

THANATOS

Sunday Morning: April 8, 2001

Text: Hebrews 2:9-15 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, 12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15. And deliver them who through fear of death were all their lifetime subject to bondage."

The book of Hebrews is filled with typology, teaching New Testament doctrine from the Old Testament. Romans 15:4 tells us that the Old Testament was written for our learning. The Old Testament is filled with types or pictures. You really can not understand the New Testament if you do not have some appreciation for word pictures and types shown us in the Old Testament. The Old Testament really helps us to interpret the New Testament.

We are dealing with the death of the Lord Jesus Christ, particularly this week when we think about Good Friday, Resurrection Sunday, Easter Sunday. So our study fits in with the time of year that Easter is celebrated. What I am doing this morning is to pick up on some ground work laid last Sunday and I am going to try to finish what I started last Sunday.

What we are studying is a bit difficult to comprehend. When we think of the death of the Lord Jesus Christ on the cross, we think of it as a very cruel death, and it was. It was a Roman crucifixion. One thing we need to keep in mind is that Jesus told his disciples that no man takes my life. I lay it down when I am ready, and I take it back when I am ready. So the death of the Lord Jesus Christ was an event that he was in charge of and controlled. He controlled when he left and he controlled when he came back. He did not control it, in the sense, that it was prophesied that he would be raised from the dead on the third day, so He was bound by the Word of God to do that.

When he was on the cross he told the thief that turned to him and asked him to remember him when you come into your kingdom. Jesus told this thief that he would be with him today in paradise. When Jesus gave up the ghost he did not go to hell and suffer for eternity for my sins and yours. He went to paradise. In fact he said, "Father, into thy hands I commend my spirit." His body went into the grave, and soul went into paradise or the bosom of Abraham at that time. There are a lot of people that teach Jesus suffered hell for us and obviously if we do not accept Jesus Christ as our personal saviour we will spend eternity in the lake of fire. If Jesus suffered our eternity in hell for our sins, why isn't he still there? He is not. He arose from the dead victorious over death. He is at the right hand of God the Father interceding on your behalf and mine. There is one thing that Jesus Christ suffered, that is not entered into that I have ever heard, where he will spend eternity because of his obedience in the garden of Gethsemane.

Turn to 1 Corinthians 15. In this chapter we see a reference to death that Jesus Christ actually entered into. He did not enter into this death, it seems like to me, on the cross. This is a death that he entered into in the garden. Look in 1 Corinthians 15:26 "The last enemy *that* shall be destroyed *is* **death** [θανάτος, thanatos]."

The word "thanatos" is a Greek word that is used to refer to physical death as well as the death of the soul, or the loss of a desirable life in the kingdom of heaven. One illustration of this soul death is found in James 5:19-20 "**Brethren**, if any of you do **err** from the **truth**, and one convert (get him to repent) him; 20. Let him know, that he which converteth the sinner (brother in the Lord) from the error of his way shall save a soul from **death** [thanatos], and shall hide a multitude of sins." Peter tell us about the salvation of our souls in 1 Peter 1:9 "Receiving the end of your faith, *even* the salvation of *your* souls." This is the

opposite of having a soul perish and experience thanatos death in James 5:20. If we waste our lives living for self, then we will find out when we get to the judgment seat, expecting great things, we will find out that there is nothing there for us. If you can't be faithful over what he has given you to do now, he is not going to make you a ruler over ten cities, or five cities, or anything.

The last enemy is thanatos death. Jesus Christ experienced thanatos death and I believe it happened in the garden of Gethsemane. That this is the cup that he was forced to drink by the Heavenly Father.

The reason that I am bringing this up is this. If you had the ability to lay down your life when you want to and you had the ability to take it back when you wanted to, would physical death be a stressful experience? I want to assure you that I am not trying to taking away from the crucifixion and what it has meant to all of mankind. Because of his crucifixion and death on the cross, every man can be saved. In the Old Testament you can see that an innocent animal is sacrificed for the individual to satisfy God as far as his sins are concerned. Jesus Christ is the Lamb of God that taketh away the sin of the world, and he is the last sacrifice. There is no need for Jesus Christ to be crucified every day as they do in some churches, because, as the sinless Son of God he did not need to die again for the sins of the whole world.

