

THE THANATOS

Sunday Morning: April 22, 2001

Text: Hebrews 2: 9-10, 13-15

We are studying Hebrews chapter 2. This study in Hebrews chapter two has made my heart tender. It has given me a new prospectus on what happened in the garden of Gethsemane and upon Calvary. I want to read beginning in verse nine in Hebrews chapter two. 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."

TWO DEATHS

Hebrews 2:9-10 "But we see Jesus, who was made a little lower than the angels for the suffering of [the] death (one) [θανατος, thanatos], crowned with glory and honour; that he by the grace of God should taste [the] death (two) [θανατος, thanatos] 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."

Here we find the Holy Spirit revealing to us two deaths. In verse 9 in this chapter it tells us that Jesus was made a little lower than the angels for the suffering "the death". It has the definite article "the" before the word "death." It is talking about a specific death. The word is "thanatos". Associated with this thanatos death is his crown and glory. This has to do with His position in the heavenlies before he became a little lower than the angels. Not only did he suffer "the death" it says "that he by the grace of God should taste death for every man." There is no definite article before this word "death." This is physical death that he experienced on the cross. My study of "the death" has led me into the garden of Gethsemane. This is where Jesus Christ suffered "the death" for the many sons, who are sanctified brethren that he is not ashamed of, and that are being brought into glory. These are children that God the Father has given the Lord Jesus Christ. The Greek word for "children" is the word παιδιον which is translated "little children" in Matthew 18:3,4 who will enter and be great in the coming Kingdom of our Lord.

"Death" without the article is for "every man" and that was accomplished on the cross. It seems to me that "Death" with the definite article was experienced in the garden of Gethsemane when he was with three of His apostles. This idea will be developed later in the message.

EVERY MAN DEAD

2 Corinthians 5:14-15 ". . . we thus judge, that if one died for all, then were all dead [αποθνησκω]: 15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

This verse is included to support the truth that all of mankind is dead in their sins and needs to be born into the family of God, to have spiritual life. The word "dead" in verse 14 is not the word thanatos but is a reference to physical death. Jesus Christ tasted death for every man because

every man is dead in sin. Because he died for every man, every man can be saved. This salvation is experienced when one believes on the Lord Jesus as in Acts 16:31 "And they said, **Believe** [aorist tense] on the Lord Jesus Christ, and thou shalt be saved, and thy house."

THE THANATOS

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

The little children are those who were given to the Son by the Father. The reason that the father could give these little children to the Son was because they were already in the family and they belong to the Father. John 17:9 ". . . I pray not for the world, but for them which thou hast **given me**; for they are thine." These little ones are the ones who will behold the glory of the Lord. John 17:24 "Father, I will that they also, whom thou hast **given me**, be with me where I am; that they may behold my glory, . . ."

Matthew 18:3 "And said, Verily I say unto you, Except ye be converted, and become as little children [παιδίων, children], ye shall not enter into the kingdom of heaven."

It will be the little children that will enter the kingdom and not just see the kingdom. The Lord told Nicodemus in John 3:3 ". . . Except a man be born again, he cannot **see** the kingdom of God." If you are saved you will see the kingdom otherwise you will be put into the lake of fire. Entering into the kingdom is more desirable than seeing the kingdom. The contrast to seeing the kingdom is to enter into the kingdom and that takes becoming as a little child. A little child is one who is submissive to those in authority. If we allow the Lord to rule over us we will enter into the kingdom of 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** [θανάτος, thanatos] he **might** destroy [render ineffective] him (the serpent) that had the power of [the] **death**, that is, the devil;"

Not only did Jesus take upon himself flesh and blood for the tasting of death for all men, but he also took upon himself flesh and blood of the little children for the suffering of "the death" for them. Jesus did not experience the thanatos for every man but for the little children that they might enter into the kingdom of heaven.

SORROWFUL UNTO THANATOS

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

There is no definite article "the" before the word death in this verse, but I believe that this is where thanatos death took place for the Lord. In this setting it is his soul that is exceeding sorrowful. Notice in the following reference that it is the favored few that are near him in the garden while the other eight were left further behind.

