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THE BRIDGE TO GLORY

A STUDY OF THE BOOK OF HEBREWS
NUMBER 92
HEBREWS 11:7

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Let us get a corrected translation of the first six verses of Hebrews 11.

Verse 1

In fact, doctrine resident in the soul is the reality from which we keep receiving confidence, the proof of matters not being seen.

Verse 2

For by means of it (doctrine resident in the soul) men of old gained approval (The super grace status).

Verse 3

By means of doctrine resident in the soul, we learned that the ages (dispensations) have been put together by the decree from God, with the result that what is being seen (what is unfolding in history) has not come to pass from those things which are visible.

Verse 4

By means of doctrine resident in the soul, Abel had offered to the God a greater sacrifice than Cain, through which offering he received confirmation, that he kept on being righteous (vindicated). The God approving his gifts or sacrifices, and through the same (doctrine resident in the soul) while he is dead, he still speaks.

Verse 5

By means of doctrine resident in the soul, Enoch was translated (transferred) with the result that he should not see death and he was not found (even though they looked everywhere for him) for the God had transferred him; for before his transfer to heaven, he had obtained the testimony in the past, with the result that the testimony stood, that he had pleased God.

Verse 6

And without doctrine resident in the soul it is impossible to please God; For when one is occupied with the God, he must be convinced by doctrine resident in the soul that he is (essence and trinity) and that he himself becomes a rewarder to those who diligently seek him.

Verse 7

By means of doctrine resident in the soul, Noah, having been warned about things not being seen (that is, the destruction of the earth by water) having been motivated by reverence, that is occupation with the person of Christ, he had constructed an ark (according to specific blueprints) with the purpose of the deliverance of his family, through which doctrine resident in the soul, he condemned the world (the anti-deluvian civilization) and had become heir to the righteousness pertaining to doctrine.

The word for "heir" is kleronomos and this is linked with ginomai and it is linked with Hebrews 1:12 where it is said of Christ, "He was appointed heir of all things." Here it is used of believers in time to show we are linked with Christ in rewards and to declare our super grace status. Next we have the word "righteousness" and this is from

dikaiosune. This is righteousness without any self-righteousness mixed in. The words "which is" are not in the original. Then we have kata pistis and it means "pertaining to doctrine."

To be an heir to righteousness is the antithesis of self-righteousness. This is a true righteousness which has not energy of the flesh in it, based on the inner resources of the soul. There is a relationship between Christ, the heir of all things, and our heirship of true righteousness.

THE DOCTRINE OF HEIRSHIP

1. Definition

The doctrine of heirship deals with grace whereby God has provided for all believers both in time and in eternity. This inheritance is a grace inheritance.

2. The Basis of Our Heirship In the Royal Family.

- a. Heirship is based on sonship. (John 1:12, Romans 8:16-17)
When we believe in Christ, we are in the family of God and our heirship begins at this point. We are not heirs until we become children of God through faith in Jesus Christ. At the moment of the new birth, we become heirs. (Gal. 3:26)
- b. Heirship is based on the death of another. (Romans 5:8)
Heirship is based on the new covenant. Heb. 9:15, "A death having occurred." We have an eternal inheritance and we are in the family, the royal family. We begin to get this inheritance here in time. We do not have to wait until we get to heaven.
- c. To inherit from God one must possess the life of God. This is eternal life. (1 John 5:11-12) Having Christ is having the life. We inherit this now and more will come later.
- d. All of the heirs of God have been justified by grace. (Titus 3:7)
- e. Therefore salvation is the qualification for this great inheritance. (Col. 1:12)
Salvation is the door through which we enter to make us qualified.

3. The Believer Has A Super Grace Inheritance In This Life.

There is a righteousness on the outside which is related to doctrine which is on the inside. Doctrine plus the Holy Spirit on the inside produces a righteousness on the outside. The inheritance here and now is based on the consistent intake of doctrine. This inheritance equips us to cope with every problem in this life. No problem is too great. Doctrine has gotten us ready to cope with it.

4. This Heirship Which Is The Possession Of Every Believer Is Based On The Divine Decrees In Eternity Past.

(Ephesians 1:11) This says, "We have received an inheritance having been predesigned according to a predesigned plan." Millions of years ago God designed these blessings for you. This heritage is called "The Heritage Of Righteousness." Noah, one man, so related himself to God that he actually changed the course of history.

(Here in this passage before us Noah had this righteousness and it spilled out on his wife and family. We call this blessing by association. It is possible for the righteousness of one man to lift other people into righteousness and that is what we have here.)

