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W. O. Vaught

Ouachita Baptist University

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WHAT CHRIST SAID IN THE CRADLE OF BETHLEHEM

A STUDY OF THE BOOK OF HEBREWS
NUMBER 76
HEBREWS 10:6-9

Dr. W. O. Vaught
Immanuel Baptist Church
Little Rock, Arkansas

HEBREWS 10:6 "In burnt offerings and sacrifices for sin thou hast had no pleasure." Here "burnt offerings" are in the accusative plural of olokatomá and this refers to the whole burnt offering when the whole animal was consumed by fire. It is from the Hebrew olah. Next we have peri plus the genitive of hamartia and it should be translated "and concerning sin." Christ died for our known and our unknown sins and Christ solved every problem of sin on the cross. Even if you did not know you were committing a sin at the time, in your volition, you did it and the old sin nature was operating along with your volition. God goes by his standard of perfect righteousness and does not go by human standards. Let us always remember how totally fair God is. Human standards give or take a bit, and often work on the basis of expediency. But there is no deviation and no compromise in the essence of God.

No Compromise In God

The real problem is this--how to reconcile sinful man so a perfect God will not compromise his character when he saves man. "Thou hast had no pleasure" is an aorist, active, indicative of eudokeo plus ouk and it means "to propitiate, to satisfy." In other words, you, God, are not satisfied with animal sacrifices. He takes all the animal sacrifices and food sacrifices and gathers them into a single whole and it means in all of those sacrifices offered from 1440 B.C. down to 30 A.D. God was never propitiated or satisfied with them. Those millions of sacrifices were all shadows. They never did propitiate God the Father. All they did was to teach the deeper truth. They pointed to the real thing. No animal sacrifice in all history ever satisfied God.

THE DOCTRINE OF PROPITIATION

1. Definition.

Propitiation is the God-ward side of salvation. The purpose of propitiation is to make the perfect essence of God compatible to man's salvation through Jesus Christ. Propitiation means being satisfied. It means a state of satisfaction. God the Father is not compromised when he gives us salvation when once we believe in Christ. None of the ten essence qualities of God are compromised when once we believe. God will not condone sin ever. Man steps up to the plate with three strikes against him, and therefore, there is no way God can express his love toward him and thereby compromise his righteousness and justice. But God found a way to avoid the compromise of his character. This is called propitiation. Propitiation is going God's road and is being saved God's way and is the only way a man can get from his sinful state into the perfection of God.

2. Propitiation explained to Israel.

Propitiation was explained to Israel through the Ark of the Covenant and the Mercy Seat and two Levitical offerings, namely, the burnt offering and the food offering. (Exodus 25:17-22, 37:6-9, Lev. 1 and 2)

3. How Propitiation Is Appropriated.
 Propitiation is appropriated by faith. The salvation Christ provides for us by his work on the cross can only be appropriated by us in a non-meritorious way. We can't add one thing to this perfect plan of God. We can't add to it or take away from it. It is the basis for the imputation of God's perfect righteousness. Apart from propitiation, God cannot impart to us his righteousness. But the moment we believe in Christ we receive the result of propitiation.
 In the King James translation, you have read in Acts 17:30, "The times of this ignorance God winked at." Now that is a very inadequate and misleading translation. God has never winked at one single sin. The forgiveness of those Old Testament saints was a loan--over against that which would one day happen at the cross and when Christ died in those three hours, he paid off all the loan of the past and deposited in the bank of his grace an adequate supply for our forgiveness of sins - "It was credited to his debt for righteousness" is said of Abraham and it was a loan, over against that day when Christ would die on the cross. (Romans 3:25-26)
4. Propitiation is a part of the work of Christ on the cross. (Leviticus 16:13-16)
5. The Mercy Seat represents the presence of God and is a part of propitiation. (Exodus 25:22, Lev. 16:2, Num. 7:89)
6. The New Testament confirms the importance of the Mercy Seat. (Hebrews 9:5) The box in the Ark of the Covenant is wood plated with gold - deity and humanity of Christ.
 - (1) The law - Sin in violation of divine standards.
 - (2) The rod - That germinated and sprouted was sin. Sin in violation at divine authority.
 - (3) The Golden Urn - Inside the manna and it represented Doctrine. Bread from heaven - Manna.
 It is fitting that it be in a golden urn - your soul is the golden urn.
 A picture of Christ bearing our sins in his own body on the tree.
 Mercy Seat - two cherubs - Righteousness and Justice.
 Righteousness sees blood and is satisfied. This is propitiation. This sets God free to save us. (Hebrews 9:5)
7. Propitiation is also related to unlimited atonement. (1 John 2:2) Christ died for every sin that has ever been or will ever be committed by the whole human race.
8. Propitiation demonstrates the perfect love of God. (1 John 4:10)
9. Therefore, propitiation is used to suggest the celebrityship of Jesus Christ. Only Jesus Christ had a righteousness that could satisfy the Father - Romans 3:25, "Whom the God has pre-determined the Mercy Seat through faith by means of his blood. The blood of Jesus Christ equals the principle of redemption plus