Jesus is in the garden of Gethsemane in Mark 14:34 "And saith unto them, My soul is exceeding sorrowful unto **death** [thanatos]: tarry ye here, and watch." Then he says in Mark 14:36 ". . . Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." This cup that Jesus wanted removed from him was the thanatos death of verse 34. In Luke's account, 22:42-44 "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43. And there appeared an angel unto him from heaven, strengthening him. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." The reason that the apostles were sleeping is because this was the hour of the power of darkness in Luke 22:53 ". . . this is your hour, and the power of darkness." which was Satan's hour to bruise the heel of the Son of God.

In verse 34 of Luke 22 we see that the Father sent an angel to minister to him. The test in the garden was on the same level as the temptation in the wilderness. The stress at this time was so great that his sweat was as it were great drops of blood. The stress that he experienced in the garden was not evident on the cross. Angels did not minister to him on the cross. Satan and the Lord were in combat in the garden where Satan bruised the Lord's heel and the Lord bruised Satan's head. On the cross Satan was not being defeated, but Jesus Christ died for the sins of the whole world. The garden was where Jesus dealt with Satan, but on the cross is where Jesus dealt with the sins of the world.

By Jesus suffering thanatos death in the garden, he made the devils power to cause us to perish, or experience thanatos death, in-effective. I am using the word in-effective to try to express the fact that Jesus reduced the power and authority of Satan to cause us to suffer thanatos death and the loss of our inheritance.

THE HEIRS OF SALVATION

Hebrews 2:10-12 "For it became him (the Father), for whom *are* all things, and by whom *are* all things, in bringing **many sons** (heirs of salvation, 1:14) unto **glory**, to make the captain of **their** (sons) salvation (inherited salvation, so great salvation) perfect through sufferings.

11. For both he (Jesus) that sanctifieth and **they** (sons) who are **sanctified** *are* all of one: for which cause **he** (the captain, the Son) is not ashamed to call **them** (heirs of salvation) **brethren**,

12. Saying, I will declare thy **name** (Father) unto my brethren, in the midst of the church will I sing praise unto **thee** (the Father).

Hebrews 2:13. "And again, I will put my trust in **him** (the Father). And again, Behold I and the **children** [little children (who will enter the kingdom, Mt 18:3)] which **God** (the Father) hath given me.

The word children is an interesting Greek word, it is παιδιον. It is translated "little children." You find little children in 1 John and Matthew chapter 18. In fact in Matthew 18:3 it is the little children that will enter into the kingdom of heaven. There is a difference between seeing the kingdom and entering into the kingdom. Entering into the kingdom means to rule and reign with Christ. Seeing the kingdom means to be subjects in the kingdom and not sovereign in the kingdom, yet you are not lost and spending eternity

in the lake of fire.

Notice that the "little children" are those that the Father has given to the Lord. The Father has selected a select few out of the family to give to the Lord and he calls them little children. When you say that the Father has a select group in the family that is above all of the others in the family, many get stressed out over this idea. To help you with the idea that there are some children in the family of God that have privileged positions in the family, just look at the Apostles. The Apostles were called out of the disciples. Out of the Apostles were called three that were closer to him than any of the other Apostles. They are the three that went a little further in the garden than the other 8 Apostles. Who were these three? It was Peter, James, and John who were the privileged three. To think that God does not have special children in the family is to ignore the special ones that the Lord had with him in the garden as well as at the transfiguration.

In Hebrews 2 verses 10 through 15, it is the little children that comes into focus. These little children are the sons, who are brethren, that are sanctified or set apart from the other children in the family of God. Keep in mind that brethren are those in the family who are doing the will of the father. Doing the will of the Father will qualify you to enter into the kingdom of heaven. This is affirmed in Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Hebrews 2:14. "Forasmuch then as the **children** [little children (who will be great in the kingdom, Mt 18:4)] are partakers of flesh and blood, **he** (the Son) also **himself** likewise took part of the same; that through [the] **death** [θανατος, thanatos] he **might** destroy [render ineffective] him (the serpent) that had the power of [the] **death**, that is, the devil;

Reference to the little children is again made in verse 14 and they are the ones who will enter into the kingdom of heaven according to Matthew 18:4 "Whosoever therefore shall humble himself as this little child, the same is **greatest** in the kingdom of heaven."

Because the little children were partakers of flesh and blood, Jesus also himself likewise took part of the same, so that He could experience physical death as well as *the thanatos* death. There is the definite article "the" before the word death. The definite article tells us that there is a definite or a particular death that the Lord went through for the little children. He died physically for the little children as well as the sins of the whole world, but *the death* was to limit the power of Satan to bring *the death* upon the little children. This death is not a physical death, but the loss of inheritance in the coming kingdom. This is a death of demotion.

