kind.

The Conclusion

Verse 22 will now complete verse 20, following the parenthesis which we have just seen in verse 21.

HEBREWS 7:22. "By so much was Jesus made a surety of a better testament "By so much" is from kata tosoutos and it means "By so much doctrinal evidence." Remember this-- doctrinal evidence is always dogmatic truth. Next we have the word Jesus--and this gives emphasis to his humanity. The words "was made" comes from the perfect, active, indicative of ginomai. This is very intensive and really means "had become" with the idea of a completed action that remains that way forever. The next word is surety and is a noun from egguos and it means guarantee. The words "better testament" are from kreisson diatheke and they mean "a better covenant or contract." It means "He had become (Jesus) the guarantee of a better covenant than the Mosaic Law." In other words, Jesus is the fulfillment of Psalm 110:4. So we have two things--

THE OATH REPRESENTS THE CHARACTER OF GOD.

THE CONTENT OF THE OATH REPRESENTS THE DOCTRINE OF GOD.

Both of these things are perfect and you can't separate one from the other. If God is perfect in character (and he is) then all that he says is perfect. To question what he says is really to question his character. The entire verse reads like this--placing verses 20 and 22 together, leaving out the parenthesis, which is verse 21.

"And in as much as not without the taking of an oath a priest was appointed. By so much doctrinal evidence Jesus has become a guarantee of a better covenant than the Mosaic Law."

Now in verses 23 and 24 we will see superiority established on the basis of perpetuation.

HEBREWS 7:23 "And they truly were many priests, because they were not suffered to continue by reason of death:" We have the words kai hoi men and the best translation is "And they, on the one hand." Next we have "are many in number" referring to the Levitical priests. The word for many is pleion which is the comparative of polus. The word translated "were" is from two verbs in the greek. We have the perfect participle of ginomai plus the present tense of eimi. It means that they became priests in the past with the idea that they kept serving generation after generation as others were born into the Tribe of Levi and kept the line going.

In greek the next word is thanatos and it is an adjective instead of a noun and it refers to their state of always dying and thereby ending their service as a priest. "Were not suffered" comes from the present, passive infinitive of koluo and it means "to prevent." In other words, death cut them down in their tracks. They were priests but they were peons compared to the eternal priest, Jesus Christ. Then we have "to continue" and this is a present, active, infinitive of parameno. So thus far we have "Because they, by means of death, were prevented from continuing."

Service That Continues

Right here I want to correct an idea that is quite prevalent in the church of our time. The average church of today says something like this-- "Learning doctrine is nice and fine, but the real great thing is to get out and serve. Get out and do things. Win souls, pray hours

upon hours, really hustle for the rapture is coming and your time of service will be over. That idea is incorrect. You are learning doctrine for something very important. AS A PRIEST IN THE ROYAL PRIESTHOOD YOU ARE GOING TO SERVE GOD FOREVER AND FOREVER. Remind those "Brownie Point People" that your service is going to continue forever. God wants you to be ready and doctrine is the thing that will get you ready. As a royal priest when you die, your real service is just beginning.

#### The Christ Who Continues Forever

Jesus Christ is a priest forever on the basis of his indestructable life. Death did not bring to an end the hypostatic union. HE WILL BE THE GOD-MAN FOREVER. (John 3:12-13)

HEBREWS 7:24 "But this man, because he continueth ever, hath an unchangeable priesthood." The particle de introduces the contrast between the Levitical Priests and Jesus Christ who will be priest forever. On one morning in Jerusalem in 30 A.D. the Age of Israel came to a screeching halt and the Church Age began. We call it the Day of Pentecost. (But they made a terrible mistake in electing the wrong one for the 12th apostle. God had already picked him out and he was Saul of Tarsus, to become Paul.) Gentile languages were used to evangelize Israel. This was a warning to Israel that their day was coming to an end. They were being phased out under the 5th cycle of discipline. The church was on the way in and up. (Therefore to take tongues and try to make something spiritual out of speaking in tongues is ridiculous.)

You as a believer have two kinds of life. You have spiritual life, which we call eternal life, salvation. Then you have indestructable life, which means you live in a resurrection body forever. Your priesthood will continue beyond your death. Your resurrection is real and actual. This indestructable life is perpetuated by resurrection. This 24th verse says, "But, on the other hand, he (The word is he instead of this)." We have the definite article used as a pronoun ho and this is Jesus Christ. We have dia plus ho plus autos, so thus far we have "But he, on the other hand, because he..." Next we have the present, active indicative of meno and it means remains, abides. This is a static present and it means this state remains forever. This is God's plan from eternity past and this priesthood is to be continued forever. We have the words eis ho aion and it means unto the ages, forever. The next word is the present, active, indicative of echo and it means he has something forever.

The word for "unchangeable" is from aparabatos and means permanent and never subject to change. The word for "priesthood" is heirosune. The verse says, "But he, on the other hand (Jesus Christ in contrast to the Levitical priests) because he remains forever, he keeps on having a permanent priesthood."