reconciliation and propitiation - for a demonstration of his righteousness because of the passing over of previously committed sins." All sins of the Old Testament were passed over, not judged then. All sins were passed over until the cross, and then they were poured out on Christ and judged. Sinners were judged but not sins. They were stacked up, stored up until the cross - "By the delay in judgment of God."

10. The importance of propitiation can be observed by the presence of the Tables of Law in the Ark of the Covenant.
 - a. The Law is not an instruction of justification. (Rom. 3:20, Gal. 2:16, Rom. 3:28)
 - b. The Law is an instrument of condemnation to the Jew and to the entire human race. (Gal. 3:21-28)
 - c. The purpose of the law is to curse mankind with a hopeless curse. (Gal. 3:10)
Only the works of Christ on the cross can remove that curse. (Gal. 3:13)
 - d. The law does not produce a righteousness that has any credit with God. 0 (zero) credit with God. Law was never an instrument of salvation, never would be and never could be. It is in the shadows. (Phil. 3:9)
 - e. Many of the Jews of the previous dispensation failed because they attempted to be saved by a righteousness from keeping the law. (Romans 9:30-33 and the rich young ruler.)
 - f. The conclusion is quite obvious. The law cannot provide salvation or justification. (Acts 13:39, Luke 18:13) The prayer of the publican was, "Oh God, be propitious to me a sinner."

11. Propitiation is the only approach to God. The pharisee was trying to be saved by keeping the Mosaic Law. The Publican in Luke 18:13 sought salvation in propitiation - "Oh God, be merciful to me a sinner." God cannot be generous or lenient as long as sin is concerned. He didn't ask God to do the impossible. In grace we find that God is propitiated by the work of Christ on the cross, and therefore, the unbeliever approaches God not asking for mercy but asking for propitiation. "God, be propitious to me a sinner." Propitiation removes the compromise. Being merciful excludes Christ. Being propitious includes Christ. The work of Christ on the cross is the only road to salvation.

HEBREWS 10:6 "In burnt offering and sacrifices for sin thou hast had no pleasure." "You have not been propitiated with burnt offerings or concerning sin offerings."

Summary

1. The two greatest problems in salvation are mentioned by the two offerings. Propitiation, emphasizing the need for God the Father to be consistent. Propitiation is the great problem in salvation. What we think is not important, but what God thinks. Grace is the kind of thinking that attaches no importance to our opinion. Salvation is the one spot where not one iota of importance is attached to public opinion, or what man thinks, or what a group thinks. It is what God thinks that is important

and Bible doctrine captures what God thinks. The most devastating thing to nations is public opinion. The only opinion that counts is God's, so don't be proud and stuck on yourself. Public opinion is now destroying this nation. What God thinks is of major importance. Grace thinking means we depend on God's thinking.

"Believe on the Lord Jesus Christ and Thou shalt be saved" shows exactly what God thinks about the cross entirely. See how stupid it is to depend on human opinion instead of Biblical opinion? When you use the verb "to believe" in its true objective transitive sense, then we accept in toto God's opinion. I value the Father's opinion of the cross. Faith is the removal of your opinion and your own ideas and you believe and this is non-merituous thinking. Believing is depending on the Father's opinion. Faith is established by propitiation - and what does God think? I have established the highest value of the work of Christ on the cross. It takes a lot of doctrine to understand it, but it takes just one ounce of faith, of non-meritorious thinking, to appropriate it. "Believe on the Lord Jesus Christ and Thou shalt be saved" is possible because of propitiation. The shadows taught this as well as everything else. When we add anything to salvation other than faith in Christ, it is the intrusion of human ego, the intrusion of human pride, and it is man placing value on man's opinion. This is the greatest danger we have in theology today. The golden pot of manna represents the Word of God, bread from heaven is our only opinion.