Jesus physical death on the cross took care of the sins of the whole world. "The death" was to reduce the power of Satan to cause the little children to be offended and fall away. The death in verse 14 that Satan has is not a reference to physical death. Satan does have the power to take someone's physical life, but the power of thanatos death in this verse is used to cause the little children to fail to enter into the kingdom of heaven. Physical death is not our enemy. When we die we leave the body. We are told what happens when we leave the body in 2 Corinthians 5:8 "We are confident, / say, and willing rather to be absent from the body, and to be present with the Lord." Satan has to get permission to physically kill any of the children of God. Satan does not have to get permission to exercise his power to cause us to enter into the thanatos death, which is disqualification of ruling and reigning with Christ. When Satan disqualified Adam from ruling and reigning over the earth, Satan did not have to get permission to do that.

I want to remove any question about the power of the Devil to effect this kind of death. Satan can deceive or persecute to the point that you will stop seeking first the kingdom. He will convince you that the narrow way is too restrictive and not worth the effort to enter into life in the coming kingdom of heaven. The Devil still has this power but the Lord has reduced that power so that we do not have to be offended and fail the grace of God and miss the above calling of God in Christ Jesus. Philippians 3:14 "I press toward the mark for the prize of the high calling of God in Christ Jesus." Satan would cause us to stop living by faith, that is trusting the Lord in every situation. Causing me to stop living by faith simply means that he has stopped me from pleasing God.

The verb “might destroy” is in the subjunctive mood. This means that there is a possibility that his power of death may be effective. The Greek word for “destroy” is also translated: abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void. The some of the ways this word is translated may make one think that Satan has no power to bring a little child in to a thanatos death. Again, in James 5:19 and 20, we have a brother in the Lord that has erred from the truth and is endanger of thanatos death. Satan can and does cause those seeking first the kingdom of God to err from the truth which will cause them to enter into thanatos death. This thanatos death is the same thing as perishing, which only those who have a life to lose can do. How can I make Satan’s power ineffective in my life? It is through the shed blood of the Lord Jesus Christ and his high priestly office.

THE DEVIL

Revelation 20:2 "And he laid hold on the dragon, that old **serpent**, which is the **Devil**, and **Satan**, and bound him a thousand years,"

I am referring to this verse so that we will associate the “Devil” with the serpent and Satan. This will help us to understand why the little children fear thanatos death all of their lives.

JUDGED SERPENT

Numbers 21:9 "And Moses made a **serpent of brass**, and put it upon a pole, and it came to pass, that if a **serpent** had bitten any man, when he **beheld** the **serpent of brass**, he lived."

I associate brass with judgment. The Devil, Satan, or that old Serpent has the power of death. When the children of Israel were bitten by serpents in the wilderness they could look at the judged serpent and be restored or refuse to look and perish. One look at the brass serpent was not enough to make them immune to the venom of the serpents. They had to look every time they were bitten by a serpent. Satan to day is like a roaring lion seeking whom he may devour, but Christ has reduced or limited the power of the Devil.

FEAR OF PERISHING

Hebrews 2:15. "And deliver them (little children) who **through fear of death** [θανάτου, thanatos] were all their lifetime subject to **bondage**."

The pronoun *them* is a reference to the little children in verse 13. The little children in Hebrews is also a reference to the children who were twenty years old and younger that left Egypt. It is the little children that had to endure 40 years of waiting and wandering in the desert until their parents perished. While they were in the wilderness the brass serpent raised on a pole was still in the camp to keep them from perishing. This is confirmed in the following passage.

LITTLE CHILDREN

Numbers 14:31-33 "But your **little ones** (παιδιον, LXX), which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32. But *as for* you, your carcasses, they shall fall in this wilderness."

It is significant that the Hebrew word translated *little ones* was translated in the Septuagint into the same Greek word translated children, or little children, in Hebrews 2:13. The brazen serpent was in a place of high regard until Hezekiah broke into pieces in 2 Kings 18:4.

THE BRAZEN SERPENT

2 Kings 18:4 "He (Hezekiah) . . . brake in pieces the brazen **serpent** that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."

The brass serpent that protected the children Israel from perishing became an idol and was being worshipped some 700 years after the passing through the wilderness. This symbol of a judged serpent had been preserved to protect them, obviously, from all evil.