PETER, JAMES, AND JOHN WITH HIM

Mark 14:33 "And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;"

This verse adds addition adjective describing his sorrow. The words "sore amazed" really means he began to utterly astonished and to be very heavy. In Strongs Concordance it adds the words "loath" and "to be in distress" to the meaning of the word "heavy."

AS IN MATTHEW 17:1

Matthew 17:1 "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,"

The favored few are with the Lord on the mountain where he was transfigured before them. The word "apart" is significant in that these three were apart from the other nine apostles who were not on the mountain. We can associate Peter, James, and John with the many that are being brought into glory. These can be compared to the brethren who are little children preparing to enter into the kingdom of heaven. Being on the mount brings the kingdom of the heaven into significance.

IN PRAYER

Luke 22:42 "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

This verse emphasizes the extreme struggle the Lord was enduring before the crucifixion. It does not seem that the struggle of the crucifixion can be compared with the struggle Jesus had in the garden.

IN AGONY

Luke 22:43 "And there appeared an angel unto him from heaven, strengthening him."

This hour in his life was so stressful that the Father sent him an angel to strengthen him. This agony was a fight against the forces of evil that he experienced in Matthew 4 when being tempted of the Devil after 40 days in the wilderness. Angels ministered to him in Matthew 4 and the Father sent an angel to minister to him here in the garden. In the garden Jesus Christ was dealing with the power of the devil with regard to his ability to effect thanatos death in the lives of the little children. On the cross he was dealing with the sins of the whole world and not with Satan. Satan's head was bruised in the garden. His power of thanatos death was rendered ineffective.

AGONY

Luke 22:44 "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 masculine gender of this noun "agony" is translated the following: conflict, contention, fight, and race. The verb form of this word is translated: fight, labor fervently, and strive. Paul encouraged Timothy in 1 Timothy 6:12 "**Fight** [present active, agonize] the good **fight** [agony] of faith, lay hold on eternal [agelasting] life . . ."

It was at this time that the Lord was destroying or making idle the power of Satan to cause the brethren who are little children to perish. To perish would mean that they would not enter into their heavenly inheritance and to assume those positions of authority that Satan's fallen angels now hold. This experience in the garden was a battle against evil. If Jesus did not go through with the thanatos death for the little children, Satan's authority over thanatos death would still be strong. The power of Satan was made ineffective in causing the little children from perishing.

When Jesus was crucified he was in charge. The Roman guards did not kill Jesus. The Father gave him power over his life as shown 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." Jesus said he would rise from the dead in three day. If you have authority to die when you wanted to and to come back from the dead when you wanted to there would be no fear in physical death. When Jesus said "it is finished" the sins of the world were dealt with.

When Jesus died on the cross did he suffer in hell for eternity for our sins? No. If he suffered our hell for eternity he would still be there. Jesus told the thief who asked him Luke 23:42 "Lord, **remember me** when thou comest into thy kingdom." "To day shalt thou be with me in paradise." Jesus did not go to hell for you and me. Just the physical death of the sinless Son of God was enough for a one time sacrifice for the sins of the whole world. This physical death would only last for three days.

JESUS' THANATOS DEATH

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

I believe it was while Jesus was in the garden that he suffered thanatos for the little children who would enter into the kingdom of heaven. This death in the garden was a death that will last for eternity. The thanatos death was a demotion from being equal with God the Father and that will 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 (God the Father) that put all things under him, **that God may be all in all.**" The word "subject" is the same word translated subjection under in **Hebrews 2:8** "Thou hast put all things in **subjection under** his feet. For in that he put all in **subjection under** him, . . ." This thanatos death which is in reality a demotion in position was extremely difficult for the Lord to do. Jesus who is the Word and was with God and was God in John 1:1 was equal with God in Philippians 2:6 "Who, being in the form of God, thought it not robbery to be equal with God:" Philippians 2:8 "And being found in fashion as a man, he humbled himself, and became **obedient** unto **death** [thanatos], even [also] the **death** [thanatos] of the cross." It seems to me that there are two deaths in this verse. In the context of verse 6 being equal with God, the obedience unto death is the death in the garden of Gethsemane. The second death in this verse is a reference to the death on the cross which was physical death.