5. The Indwelling Holy Spirit Is The Down Payment God Makes To Every Believer In The Royal Family. (Ephesians 1:14)
6. This Inheritance Is A Part Of The Divine Promise. (Gal. 3:29)
 "And if you belong to Christ, then you are Abraham's seed. Heirs according to the promise."
 Our heritage is based on the character of God, and the promises of God.
7. Our Inheritance Is Secure Forever. (1 Peter 1:4-5)
 "An inheritance incorruptible and undefiled."
8. The Super Grace Life Has An Inheritance Here And Now. (Heb. 6:12)
 Super grace blessings here and now come through doctrine. This is heaven here on earth. This is what God meant for life to be down here.
9. Doctrine Resident In The Soul Is The Means Of Blessings While You Live On This Earth. (Prov. 8:21, Psalm 16:5, Eph. 1:18)
 Our inheritance begins the moment we are saved and it will continue through all eternity.

To continue this study turn to Philippians 3. Verse 9-11 form a parenthesis. Verse 8 is continued in verse 12.

PHILIPPIANS 3:12 "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." It begins with ouch hoti and should be translated "Not that." Then we have "I had already" from the adverb hede and it means "Before now." "Attained" is the aorist, active, indicative of lombano and it is referring to the attainment of super grace. It doesn't refer to the resurrection body of verse 11, but rather it refers back to verse 8 and that phrase "And I keep on concluding them dung that I may gain Christ." Thus far in this verse we have "Not that, I have concluded that before now I had received the attainment of the super grace status." Next we have "either were already perfect" and this is the perfect, passive, indicative of teleioo and it means "To come to the good, to accomplish." He had recovered from reversionism but has not attained the high ground for any length of time. Next we have "Now then I follow after" and this really means "I keep pressing" and this is a present, active, indicative of dioko. (Under this "keep pressing" he wrote Ephesians, Philippians, Colossians, and Philemon.) I call this the pressing ministry of Paul.

"I Keep Pressing"

1. Having once more reached the high ground, Paul will not be driven off this time. (He wrote seven books in this period.)

2. Never will Paul go into reversionism again. Doctrine came to be the great power in his life.
3. This time Paul will exploit the "breakthrough." He will keep on advancing. He will go higher than any other person in all history. He so advanced that what he did turned around every generation of all history that followed him. He gave them Scripture and doctrine. This is the divine record we are reading right here that tells us of this super grace advance. He is standing here on the brow of the hill just ready to take the high ground.

Now we have one of the most unusual constructions of the Greek New Testament. We have an "if" condition and it is ei plus the subjunctive and this is a very unusual third class condition. Paul is using a third class condition to say, "I'll never make that mistake again" and he never did. He consolidated his gains and never looked back. So this should read, "That also I may apprehend." This is the aorist, active, subjunctive of katalambano and it means to seize, to attain. It really means "Might seize and hold the high ground of super grace." He will press for the remainder of his life and never let up. This was the great breakthrough of the Apostle's life. Now we have "that for which also" and this is from epi plus hos plus kai. And it means "on account of which high ground." Next we have "I am apprehended" from katalambano and it means "I was apprehended." Christ by grace pursued him right into the super grace status. This is the sum total of the Damascus Road, the Arabian experience, and those years in prison. Then it says, "by Christ Jesus" and the word is hupo and it means "by means of Christ Jesus."

So we have here this amazing verse--"Not that I have concluded that I have before achieved super grace status. (I have been to this high super grace level before); nor have I before attained and held this super grace; Now then I keep on pressing (I don't quit) that I might seize and hold this high ground of super grace, on account of which super grace also I was seized and held by Christ Jesus."

Noah and Paul are alike in this point. Noah held on for 120 years when no one believed and he persisted and in so doing, he changed the course of the entire race. Paul did the same. Paul seized and held the high ground and the whole world has been different because of this man.

PHILIPPIANS 3:13 "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before," Christ seized and held us in eternity past when we were invisible, and now we can seize and hold on to him even though he is invisible. It is very important to hold the high ground once you get there. Dying grace is a bridge between super grace blessings here and surpassing grace blessings in eternity. If you don't seize and hold, then you slip back into the valley and miss the bridge of dying grace. You go to heaven but you miss the great blessings that God has provided for you. Just think--he seized us and held us when we were invisible, and now he gives us the grace so we can seize and hold to him when he is invisible.

