

MUCH MORE FOR THE MANY

Sunday Morning: May 6, 2001

Text: Hebrews 2:9-15

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** [qanatov, thanatos], crowned with glory and honour; that he by the grace of God should taste **death** [qanatov, thanatos] for **every man**."

The idea in the beginning of this verse is that "But we see Jesus crowned with glory and honour" and then we see Jesus "made a little lower than the angels." Jesus was crowned with glory and honor before he came to the earth and we see Jesus crowned with glory and honor after his resurrection.

We see that Jesus was made a little lower than the angels so that he could suffer "the death." There is a definite article before the word death, so this death is a particular death. We see in the last part of this verse that Jesus "by the grace of God tasted death for every man." There is no definite article before this second word death. Because of this distinction between the words death, I believe that there are two death being referred to in this verse. When Jesus tasted death for every man, this was physical death. The death, with the definite article, is a death of demotion or the loss of rank and not a physical death.

Where did "the death" take place? Jesus was reduced in rank in the garden of Gethsemane. Before Jesus was made a little lower than the angels he was equal with God. After the Gethsemane death he would sit at the right hand of the Father. An individual sitting the right had of Jesus in the kingdom of the heavens does not become equal with Jesus. The same applies with Jesus sitting at the right hand of the Father does not make him equal. According to John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus was God, but when he suffered "the death" he took a step down and was demoted to second in command. We are given the chain of command 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." If Christ is equal with God, then man is equal with Christ and woman is equal with man, but that just simply not the case.

Again, I believe that "the death" which was in the garden of Gethsemane was the place were that took place. In the context of his tasting death for every man on cross, we have him saying in Mark 14:34 ". . . My soul is exceeding sorrowful unto **death**: tarry ye here, and watch."

FOR MANY

Hebrews 2:14-15 "Forasmuch then as the **children** [pai di on, little children] are partakers of flesh and blood, he also himself likewise took part of the same; that through [the] **death** [qanatov, thanatos] he might destroy him that had the power of [the] **death** [qanatov, 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 see in these two verses that "the death" was not for all but for many or few. The word children is the word used for those who will enter into the kingdom of the heavens in Matthew 18. These little children are the ones who know the Father in 1 John 2:13 ". . . I write unto you, little children, because ye have known the Father." "Children, little children" are the one in Numbers 14:31 "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." that enter into their heritage. The "little

ones" is translated into the Greek word *paidion* from the Hebrew. That was not a fluke but the revealed will of God concerning the "little children."

In the context of the "children" of verse 14 is the many son of Hebrews 2:10 "For it became him, . . . in bringing **many sons** unto glory, to make the captain of their salvation perfect through sufferings." They are the brethren who are sanctified in Hebrews 2:11 "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," As brethren they were seeking to do the will of the Father just as Jesus Christ came to do the will of the Father. Matthew 12:50 "For whosoever shall **do the will of my Father** which is in heaven, the same is my brother, . . ." 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." "The death" is for many and not for every man.

THE THANATOS

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

"The death" to day is still our enemy, but Satan does not have the power he once had to bring that death to pass in the life of the many that have been called unto his kingdom and glory.

REDUCED IN RANK

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 reduction in rank in the Godhead will be for eternity. Jesus Christ the Son of God will be subject to God the Father when death no longer is our enemy.

This reduction in rank is the results of "the death", "the thanatos". The thanatos (the death) was experienced for those who were called unto his kingdom and glory. The thanatos (the death) was experienced in the garden of Gethsemane and was for the many, where his thanatos (death without the article) on the cross was for every man. Every man can be saved.

THE CONFLICT

Genesis 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it (Christ) shall **bruise thy head**, and thou shalt **bruise his heel**."

Look 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." When the Seed of the woman, Jesus Christ, bruised the head of the Serpent, Satan, this was a bruise and not a crushing blow. Job was bruised in Job 9:17 "For he **breaketh** (bruised) me with a tempest, and multiplieth my wounds without cause." and he was not crushed. A bruise hinders. A bruise impairs, or hinders ones ability.

The word "head" is used as a symbol of rank, authority and position. The Hebrew word for *head* is translated *chief* and *ruler*. I see Christ bruising Satan's authority over the power of the death.

REDUCTION IN RANK

Hosea 12:3 "He (Jacob) took his brother (Esau) by the **heel** [supplanted] in the womb, and by his strength he had power with God:"

I would say that Jacob bruised the heel of his brother Esau in the womb of their mother when he grabbed it. When Jacob took the heel of his brother he in essence reduced Esau in rank. The firstborn would be the head of the family. He would be the spiritual leader, the blessing of the father, and a double portion inheritance.

The bruises in Genesis 3:15 has nothing to do with inheritance but it has everything to do with rank and authority. Satan caused Jesus Christ to be reduced in rank because of the little children that have been called into Christ's kingdom and glory. If Christ did not accept this reduction in rank, then Satan would have the same power over us that he had over Eve and Adam in the garden of Eden. Satan had the power to cause the elect of God to be reduced in rank and miss the kingdom of the heavens and because he had this power Jesus Christ had to make that power idle. Hebrews 2:14 "Forasmuch then as the **children** [little children] are partakers of flesh and blood, he also himself likewise took part of the same; that through [the] **death** he might **destroy** [render idle] him that had the **power** of [the] **death**, that is, the devil;" When the Lord passed out the pounds what did the faithful servant receive? They received authority over cities, some more than others. Satan can not take away our salvation, but he can cause us to be reduced in rank and have no cities to rule over. That is what is meant that the Devil has the power of the death in Hebrews 2:14. What Jesus Christ did by bearing the consequences of our sin, by being reduced in rank, so that we will not be reduced in rank and lose authority over the cities we would qualify to be over.