CUP OF THANATOS

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

The cup that the Lord wanted taken away was the thanatos death of the soul in verse 34. The results of drinking this cup would last through eternity. As pointed out already, this cup meant being reduced in rank in relationship to the God the Father. In obedience, he submitted to the will of the Father.

ASLEEP

Mark 14:37 "And he cometh, and findeth them **sleeping**"

Jesus makes the statement of whose hour it is In Luke 22:53 ". . . this is your hour, and the power of **darkness.**" Satan was causing the Apostles to be sleepy to the point they could not understand why they were struggling with being so sleepy. In Ephesians 5:14 "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

ASLEEP ALSO IN

Luke 9:32 "But **Peter** and **they** (James and John) that **were with him** were heavy with **sleep**: and when they were awake, **they saw his glory**, . . ."

Peter, James, and John were having the same problem on the mount of transfiguration. This was a physical problem and there may be a time when we are effected in the same way. This may be what the Lord was talking about in John 9:4 "I must **work** the **works** of him that sent me, while it is **day**: the **night cometh, when no man can work.**"

Thanatos death is significant! I just did not take notice of thanatos death in 1 Corinthians 11. I have always associated the word death in 1 Corinthians 11 as physical death, but when I saw in my notes in my Bible “the thanatos” that is what we are showing till he comes. I associate thanatos death with the coming kingdom and glory. His thanatos death was for the many sons being brought into glory, for the brethren, and the little children. That thanatos death rendered Satan’s power less effective. He is not totally powerless to cause us to perish.

OLD TESTAMENT LIGHT

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]; because he had done no violence, neither *was any* deceit in his mouth."

This passage in Isaiah is a parallel passage to the events that happened in the garden and on the cross. We see the death on the cross in verse 9. We see the thanatos death in the garden for the many, as many sons being brought into glory.

In the margin of the Hebrew text is a note that the word death is plural. This word “death” is translated in the Septuagint as “thanatos.” It seems to me that there are two deaths in Isa. 53.

DEATH ON THE CROSS

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)."

When he was cut off from the land of the living, this was physical death. The phrase “was he stricken” is translated in the Septuagint as “led to thanatos.” This represents the death on the cross for all men.

DEATH IN THE GARDEN

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**."

God the Father will see the travail of his soul and be satisfied. I believe that he saw this event in Gethsemane. **Mark 14:34** "And saith unto them, My **soul is exceeding sorrowful** unto **death** [thanatos]: tarry ye here, and watch."

When the word “many” is used, the context is not dealing with all of mankind. We are justified by faith after we are saved according to Galatians 2:16 "Knowing that a man is not **justified** by the works of the law, but by the **faith** of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified** by the **faith** of Christ, and not by the works of the law: for by the works of the law shall no flesh be **justified**." Because of the subjunctive of the verb “justify” we might or might not be justified by faith. The reason that we might not be justified by faith is because we may make shipwreck of the faith in departing from the faith. The Lord will justify the many who will remain faithful to him by living by faith.

The “many” in verse 11 is to be associated with the many sons in Hebrews 2:10 "For it became him, . . . in bringing many sons unto glory, . . ." These are the heirs of the so great salvation of Hebrews 1:14 and 2:3. These are the brethren that he is not ashamed of, who have become little children. These are those who have a desire to enter into the kingdom of the heavens.

He will justify many by bearing the consequences of their lawlessness deeds. The meaning of the word “bear” is illustrated 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 father's lawlessness was not believing the promise that God gave them about inheriting the land flowing with milk and honey. In fact they had tempted the Lord ten times in the wilderness as well as not hearkening to his voice as he said in Numbers 14:22. They bore their own iniquity by dying in the wilderness over a 40 year period.

