

THE THANATOS FOR MANY

Sunday Morning: April 29, 2001

Text: Hebrews 2:9-15

We have been studying in Hebrews chapter 2. We have been looking at 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." We want to pick up our study of these verses in today's message.

FOR EVERY MAN

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

We have been studying about thanatos which is translated *death* in verses 9, 14, and 15. In verse 9 the first word *death* in this verse has the definite article before it. It is talking about a specific *death*. The second word *death* **does not** have the definite article before it. This death was tasted by the grace of God for every man. Because of the differences I do not believe the *deaths* in this verse is referring to the same death. These are two separate *deaths*.

In verse 14 reference is made to *children* and this word $\pi\alpha\lambda\lambda\acute{\iota}\omega\nu$ should be translated *little children* to be consistent with how it is translated in other places like Matthew 18:3 "And said, Verily I say unto you, Except ye be converted, and become as **little children**, ye shall not enter into the kingdom of heaven." Jesus told Nicodemus in John 3:3 ". . . Except a man be born again [from above], he cannot **see** the kingdom of God." There is a difference between seeing the kingdom and entering into the kingdom. Little children are seeking to enter the kingdom and not just see the kingdom. If you are doing the will of the Father you will be qualified to enter into the kingdom of the heavens and not just be an observer. That means being faithful to what ever God has given us to do. To enter the kingdom is to reign with Christ.

When Jesus suffered death [thanatos], without the article, it was for every man. This is the reason why anyone can be saved and will be in the kingdom if only an observe. There are some that teach that only the elect will be saved and that is error. The phrase "every man" in verse nine is not a reference to the elect.

When Jesus suffered *the death* [the thanatos] this was for the many that have been called unto his kingdom and glory and that includes the elect. The elect are known as the brethren and little children of verses 12 through 14. There are those who are elect or chosen and they are known as brethren and little children. The elect do not comprise the whole family of God, but are the few. There are those in the family that are not chosen but just as saved. Matthew 20:16 "So the last shall be first, and the first last: for many be **called**, but few **chosen**."

We have an example of this in the Apostles. There were twelve Apostles. When Jesus went up on the mount of transfiguration he did not take all twelve Apostles with him. He took only Peter, James and John. Did that mean that Matthew, Andrew, and the others were not Apostles? No. They were Apostles as much as Peter, James, and John, but they were not called to be with Jesus on special occasions. Another incident was when Jesus suffered death [thanatos] in the garden of Gethsemane. Jesus and his Apostle went into the garden and he told them to sit in a certain place, but he took Peter, James, and John with him. That did not mean that those who were left behind in the garden were not his Apostles. What it does mean is that Jesus had called many, not all, into a more intimate relationship with him. I associate Peter, James and John with the many that have been called unto his kingdom and glory. I see John as a type of the elect.

Let us look at 1 Corinthians 15:26 "The last enemy *that* shall be destroyed *is* death [θανάτος]." This is not talking about physical death. Physical death is not my enemy. What is the promise we have in 2 Corinthians 5:8 "We are confident, *I* say, and willing rather to be **absent from the body**, and to be **present with the Lord**."? Death is not the enemy. Where did the thief on the cross go the day that he died? He went to paradise. Does that sound like an enemy? No.

The enemy is thanatos, death. What is this death? This death is being removed from a position of prominence in the family to a lesser position in the family. You could call this a demotion. When Jesus submitted to the will of the Father in the garden, he suffered thanatos. The Father became Christ head in the Godhead. Before that happened neither Jesus nor the Father were considered the head in the Godhead. The New American Standard Version presents what happened very clearly in Philippians 2:6-7 "who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7. but emptied Himself, taking the form of a bond-servant . . ." Jesus Christ was equal with God but I believe that changed in the Garden of Gethsemane. Jesus Christ did not stop being deity, but took a step down accepting God the Father as his Head. We can clearly see that in 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." After Satan and the host that followed him are put down at the end of the millennium, then all things will have been subdued unto the Son. That is when the Son will submit himself unto God and be subject unto him that God may be all in all.

I have heard preachers teach that Jesus Christ went to hell for eternity for me. From my concept of eternity Jesus Christ would still be in hell. We know that is not the case because within a few days he was having fellowship with his disciples and he was with them for 40 days. What will last for eternity as far as Jesus Christ is concerned? Jesus Christ will submit himself to God the Father throughout eternity. This really means a lot to me. To know that my saviour died on the cross for my sins so that I could be born into his family and he suffered demotion for me that I might rule with him is staggering knowledge upon knowledge. What Christ did was limit the power of Satan to cause me to fall from the blessing of hearing well done and be disqualified to rule and reign with Christ.