HEBREWS 10:7 "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Christ responded to the need of man by dedicating himself to the one task of going to the cross. He dedicated himself in hypostatic union to go to the cross - sin shadows could not accomplish it.

Then the correlative adverb tote means "at that time" in the cradle of time, the first Christmas, and that creates a problem, for it says, "I said." What on earth could he say that was important, and how could he talk? God the Son in the doctrine of Divine Decrees millions of years ago agreed to go to the cross. That was positive volition of divine sovereignty. In the cradle - again we see positive volition and this again is his deity. The physical baby could not think these things and could not talk, he was just born. So, it was the deity of Christ that spoke out here and the humanity of Christ confirmed it on that night in Gethsemane when he said, "Nevertheless, not my will." Here is a baby speaking like an adult. He said, (en plus locative of kephalis and it means "a scroll." "In a scroll of the biblion. This refers to Gen. 3:15 and Micah 5:2. "But as for you Bethlehem of Judah, Ephratah, though you are little among the thousands of Judah, from you shall go forth one who for me will be the ruler in Israel. His goings forth are from long ago and from the days of eternity past."

Isaiah 7:14 - Is in the scroll of the Book.

Isaiah 9:6 - Is in the scroll of the Book.

It is written, "The Government on his shoulders" is Millenium and is perfect passive indicative of grapho. Intensive perfect is the golden

urn of manna, bread from heaven that stands written forever. Passive voice means they received this truth from God.

Behold, I have arrived. "I said" is an aorist active indicative of lego and it means "Jesus speaks from the cradle." A dramatic aorist. It speaks of something as being accomplished which hasn't come yet, but it is so certain to come, he speaks of it as reality. This is the fulfillment of the incarnation.

The baby in the cradle speaks to God the Father about the divine decrees. The indicative mood is the reality.

"Lo, Behold" is idou and is from Horao and is aorist middle imperative. I come to keep my promise, no cross yet but there will be.

"I come" or I have arrived is present active indicative of heko.

Aristic present means at the moment he arrived, it was the deity of Christ speaking from the cradle. (In a scroll of a book, it stands written of me.) "To do" is aorist active indicative of poieo. The parenthesis simply emphasizes that the best way to orient to the plan of God is through the written scripture. We would know nothing apart from scripture.

"Your plan." The infinitive is to show God's purpose.

Thelema - God's plan as announced in the divine decrees.

"O God" - He doesn't say Father for it is his deity speaking.

"At that time in the cradle I said, Behold, I have arrived to accomplish your plan, your purpose, your design, O God." The parenthesis I have left out, but it indicated that all of this was promised and documented in the volume of the Book. (In a scroll of a Book, it stands written concerning me.)

HEBREWS 10:8-9 "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." The abrogation of shadows - obviously when Jesus came and fulfilled the reality, the shadows would have to go.

"Above" is neuter singular adverb anoteros. To cite something previously stated is present active participle of lego. Temporal participle referring back to verses 5 and 6 when he quoted from Psalm 40:5-6. Hoti is a conjunction and is used for quotation.

Blood sacrifices and offerings and whole burnt offerings and concerning sin offerings - we have studied all this above and he is merely citing them now.

Above when he (Christ) said, "You did not desire" is an aorist active indicative of thelo, and this is referring back to it and quoting what Jesus said that God did not desire.

"Neither hadst pleasure" is wrong. It is "nor have you been propitiated."

When he cited Psalm 40, "Sacrifices and offerings and whole burnt offerings and concerning sin offerings you did not desire, nor have you been propitiated by them; which category of shadow offerings on being offered according to the Law." He is getting ready with the conclusion. The shadow cannot save, they only point to salvation.

HEBREWS 10:9 "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Then we have the correlative adverb tote. (At that time in the cradle) he said, perfect active indicative of lego. It stands said forever.

We have already had the Lord Jesus Christ passing on the regimental colors when he died on the cross. On our regimental colors are these words, "Jehovah, the God of Doctrine." In the cradle he quoted doctrine and on the cross he quoted doctrine. Everything he accomplished, he accomplished from doctrine.

Behold, I have arrived (present active indicative of heko) to do thy will, thy plan, your purpose. Jesus was there to do the will of the Father.

He has taken away the first (Mosaic Law) that he might establish the second.