The application of this truth is that Jesus Christ will bear our loss of a position of honor and glory in the kingdom of the heavens by his own loss of position in the Godhead when he suffered thanatos in the garden. In eternity Jesus will submit himself to God 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."

Whose lawlessness did the Lord bear in the wilderness? The little children of those who perished in the wilderness. He bore the iniquities of Joshua and Caleb in type so that they could enter into the land flowing with milk and honey. Caleb was 40 years old when he went in to spy out the land. When Caleb enter into the land he said in Joshua 14:10-11 "And now, behold, the LORD hath kept me alive, as he said, these forty and five years, . . . and now, lo, I *am* this day fourscore and five years old. 11. As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in." The little children had to spend the time in the wilderness waiting for their parents to die, but they did not bear that consequence of perishing in the wilderness.

The consequence of lawlessness is to perish and be denied an entrance into the coming kingdom and glory of Christ kingdom. To perish in the wilderness was to loose the inheritance that they could have enjoyed.

What Jesus Christ did in the garden when he suffered thanatos death was to bear the consequence of our lawlessness which would be to perish. Perishing does not mean the loss of one salvation, but being denied a place of honor and glory, thus being demoted. Jesus Christ willingly step down from being equal with God the Father to being subject to God the Father. Jesus Christ was will to be put under God so that I could by his power not be put out of the kingdom of heaven. 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 STRONG GET THE SPOIL

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 (lawless, LXX)."

Who are the great that will get a portion of the spoil? It will be the little children of Matthew 18:4 "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." He will divide the spoil with the strong. 1 Corinthians 16:13 "Watch ye, stand fast in the faith, quit you like men, be **strong**." Ephesians 6:10 "Finally, my brethren, be **strong** in the Lord, and in the power of his might." 2 Timothy 2:1 "Thou therefore, my son, be **strong** in the grace that is in Christ Jesus."

What is the spoil? When Israel crossed the Jordan River they were in the land of their enemies. The spoil of their enemies was the land and all that was in the land. Where is our warfare? It is in the heavenlies. What will our spoil be? It will be possessing the kingdoms that are now controlled by fallen angels. The spoil will be positions of honor and glory in the coming Kingdom.

“He will bare the sin of many, and make intercession for the transgressors, or the lawless” Do you know what lawlessness is? It is saying that I have the right to be disobedient. I have the right to say “God, you don’t rule over me.” When Jesus Christ prayed Abba, Father in the garden you know what he was saying? Father, you have the right to call the shots in my life. I do not like the thought of being reduced to less than you or less than what I had when I was with you, never the less, not my will be done but thine.

Do you remember when James and John said “Lord, grant anything that we ask.” The Lord said, “What have you got on your mind?” They said, “When you enter the kingdom I want to be on your right hand and the other on the left hand.” The told them that those positions were not his to give. If James was on his right hand and John was on his left hand, would that make them equal with the Jesus? No. Those on either hand are less than the one on the throne. In the kingdom, Jesus will the King of kings. The kings are not equal with the King. Where is Jesus Christ today? He is at the right hand of God the Father. The significance of that is that Jesus Christ and God are not equal today. That was thanatos death! It seems to me that what Jesus experienced in the garden was a greater loss than what he experienced for me on the cross. That is for ever. That will never change. His thanatos death makes me appreciate more what Christ did for me in the garden. I have a hope to rule and reign with Christ in his coming kingdom, and he wants me to enter into that hope.

TWO DEATHS – Verses 8-10

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

Romans 5:8 and following deal with the two deaths. In verse 8 we have the death on the cross for the sins of the whole world. It is because of this death on the cross that anyone can be born from above into the family of God. There is something beyond new birth or salvation starting in verse 9.

MUCH MORE, BEYOND THE CROSS

Romans 5:9 "**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.