He did this for the many that have been called unto His kingdom and glory, which includes the elect who are brethren and little children. Christ does not want those who have been called unto His kingdom to fail to enter into that kingdom. Jesus Christ emptied Himself so that all of the called might enter the kingdom with glory.

FOR MANY

Hebrews 2:14-15 "Forasmuch then as the **children** [παιδίων, little children] are partakers of flesh and blood, he also himself likewise took part of the same; that through [the] **death**

[θανάτος, thanatos] he might destroy him that had the power of [the] death [θανάτος, thanatos], that is, the devil; 15. And deliver **them** (the little children) who through fear of **death** (in the wilderness) were all their lifetime subject to bondage."

We must not forget that Christ died for every man on the cross. Make no mistake, everyone who has been conceived in sin can be saved and no one is excluded.

We have already covered the significance of the word **children**. They are the ones who are seeking to enter into the kingdom of the heavens.

Death in this verse has the definite article *the* before it and therefore I believe it is a reference to *the death* of Christ in the garden of Gethsemane. Because the little children and the brethren are seeking to enter in the kingdom of the heavens Jesus suffered *the death* to make it possible for them to do just that. The death that Jesus experienced in the garden was a reduction of His position in the God head. Jesus Christ is still deity but the Father is His head. If the little children or brethren fall away they will forfeit positions of honor in Christ coming kingdom. This know as the death of the soul in James 5:19-20 "Brethren, if any of you do err from the truth, and one convert him; 20. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." To err from the truth is to fall away. If the brother who falls away is not converted his soul will suffer **thanatos**, death. The death is commonly referred to as **to perish**. This is not the lose of one's salvation, that is to be removed from the family. That position is secure because of the crucifixion on the cross finalized the possibility to be come a child of God.

The Devil has the power to cause the brethren to err from the truth and cause him to loose his inheritance in the coming kingdom. His power to bring this failure about was greater before Christ suffered in the garden. It was in the garden that Satan's head was bruised which was not a killing blow but a disabling blow. As brethren and little children we do not have to fear *thanatos* as did the little children who wondered in the wilderness in the bondage of fear of this death. What could happen was that they would perish and not enter into the land flowing with milk and honey. As Jesus accepted our sin on the cross he accepted the consequences of our falling away in the garden.

Hebrews 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of [the] **death** [θανάτος] . . ." The little children were partakers of flesh and blood so also Christ. 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** [θανάτος] he might destroy him that had the power of [the] **death** [θανάτος], that is, the devil;"

In Hebrews 2:14 the reference to the little children, I believe, is a reference to the little children in Numbers 14:31 "But your **little ones** (παίδιον, LXX), which ye said should be a prey, them will I bring in. . ." The little ones were the ones who entered into the land flowing with milk and honey and their fathers were the ones who perished in the wilderness.

SNAKE BITE

Numbers 21:5-6 "And the people spake against God, . . . for *there is* no bread, neither *is there any* water; and **our soul loatheth this light bread** (a type of the Word). 6. And the LORD sent fiery **serpents** among the people, and they bit the people; and much people of Israel died (to perish and to lose their inheritance)."

This passage in Number 21 tells us that there were those who perished on the way to the land flowing with milk and honey. The reason that they perished was they were not satisfied with the

food that God had provided for them. Because of their speaking against God, the Lord sent fiery serpents to bite the people so that would perish.

This incident in the wilderness is a type to teach us to be careful what we say and how we respond to what the Lord provides for us in the way.

The light bread is a type of the Word of God. You know that you are snake bit when you begin to tire of the teaching and preaching of the Word of God. The fiery serpents are a type of the principalities and powers in heavenly places that through their fiery darts can cause us to perish. When the people died in the wilderness they did not lose their salvation but they lost their inheritance in the land flowing with milk and honey. Remember, Moses and Aaron perished in the wilderness along with those who were snake bit and they did not lose their salvation.

THEY LOST THEIR INHERITANCE

1 Corinthians 10:9 "Neither let us tempt Christ, as some of them also tempted, and were **destroyed** [απολλυμι, perished] of **serpents**."

What happened to the fathers in the wilderness was that they perished because they tempted the Lord. We can see that they tempted the Lord ten times and that prevented them from entering into their inheritance.

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** (His head bruised, his power made idle, but only if we behold), **he lived** (they did not perish)."

Moses put the brass serpent on a pole to show that the serpent had been judged and that you did not have to perish because of snakebite. Brass is a symbol of judgment. Reference is made to that judgment in Genesis 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A bruise on the head is not usually lethal. The seed of the woman, Christ, did not kill Satan, but bruised him and restricted his power of the thanatos. Satan will not be killed but will be cast into the lake of fire with the other fallen angels. Without the judgment of the serpents, death would be certain, but by viewing the judged serpent individuals were spared the loss of their inheritance because of the work of the Devil.