#### THE DOCTRINE OF THE RESURRECTION

##### 1. DEFINITION.

Resurrection is best defined by distinguishing it from resuscitation. Resurrection and resuscitation are two different concepts. Resuscitation means to be dead and to be brought back from death. (Like Lazarus. Jesus performed a miracle by his voice. He said

"Lazarus, here, outside" and Lazarus who had been dead four days came back to life. But it was resuscitation and not resurrection for later on Lazarus would die physically. In resurrection your dead body is raised up and it can't die again. It means a new house for your soul. Only one person in history up to now has been resurrected and that one is Jesus Christ. Three in the Old Testament and three in the New Testament have been resuscitated. Jesus is now in his resurrected body and never will see corruption.

2. RESURRECTION IS A DEFINITE PART OF THE GOSPEL.  
1 Cor. 15:1-4, 1 Cor. 15:12-17. The Gospel is not complete without the resurrection.
3. THE RESURRECTION IS CONNECTED WITH THEOPHANIES AND CHRISTOPHANIES  
A theophany is an appearance of Christ before his incarnation. A Christophany is an appearance of Jesus Christ after his resurrection. As a theophany he appeared as "The Angel of Jehovah" and sometimes he appeared as a man. He was the wrestler who wrestled with Jacob. (And Jacob limped for the rest of his life Christ was the one who sat down in Abraham's tent and told him Sarah was to have a baby. A Christophany is different in that it is an appearance after the resurrection. Some of these are mentioned in Mark 16:9, Luke 24:13-43, Acts 2:32.
4. THE RESURRECTION OF CHRIST IS A PART OF THE VICTORY IN THE ANGELIC CONFLICT. 1 Cor. 15:20-25
5. THE RESURRECTION OF CHRIST WAS NECESSARY FOR THE PERPETUATION OF THE DAVIDIC LINE. Romans 1:3-4, 2 Tim. 2:8. God promised David that he would have a son to sit on his throne forever. The resurrection was necessary in order for God to keep that promise.
6. THE RESURRECTION IS THE BASIS OF THE BELIEVER'S CONFIDENCE IN THE FUTURE.  
The human body finally wears out and the bodily resurrection is the hope for the whole believing human race. Your body just wasn't designed to last much more than 100 years, but you will walk around in heaven forever in a perfect body. It will be your permanent house for the soul.  
Physical death is not when the heart stops beating. Physical death is when the soul leaves the human body. It isn't EKG but it is EEG. Your soul will live in a perfect house forever. Christ in his resurrection body could travel through space. He could move vertically or horizontally. He could eat but he did not have to. He could walk through a closed door without touching it. 1 Peter 1:3-5, 1 Peter 1:21
7. THE RESURRECTION OF CHRIST INDICATES THE COMPLETION OF JUSTIFICATION. Romans 4:25 (And in that verse the word is because rather than through.)
8. WE ARE IDENTIFIED WITH CHRIST IN HIS RESURRECTION BODY.  
Being identified with Christ this leads us on to super grace. His resurrection victory is our victory in time. Rom. 6:4, 1 Cor. 15:57-58

9. THERE ARE TWO GENERAL CATEGORIES OF RESURRECTION.

1. For believers only. This is the first resurrection.  
Daniel 12:2, John 5:24-29, 1 Cor. 15:20-22, Rev. 20:6 and 13.  
The word taxzis means battalion--"Every man in his own battalion."
2. For unbelievers only. This is the second resurrection.  
Matthew 25:41, 1 Cor. 15:24, Rev. 20:5-15

10. EVERY MAN IN HIS OWN BATTALION REFERS TO BELIEVERS.

1. Battalion one--Christ the Firstfruits. 1 Cor. 15:22
2. Battalion two--All believers of the Church Age. Matt. 28  
Luke 24:1-48, John 20 and 21, Acts 2:31-34  
These are the royal priests.  
The dead in Christ arise first.  
Next those who are alive will arise.  
John 14:1-3, 1 Cor. 15:51-57, Phil. 3:20-21, 1 Thess. 4:13-18,  
1 John 3:1-2
3. Battalion three--Old Testament saints and the Tribulation martyrs. Dan. 12:13, Isaiah 26:19-20, Matt. 24:31, Rev. 20:4
4. Battalion four--The Millennial saints.

11. THE AGENTS OF THE RESURRECTION.

1. God The Father. Col. 2:12, 1 Thess. 1:10, 1 Peter 1:21
  2. God The Holy Spirit. Acts 2:24, 1 Peter 3:18, Rom. 1:4, 8:11
- Both God The Father and God The Holy Spirit had a part in raising Christ from the dead.

Summary of Hebrews 7:24

1. In his resurrection body Jesus Christ is no longer subject to death. (His humanity is what we refer to here. He never was subject to death in his deity.)
2. Therefore Christ continues to function as High Priest in his resurrection body. Bearing our sins was his function. He will continue his function at the right hand of God.
3. Unlike the Levitical priests whose work was ended by death, death didn't affect the work of Christ one iota so far as his work being completed was concerned.
4. There is no provision for a successor to Christ because his High Priestly work will never end.
5. Since our High Priest lives forever, this means we will live forever also.
6. Christ had eternal life and indestructable life. We believers have eternal life and indestructable life.
7. We are entered into the royal family of God by the baptism of the Holy Spirit. 1 John 5:11-12
8. The next verse divides the sacrificial ministry of Christ on the cross and the intercessory ministry of Christ on our behalf at the right hand side of God.

YOU HAVE ROYALTY AND INDESTRUCTABLE LIFE.