PERISHING

John 3:14-15 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever [everyone, singular in number] **believeth** [present active] in him should not **perish**, but have eternal [age-lasting] life."

The children of Israel were crossing the wilderness to enter into the land flowing with milk and honey. This land flowing with milk and honey was to be their inheritance. Those who sinned against God perished. To perish was to fail to enter into the land flowing with milk and honey. The phrase "eternal life" or better "age-lasting life" is the equivalent to the land flowing with milk and honey or their inheritance.

The little children knew what it meant to perish in the wilderness. It meant that they would not receive the inheritance that God had promised them. They are an example to us to have the same fear, but we know that the Devil does not have the same power to cause us to perish that he had before Jesus Christ came into this world. 1 John 3:8 "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy render idle the **works of the devil**." The works of the devil is that of doing what ever he can to cause us to lose our inheritance.

TWO DEATHS

Hebrews 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of the death (2) [θανατος, thanatos], crowned with glory and honour; that he by the grace of God should taste ~~the~~ death (1) [θανατος, thanatos] for every man."

In this verse there are two deaths. The word *death* is translated from the same Greek word, θανατος. The significant difference is that there is the definite article *the* before the first word *death*. The second word *death* is without the definite article, it was tasted for every man. The distinction between these two *deaths* is the definite article. Because of this distinction I believe that there two deaths. Thanatos death without the article was for every man. Thanatos death with the article was to **reduce** the power of Satan to cause *the thanatos* death to occur in the lives of the little children. I say reduce, because Satan can cause the little children to be offended and to suffer thanatos death and not enter into the kingdom of the heavens.

Death with the definite article is found three times in Hebrews 2. It is found once in verse 9 and twice in Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through the **death** he might destroy him that had the power of the **death**, that is, the devil;" The Lord had the children in mind when he suffered *the death* that the devil has power to bring about. The word *children* is translated from a word that is also translated *little child* or *children* as found in Matthew 18:2-5. I believe children in Hebrews 2:13 and 14 are a reference to the little children that will enter into the kingdom of heaven. With *the death* used twice in Hebrews 2:14 and through this *death* the Devil's power of death over the little children

DEATH ON THE CROSS

Romans 5:8-10 "But God commendeth his love toward us, in that, while we were yet sinners, **Christ died** (1, on the cross) for us.

God commends his love toward us as in John 3:16 "For God so loved the world, that he gave his only begotten Son, . . ." Ephesians 2:1 "And you *hath he quickened*, who were dead in trespasses and sins:" Because all are dead in trespasses and sins, Christ died for all. 1 Corinthians 15:3 "For I delivered unto you first of all that which I also received, how that **Christ died** for our sins according to the scriptures;" His death on the cross provided for the salvation of mankind. Anyone can receive Jesus Christ as their personal savior just as in Acts 16:31 "And they said, **Believe** on the Lord Jesus Christ, and thou shalt be **saved**, and thy house." Not only the Philippian jailor but anyone one in his house.

BEYOND THE CROSS

9. **Much more** then, being now **justified** (verb form of being just) by his **blood**, **we** (the heirs of salvation) shall be saved (delivered) from wrath (of the judgment seat) through him.

Verse 9 goes beyond salvation. The phrase "Much more" I believe extends the benefits and blessing beyond His death on the cross because His blood is the key to being justified. When Jesus said "It is finished," salvation was made available to all of mankind. The blood was shed after Jesus gave up His spirit. We see this, in type, in the passover. Hebrews 11:28 "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." The passover and the sprinkling of the blood are separate acts. . His death on the cross was for "all" while the blood was shed for

“many.” Matthew 26:28 "For this is my **blood** of the new testament, which is **shed for many** for the **remission** [liberty, deliverance] of sins."

JUST THROUGH THE BLOOD

1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The blood of Jesus Christ cleanses us as we have fellowship with Him. Without the shedding of blood there is no freedom or deliverance from the bondage of sin. Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission [liberty]."

WRATH

Without the shed blood of Jesus Christ there is no cleansing and deliverance from the bondage of serving sin. As a child of God we are to serve God and not sin. If we serve sin it is the wrath of God that will be experienced at the judgment seat of Christ. Those who practice the following sins will be chargeable before the Lord. If you as a child of God practice the sins of Ephesians 5:3-6 you can expect the wrath of God. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6. Let no man deceive you with vain words: **for because of these things cometh the wrath of God upon the children of disobedience.**" If you live in willful sin where there is no confession and repentance, there is no sacrifice to restore such a one according to Hebrews 10:26 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," The warning is to the saved and not the lost in Ephesians 5, Romans 5, and Hebrews 10.