Who judged the serpent? Jesus Christ when he suffered thanatos in the garden of Gethsemane. By looking at the brass serpent they could see that the serpent had been judged and that they did not have to perish from the bite of the serpent.

Just keep in mind that recovering from the bite of a snake did not make you immune to further snake bites. You can get bit more than once and you have to look again at the judged serpent to know that you do not have to perish because of the word of the Devil.

POWER OF HIS RESURRECTION

John 3:14 "And as Moses lifted up the **serpent** in the **wilderness**, even so must the Son of man be lifted up:"

Just as Moses lifted up the serpent in the wilderness so also must the Son of man be lifted up. I believe this is a picture of the resurrection of Christ to help us when we become snake bit. Without the resurrection of Jesus Christ from the dead, our faith in a judged serpent would not work.

MANY

Numbers 14:31 "But your **little ones** (παιδιον, LXX), which ye said should be a prey, them will I bring in, and **they shall know the land** (the better inheritance) which ye have de-

spised."

The little ones were the ones that God brought into the land. Mother and dad perished in the wilderness because they kept saying that God had brought them out into the wilderness to perish. What they spoke in his ears he brought it to pass. Numbers 14:28 "Say unto them, *As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:*"

Mother and dad despised the blessing and birthright inheritance that God had offered them.

SELECT LITTLE ONES

Exodus 3:22 "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, **jewels of silver**, and jewels of **gold**, and **raiment**: and ye shall put *them* upon **your sons, and upon your daughters** (the little ones of Numbers 14:31); . . ."

This verse gives us great insight into the plans and purposes of God. There are two groups of people in this verse. The first group is the parents and the second group is the children. These women were those who worked in the homes of the Egyptians. When it was time to go, they asked for Jewels of silver and gold and raiment. What they did with the jewels and raiment is also significant. They were put on the sons and daughters. We will see the significance of this in Genesis 24:53 when Eleazar dressed Rebekah with these very same items.

THE SAME AS REBEKAH

Genesis 24:53 "And the servant brought forth **jewels of silver**, and jewels of **gold**, and **raiment**, and gave *them* to Rebekah: . . ."

From where Rebekah lived, she traveled through the same wilderness that the parents of the children of Israel did when they left Egypt. Rebekah did not fail to enter into the land of Canaan, but traveled all the way to the well where Isaac was living.

The significance of these items given to Rebekah and the little children was that they had what they needed to make and complete the journey into the land flowing with milk and honey. It is the plans and purposes of the Lord that the little children were to enter into the land flowing with milk and honey and he provided them with what they needed. To day, the little children, have been given what they need to make the journey from earth to the heavenlies by his thanatos death in Gethsemane.

THANATOS FOR MANY

Mark 14:32-36 "And they came to a place which was named Gethsemane: and he saith to his **disciples**, Sit ye here, while I shall pray. 33. And **he taketh with him** Peter and James and John (little children), and began to be sore amazed, and to be very heavy; 34. And saith unto them, My **soul is exceeding sorrowful** unto **death** [θανατος, thanatos]: tarry ye (Peter, James, and John) here, and **watch**. 35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, **the hour might pass** from him. 36. And he said, Abba, Father, all things *are* possible unto thee; **take away this cup** (thanatos death verse 34) from me: nevertheless **not what I will** (obedience), but what thou wilt."

The reason that I associate *the thanatos* death with this time in the life of Christ is because of the setting of verse 34. Jesus' soul is exceeding sorrowful or deeply grieved unto death [θανατος]. In addition to thanatos being mentioned in this verse, it is who he is with during this time of exceeding sorrow. He is not with all of his apostles but with many of his apostles. The reason that I use the word *many* is because of Matthew 22:14 "For many are called, but few *are* chosen." where *many* are called but few chosen. Of the many that were with him in the garden, John is a type of the few that are chosen. John was the apostle whom Jesus loved and it was

John that was following Jesus and not Peter in John 21:20 "Then Peter, turning about, seeth the disciple whom Jesus loved following [present active]; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?" 1 Thessalonians 1:4 "Knowing, brethren beloved, your election of God."

In verse 32 we see Jesus in the Garden of Gethsemane with his eleven Apostles and he tells eight of them to sit here *while I shall pray*.

In verse 33 Jesus takes with him Peter and James and John with him separating them from the other eight apostles. It was while he was with Peter, James, and John that he becomes very distressed and very troubled.

In verse 34 we see Jesus sharing with Peter, James, and John that his soul was exceeding sorrowful unto death [θανάτος]. He did not share this burden with the other eight. Jesus tells Peter, James, and John to **wait** and **watch** here while he went further into the garden to pray.