This verse begins with "Brethren." This is a message for members of the royal family of God. (He had advanced and retreated, advanced and retreated, but this time he is going to advance and not retreat.) "I count not myself" and this is the present, middle, indicative of logizomai and it means "to evaluate." Then we have the negative adverb oupo, so it should be translated "I evaluate myself as not yet." And he means not yet seizing and holding the high ground. Breaking through isn't enough. You have to seize and hold. He was in the process but hadn't yet reached the goal. He hadn't yet consolidated his position as yet.

Next we have "But one thing" from de heis and this is an idiom of concentration. It should read, "But one thing on which I concentrate." Remember, the follow through is so important. Next we have "forgetting" and this is a present, middle participle of epilanthanomai. If you are going to press on, you can't look back at failure. (Paul didn't keep looking back at those years of failure and imprisonment.) This is a participle of purpose. We must constantly keep forgetting those failures of the past.

Next we have "what lies behind" from ta men opiso. This refers to past sins, past carnality, past failures. Paul will hold the high ground until his dying breath.

Next we have de and the present, middle, participle of epekteinō and this means the last burst of speed before you hit the tape and should be translated "But constantly advancing toward."

Next we have "Those things which are before" from tois de emprosthen. This is the great high ground that lies ahead. This means that you go from super grace blessings to dying grace blessings to surpassing blessings without missing a beat. This is when you really lay hold on God.

So it reads like this, "Royal family members, I evaluate myself as not yet to have seized and held the high ground of super grace blessings. But the one thing on which I concentrate, forgetting what lies behind, but pressing toward the objective, what lies before..."

Summary

1. Here Paul emphasizes the great importance of having positive volition toward doctrine after you have attained the objective. (After you cross the finish line, you keep on keeping on. This is the autobiography of Paul.)
2. In the recent years of divine discipline, Paul had marked time. But he is saying, "I'm up here once again and this time, I'm not going to slip back." He says to us, "My motto is this--I keep pressing, I keep pressing."
It will be that way until the end of his life.

PHILIPPIANS 3:14 "I press toward the mark for the prize of the high calling of God in Christ Jesus." "I press" is the present, active, indicative of dioko. It means to bear down, to keep advancing.

Next we have "toward the mark" from kata skopos and this is referring to the moment when they will march him out on the road and cut off his head. Next we have "for the prize" from eis brabeion and this refers to the super grace blessings. He was in super grace but he was going nigher. He will drive for five years to that wall--and when he gets there, he will find that he had a beautiful bridge to cross over. It is like the drawing I have placed here.



That is the road to glory and he is not going to look back, he is not going to slow down, and he is going to keep pressing to the very end. "Of the high calling" from ano klesis and it means "The upward station. Then we have "Of God in Christ Jesus."

So we have here--

"I keep advancing to the objective of the high ground of super grace, for the purpose of the reward belonging to the upwards station of life from the God in Christ Jesus."

So verses 12-14 go like this--

"Not that I have concluded that I have before now received super grace status, nor have I before now reached the objective, holding the high ground. Now then I keep on pressing that also I might seize and hold the high ground of super grace on account of which high ground also I was seized and held by Christ Jesus (in eternity past). Members of the royal family of God, I evaluate myself as not yet having seized and held the high ground of super grace, but one thing on which I concentrate, forgetting what lies behind me, but pressing toward the objective which lies before, I keep advancing to the objective for the purpose of reward belonging to the upward station of life from the God in Christ Jesus."

Summary

1. There is a relationship between the super grace blessing in time and the surpassing grace blessing in eternity.
2. The link between them is dying grace. This is the bridge that God builds for us.
3. Dying Grace links time and eternity only as a perfect God can do. This is the believer going from grace to grace.
4. An example of salvation grace is Abraham. (Genesis 15:6)
5. Abraham's super grace blessing was related to his sexual blessing. (Romans 4:17-21, Heb. 11:11-12) The sign of this was circumcision.

6. Abraham's surpassing grace blessing is related to the New Jerusalem. (Hebrew 11:9-10, Rev. 21:2 and 10)
He was content to live in a tent and wait for the city.
7. The dying grace blessing of Abraham which links super grace blessings with surpassing grace blessings is Hebrews 11:13.
8. Dying grace is the bridge.

The glory road is the doctrine road. Here in time it takes doctrine for us to be able to see the invisible. Then we will see him face to face. You will get there and say, "Hello there" and He will be far more than you ever dreamed. And if I wanted to be facetious I would say that if you get up there without doctrine in your mind you will see God and say, "Who are you?"