WHEN WE WERE ENEMIES

10. For if, when we were **enemies**, we were **reconciled** to God by **the death** (2) [θανατος, thanatos] of his **Son** (the Son suffered thanatos), **much more**, being **reconciled**, we shall be saved by his life."

Verse 10 tells us that it is by *the death of his Son* that we have reconciliation. In this verse we have *the thanatos death* of Hebrews 2. *Thanatos death* for every man does not have the definite article before it in Hebrews 2:9 where in Romans 5:10 *thanatos death* has the definite article before it. This *the thanatos death* was for the little children, the brethren, and many sons being lead to glory.

When a married man and woman become enemies they become separated as in the case found in 1 Corinthians 7:10-11 " . . . Let not the wife depart [separate] from *her* husband: 11. But and if she **depart**, let her remain unmarried, or **be reconciled** to *her* husband: and let not the husband put away *his* wife." When we become enemies with God, we separate ourselves from God and this is wrong. We need to be reconciled to Him.

ENEMIES

Luke 19:27 "But those **mine enemies**, which would **not that I should reign over them**, bring hither, and slay *them* before me."

This verse gives us a better understanding of what becoming an enemy of God means. It means that we will not let the Lord be in charge of our lives. We are to submit to his authority and rule in our lives. Those who will not submit to the Lord will perish, that is, they will lose their inheritance.

UNFAITHFUL

James 4:4 "Ye **adulterers** and **adulteresses**, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a **friend of the world** is the **enemy of God.**"

This verse defines the enemy of God as one who is a friend of the world. What men of the world highly esteem is an abomination to the God in Luke 16:15 " . . . for that which is highly esteemed among men is abomination in the sight of God." The words *adulterers* and *adulteresses* imply unfaithfulness to God. If we are unfaithful to the Lord we become his enemy and we will depart from him.

THE OFFENCE

Romans 5:15 "But not as the **offence**, so also *is* the **free gift** (χαρισμα, or preferred life in the kingdom). For if through the **offence** (noun, falling away, verb) of one [the] **many** be dead, much more the grace of God, and the **gift** [δωρεα] **by grace**, *which is* by one man, Jesus Christ, hath abounded unto [the] **many**."

One of the keys to understand this verse is the use of the word *many*. There is the definite article before the word *many* which tells us that this a particular group. The fall of Adam effected the whole world which would include *the many*, but this verse is not dealing with all of mankind, it is dealing with a select group of mankind. *The many* is a reference to those who have been saved that have been called unto His kingdom and glory. Christ died for all men because all were sinners, it should be obvious that *the many* would be part of those who were sinners.

Because *the many* is in the nominative case they are the subject of this verse. The δωρεα gift that abounds to *the many* is not the common salvation that has been offered to *all the world* through the crucifixion of Jesus on the cross. The gift that abounds to *the many* is by the grace of God that is obtained by faith. This gift is the preferred life in the coming kingdom of Jesus Christ known as *agelasting life* found in Romans 6:23.

Two different Greek words are used for gift in this verse. I believe that these two words for gift are used interchangeably. They are both defined as agelasting life in Romans 6:23 and John 4:10, 14. The δωρεα gift is referred to in Hebrews 6:4. Partaking of this δωρεα gift can only be done by permission. Hebrews 6:3 "And this will we do, if God permit." This can not apply to salvation, that would go against the character of God to sacrifice His Son for all and then limit the common salvation to a select few. It is consistent with the character of God to do as he pleases with his own. The many in Romans 5:15-17 are those who God permits to go on to perfection and taste the heavenly gift in Hebrews 6:1-6. The saved are being dealt with and not the lost. It is lawful for the Lord to do with his own what he wills. Matthew 20:15-16 "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16. So the last shall be first, and the first last: for many be called, but few chosen."

God does not permit all of his children to go on and understand these things because of the consequences of coming into the knowledge of this truth and then doing what Adam did in falling away as found in Hebrews 6:3 and following. Going on to partake of the heavenly gift [δωρεα] will only happen if God permits.