It was his soul that was exceeding sorrowful unto death. I believe this was the first of two deaths that Jesus experienced. I believe this is supported in Isaiah 53:8-9 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living (this is physical death): for the transgression of my people was he stricken (leading to θανάτος, LXX). 9. And he made his grave with the wicked, and with the rich in his death [deaths, plural in the margin]; because he had done no violence, neither *was any* deceit in his mouth." Being cut off out of the land of the living would be the reference to His crucifixion for the sins of the whole world. The next phrase deals with His people which is not all of the world but with the called and chosen. As noted before, the word *stricken*, *plague* as an unclean leper. The Hebrew word *stricken* is translated θανάτος in the LXX.

In verse 36 the Lord submits to the Father's will for him. He prayed if it were possible that this cup be taken from him. He concluded that prayer with submission to the Father's will. The cup referred to in verse 36 may be a reference to Jesus' suffering from the garden to him giving up His spirit on the cross. After the experience on the cross, he was with the thief in paradise.

There are many cups referred to in the New Testament. Not all of the cups are cups of suffering. There is the cup of cold water in Matthew 10:42 "And whosoever shall give to drink unto one of these little ones a **cup of cold water** only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." There is the **cup of blessing** found in 1 Corinthians 10:16 "The **cup** of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" There is the cup of wrath upon Babylon in Revelation 16:19 "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the **cup** of the wine of the fierceness of his wrath." There is the cup that I have associated with the cross in John 18:11 "Then said Jesus unto Peter, Put up thy sword into the sheath: the **cup** which my Father hath given me, shall I not drink it?" This may not be necessarily so, nevertheless there is a distinction made in Hebrews 2:9-14 between the tasting of **death** for **every man** and **the death** for the **brethren** who are associated with the **little children** who doing what is required to enter into the kingdom of heaven. Matthew 18:3-4 "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Jesus knew that he would be offered as the lamb of God. No one would be able to kill Jesus because he was in charge of when he would die and when he would be raised from the dead. The

Father had given this commandment to him in John 10:18 "No man taketh it from me, but **I lay it down** of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." It seems to me that what Jesus was praying about was not the crucifixion, but the position he would have through out eternity. The crucifixion was over in a few hours and then he was in paradise. His position in the God head as being under the God the Father would be for eternity. 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." The chain of command is laid out for us 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.**" Regardless of what might be said about the equality of man and woman or husband and wife it is still plain that the head of the woman is the man.

HEAVENLY INHERITANCE

Matthew 17:1 ". . . Jesus **taketh Peter, James, and John** his brother, and bringeth them **up into** an high mountain **apart,**"

I included this verse so that you can see that it was Peter, James, and John the last. These three were brought up into the mount of transfiguration apart from the other eleven apostles. Jesus was teaching some very significant doctrine by setting these apart from the others.

THANATOS EXPLAINED

Romans 5:8-21 "But God commendeth his love toward us, in that, **while** we were yet **sINNERS**, Christ died [αποθνησκω, not thanatos] for us.

Verse eight presents the crucified Christ for the sins of every man. It is because of His crucifixion on the cross all of mankind can be saved and not just the elect. The elect are those who are in the family and have been chosen for a higher position in the family. You can see that in Romans 9:8-13.

Hopefully in our study of Romans 5:8-21 we will see that there is more than just being saved. We will see that there are those who have been called to his kingdom and glory and those who that have not been called. Both those who have been called and those who have not been called are saved. Those who have **not** been called unto Christ kingdom and glory are like the nine apostles that were not invited to the mountain top to see the glory of the Lord and a preview of the coming kingdom. I believe that those who respond to the message of the kingdom of the heavens have been called. Included in those who have been called are the elect. The potential to rule and reign with Christ is offered to all of the called which includes the elect.

MUCH MORE

9. **Much more** then, being now **justified** (by faith in his blood, Rom 3:25) by his **blood** (shed for many, Mat. 26:28), **we** (the saved) **shall be saved** [future tense be delivered] from **wrath** (from being unjust or disobedient) through him.

Beyond salvation is **much more**. Justification is part of the much more beyond salvation. Justification is on the basis of faith that has not been departed from. You depart from the faith and you are chargeable. If you have been called unto his kingdom and glory and you stop pleasing God by faith, you will be chargeable and will come under the wrath of God. It is through the shed blood that we are justified. If you think that salvation is on the bases of His shed blood, then you believe there are some that do not have a chance to be saved. Look at Matthew 26:28 "For this is my blood of the new testament, which is **shed for many** for the remission of sins." The blood was shed for the many that have been called unto his kingdom and glory. In contrast to that is his death on the cross for every man. Every man, woman, and child can be saved!

We will stop here and pick up this study in Romans in our next message. We just do not have the time today to work through a number of verses in Romans 5 to at least get us started.