The phrase “Much more” is telling the reader that there is much more beyond being saved and that is justification through his blood. Romans 3:26 "To declare, / say, at this time his righteousness: that he might be just, and the **justifier** [present active participle] of him which **believeth** [present active] in Jesus." Romans 3:28 "Therefore we conclude that a man is **justified** [present passive] by **faith** without the deeds of the law." The Lord is the one justifying those who believe in the present tense. Those who are believing in the present tense cans stop believing in the present tense and that is when the process of justification stops. We are being justified by faith, but we can depart from the faith and that is when the process of justification stops. The wrath in verse 9 is not the wrath of hell but the wrath found in Romans 13:4-5 “For good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.” This wrath is for being a disobedient child of God. This judgment is for those who stop being faithful in walking by faith and continuing to believe in the present tense. Those who are not chargeable will suffer under the law of the land, so likewise the just will not be charged at the judgment seat of Christ. Romans 8:33 "Who shall lay any thing to the **charge** of God's **elect**? *It is* God that **justifieth** [present active participle]." If you stop living by faith, you will be chargeable.

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** [present active] us from all sin."

To live by faith is to walk in the light as he is in the light. If this is our life style, we have the promise of God that this blood will cleanse us from all sin. If we continually being cleansed by the blood of Christ, we will continue to have fellowship with Him through His word. To refuse to have fellowship with him is to refuse to confess your sins. When we have come to the point in our live where we refuse to confess our sins we have be come lawless. There is not sacrifice for the sin of lawlessness. The sin of lawlessness will cause you to spend eternity in the lake of fire, but you can count on the judgment and wrath of God for doing it.

There are those who do teach that a child of God will never come into condemnation because of their salvation. That is a myth. If more Christians knew this truth they would stop sinning quicker and keep short accounts of unconfessed sin by confessing their sins know that the Lord will cleans them from all unrighteousness.

WHEN WE WERE ENEMIES

Romans 5:10 "For if, when we were **enemies**, we were **reconciled** to God by **the death** (2) [θανάτου, thanatos] of his **Son** (the Son suffered thanatos), **much more**, being **reconciled**, we shall be saved by his life." (as high priest)

Romans 5:9 tells us about the wrath of God. Romans 5:10 tells us what that wrath is for. The wrath or judgment of God will come upon his enemies. The following passages tell us who the enemies of God are.

ENEMIES

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

The enemies of Luke 19:27 are not the lost but the saved who will not allow the Lord to rule over them. If you want the wrath of God, refuse to pray Abba, Father in the context of the garden of Gethsemane where the will of the Father was paramount.

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**."

A definition of the enemy of God is found in this verse. The enemies of God are called adulterers and adulteresses as well as a friend of the world. If we become a friend to the world we also will become an enemy of God. Luke 16:15 "And he said unto them, . . . that which is highly esteemed among men is abomination in the sight of God." The phrase "among men" represent the world and if we esteem what the world has to offer; we become a friend to the world and an abomination to God.

To commit adultery is to be unfaithful to your mate. Being unfaithful will cause the innocent partner to depart. Becoming unfaithful to God is to depart from Him. When we depart from God we become His enemy. As enemies we are estranged from God and need to be reconciled to him. What is reconciliation? Look in 1 Corinthians 7:11 "But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife." A man and a woman who are married are one flesh. When one of the two depart, there needs to be a reconciliation take place, that is to bring the two back together in harmony and fellowship again. Reconciliation is not salvation. We are born dead in sin needing to be saved. Reconciliation is

taking two who were once one and bringing them back together as one again. Salvation is the bringing the lost into the family of God.

Reconciliation is made possible by the thanatos death of His Son, and I believe that took place in the garden. After reconciliation, or becoming one again, we will be delivered by His life to day at the right hand of God as our high priest.

The Lord's death on the cross made it possible for us to become his child. His thanatos death in the garden makes it possible for us to be reconciled to him because he is bearing our consequences of

If God is not in charge of your life, you're his enemy and you need to be reconciled to Him. If we are not reconciled to God then we will perish at the judgment seat of Christ.