FALLING AWAY

Hebrews 6:4-6 "For *it is* impossible for those who were once enlightened, and have tasted of the heavenly [the] gift [δωρεα], and were made partakers of the Holy Ghost, 5. And have tasted the good word of God, and the powers of the world to come, 6. If they shall **fall away**, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

The *offence* of Adam in Romans 5:15 is a noun where in Hebrews 6:6 the offence is the verb *fall away*. These that can fall away are those who have tasted the heavenly gift, which is also the gift offered by grace to the many in Romans 5:16. It is the many that the Lord has permitted to go on to maturity.

LAWLESSNESS

Romans 5:21 "That as [the] **sin** hath **reigned** unto [the] **death** [θανατος, *thanatos*], even so might [the] **grace reign** through righteousness **unto** [leading to] **eternal** [agelasting] **life** by Jesus Christ our Lord."

Romans 5:21 make reference to *the sin*. The sin is the sin of lawlessness. Lawlessness is not just the act of committing sin but believing that you have the right to commit certain sins.

THE SIN

1 John 3:4 "Everyone who **practices** [the] **sin** also **practices** [the] **lawlessness**; and [the] **sin** is [the] **lawlessness**."

This verse in 1 John 3:4 is how the verse is translated in the New American Standard Bible. The sin of lawlessness is the practice of sin. You will find the word sin in the Bible with the definite article before it and I believe this is a reference to the sin of lawlessness. Lawless sin is sin that an individual refuses to confess as sin. This warning is not to the lost but to the saved. The "lost" live in lawlessness, but the saved can chose to live obedient lives or they can refuse to let the Lord rule in their lives and become his enemy.

ADAM'S LAW

Genesis 2:17 "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely **die** (thanatos, LXX)."

There was just a few commandments in the life of Adam. One, have dominion over the earth. The second was not to eat of the tree of the knowledge of good and evil.

ADAM'S OFFENCE

1 Timothy 2:14 "And **Adam was not deceived**, but the woman being deceived was in the transgression."

This verse tells us that Adam was not deceived in eating of the fruit of the tree of the knowledge of good and evil, but ate the fruit in an act of lawlessness. Adam being created perfect and able to have fellowship with God face to face, one act of disobedience on his part is the same as practicing sin on our part.

DEATHS, PLURAL

Isaiah 53:9 "And he made his grave with the wicked, and with the rich in his **death** [thanatos in LXX, plural in the margin of the Hebrew text]; because he had done no violence, neither *was any* deceit in his mouth."

I believe we can see the two deaths in Isaiah 53. There is a hint of more than one death in the margin of the Hebrew text. The Septuagint translates the Hebrew word *death* as *thanatos*.

CUT OFF BY DEATH

Isaiah 53:8 ". . . he was cut off out of the land of the living: for the transgression of my people was he **stricken** (led to thanatos LXX)."

The Septuagint translates *was he stricken* as *he was led to thanatos* death. I take this to be a reference to the physical death of the Lord Jesus Christ.

SUFFERED THEIR CONSEQUENCES

Isaiah 53:11 "He shall see of the **travail of his soul**, and shall be satisfied: by his knowledge shall **my righteous servant justify many**; for he shall **bear** (the consequences) **their iniquities**."

When did God see the travail of His soul? I believe it was in the garden of Gethsemane.

Mark 14:34 "And saith unto them, **My soul is exceeding sorrowful** unto **death**: tarry ye here, and watch."

God saw the exceeding sorrow of His soul because he would permanently be reduced in rank in the Godhead. I believe this was more grievous than the physical death on the cross in bearing the sins of the whole world.

The passage in Romans 5 and verse 16 it tells us that he will justify the many even though they may offend more that one time as in the case of Adam. If *the many* are caused to fall away and they repent they will be justified by the Lord.

The word *bear* in Isaiah 53:11 is found in Numbers 14:34.

Numbers 14:34 "After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye **bear your iniquities**, *even* forty years, and ye shall know my breach of promise."

The idea of bearing their iniquities is that of experiencing the consequences of their iniquities, or as translated in the Septuagint, lawlessness. The sin of lawlessness in the life of a child of God will bring demotion and shame. Jesus Christ bore the consequences of our lawlessness when he was reduced in

rank himself. The chain of command or rank is listed in 1 Corinthians 11:3 "But I would have you know, that **the head of** every man is Christ; and **the head of** the woman *is* the man; and **the head of** Christ *is* God." Even though Christ will bear the consequences of our lawlessness, there can come a time when it is impossible to be renewed again unto repentance and we will have to bear the shame. Hebrews 6:6 "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame." This happened unto Moses and it happened unto the adults who left Egypt and perished in the wilderness without entering into their inheritance.

BECAUSE OF DEATH TWO

Isaiah 53:12 "Therefore **will I divide** him *a portion* with the **great**, and he shall **divide** the **spoil** with the strong; **because he hath poured out his soul unto death** (thanatos, LXX): and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors (the lawless, LXX)."

Isaiah 53:12 is not dealing with salvation but with His inheritance. The children of Israel would spoil their enemies in the land flowing with milk and honey and possess their inheritance. Jesus Christ, God's Son, has been appointed heir of all things according to Hebrews 1:2 "...Son, whom he hath appointed heir of all things. . ."

Isaiah 53:12 tells us that He will divide him a portion with the great and the strong. Why can he do that? Because he poured out his soul unto thanatos death in the garden of Gethsemane.

THE CUP

Mark 14:36 "And he said, **Abba, Father**, all things *are* possible unto thee; **take away this cup** (thanatos death) from me: nevertheless not what I will, but what thou wilt."

Jesus Christ drank of the cup of thanatos death so that the *great* and the *strong* would not have to. He reduced the power of Satan that could cause the great and the strong to suffer thanatos death and be demoted and fail to enter into Christ coming kingdom.

AS BLOOD

Luke 22:43-44 "And there **appeared an angel** unto him from heaven, strengthening him. **44.** And being in an agony he prayed more earnestly: and his sweat was **as it were great drops of blood** falling down to the ground."

It is in Luke 22:44 that the Lord was in agony. There is no mention of agony on the cross. The Father sent an angel to minister to him in the garden as he did when He had been in combat with the Devil in the wilderness in Luke 4. Satan was dealt with in the garden of Gethsemane and the sin of the world on the cross.

One other significant thing that happened on the cross when he gave up the ghost and that was he made the New Testament a legal document. Hebrews 9:15 "And for this cause he is the mediator of the new testament, that by means of death, . . ."

THE DEATH

1 Corinthians 15:26 "The **last enemy** *that* shall be destroyed *is* [the] **death** [thanatos]."

The thanatos death is our enemy today. Our enemy is not dealt the final blow until the end of the millennium. Many have been called unto positions of honor and glory according to His purpose. We can lose those positions of honor and glory if we become lawless and practice the sins that will disqualify us from having any inheritance in his coming kingdom. The sin of lawlessness will cause us to enter into shame and positions of servitude in His kingdom rather than honor and glory.

BEAR OUR CONSEQUENCES

1 Corinthians 15:28 "And when all things shall be subdued unto him, then shall **the Son also himself be subject** unto him that put all things under him, **that God may be all in all.**"

This passage of scripture shows us that he will bear the consequences of falling away when he will be subject to God. Because he was willing to take this reduction in rank he can be touched with the feelings of our infirmities and will be able to succor, or help us as our High Priest. Hebrews 2:18 "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

MIGHT RENDER INEFFECTIVE

Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through [the] death [θανάτου] he might **destroy** [idle, ineffective] him that had the power of [the] death [θανάτου], that is, the **devil**;

Notice that this verse says that through the death he **might** destroy or, better, make ineffective the power of Satan to cause or bring to pass thanatos death in our lives. Satan still has the power to cause those who have been called unto Christ kingdom and glory to fall away and lose the blessing of that calling.

MANY OFFENCES

Romans 5:16 "And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation, but the free gift *is* of many offences unto justification."

The gift offered to the many that have been called to reign with Christ is not on the same basis as that of Adam. Adam sinned once and lost his position of sovereignty over the earth. We can offend many times and still stand justified in his presence and enter into positions of sovereignty in His kingdom.

ABUNDANCE OF GRACE

Romans 5:17 "For if by one man's **offence** (falling away) death reigned by one; much more they which receive **abundance of grace** and of the **gift** [δωρεά, John 4:10,14, agelasting life] of righteousness shall reign in life by one, Jesus Christ.)"

Thanks be to the Lord that there is abundance of grace so that we can endure. If we continue to receive the message of the gift and the righteousness which is of faith we can reign in kingdom life through Jesus Christ.

AT THE THRONE OF GRACE

Hebrews 4:15-16 "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. **16.** Let us therefore come boldly unto the throne of grace, that we **may** obtain **mercy**, and **find grace** to help in time of need."

Grace will reign if we come to the throne of grace as we need to find help in time of need.