REDUCED IN POSITION

Romans 9:12 "It was said unto her, The elder shall serve the younger."

Going back to Jacob grabbing the heel of Esau, Rebekah was told that the Elder would be reduced in rank because he would serve the younger Jacob.

THANATOS DEATH

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**."

I see in this verse the thanatos death in the garden and even the death on the cross. The "obedient unto death" was the submitting to the will of the Father while in the garden of Gethsemane with the conjunction *de* which is translated *even* can be translated as *also* or *on the other hand*.

THANATOS EXPLAINED

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

This verse I associate with the death on the cross for the sins of the world. The Greek word apoqnhskw does contain the root word for qanatov and that is the verb qnhskw which is translated *to die*. Again I associate this death with the death on the cross and the love found in John 3:16 "For **God** so **loved** the **world**, that he gave his only begotten Son, . . ."

MUCH MORE

Romans 5:9 "**Much more** then, being now **justified** (not chargeable) 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**."

With the words *much more* I see beyond the cross. The cross made it possible for all to be saved where the blood was not shed for all but for many. Matthew 26:28 "For this is my **blood** of the new testament, which is **shed for many** for the remission of sins."

In Romans 8:33-34 "**Who shall lay any** thing to the **charge** of God's **elect**? *It is* God that **justifieth**. 34. *Who is* he that condemneth? *It is* Christ that **died**, yea **rather**, that is **risen again**, who is even at the right hand of God, who also maketh intercession for us." we are asked the question "Who will bring charges against God's elect?" The answer is implied, no one. The question is asked and then answered. First we have the fact that Christ died, but there is much

more to justification than Christ's death on the cross and that is his resurrection. It is stated in verse 34 "Rather, that is risen again." Justification is beyond salvation. We are told in Romans 4:25 "Who was delivered for our offences, and was raised again for our justification." that Christ was delivered to the cross for our offences or sins past and that through his resurrection to the right hand of the Father we can deal with our future sins by the blood found in 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." We are guilty every day of sin. If we don't or won't confess our sins we will be chargeable. The Lord's judicial system allows us to judge our selves as found in 1 Corinthians 11:31 "For if we would judge ourselves, we should not be judged." We judge ourselves by confession in 1 John 1:9 "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness." This justification can take place because of the shed blood of Jesus. Justification is an on going process and not an event. Acts 13:39 "And by him all that believe [present active participle] are justified [present passive] from all things, from which ye could not be justified by the law of Moses." As long as you continue to believe you are continuing to be justified or not chargeable. According to Romans 3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law." as long as you continue in the faith your will continue to be justified. If you make shipwreck of the faith you will make shipwreck of justification.

The wrath in this verse is not the seven years of tribulation nor hell but I am persuaded it is the wrath of the judgment seat of Christ. Hebrews 10:30-31 ". . . The Lord shall judge his people. 31. *It is* a fearful thing to fall into the hands of the living God." To be justified is to be approved of Christ at his judgment seat. We find the exhortation to be approved in 2 Corinthians 5:9-11 "Wherefore we labour, that, whether present or absent, we may be accepted of him. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. 11. Knowing therefore the terror of the Lord, we persuade men;. . ." The word *terror* would be better translated *fear*. Because Paul feared the judgment seat of Christ and that he as well as other could receive for the wrong which they did, he wanted to persuade men to labor to be accepted of him.

WRATH

Hebrews 3:10-11 "Wherefore I was grieved with that generation, and said, They do alway **err** in *their* heart; and **they have not known my ways**. 11. So I swear in my **wrath**, They shall **not enter** into my **rest**. (land flowing with milk and honey))"

This wrath was demonstrated in type upon the children of Israel in the wilderness. The wrath of God was denying the disobedient children of Israel the privilege of entering into the land flowing with milk and honey. They did not lose their salvation but they would forfeit the better inheritance of a land flowing with milk and honey in comparison to the wilderness.

These who suffered the wrath of God were those who continued to err in their choices. They refused to learn the ways of God so that they could be found well pleasing to God. They made no effort to know the ways of the Lord to keep from going astray. God's wrath denied them entrance into the better inheritance.

This salvation found in Romans 5:9 is the *much more* beyond the salvation we can have because of Christ's death on the cross.

THE WRATH

Ephesians 5:5-6 "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."

Just as the children of Israel were denied an inheritance into the land flowing with milk and honey those who are whoremongers, unclean, covetous etc. will be denied an inheritance in the kingdom of Christ and of God.

The word *children* should be translated *sons*. These sons are not descendents of disobedience, so the word *sons* is not a reference to offspring but maturity. Maturing in these sins, listed above, to the point of becoming a son of disobedience is to practice the sin of lawlessness. There are other list of sins that fall into the category of disqualifying those who practice them from receiving an inheritance in the kingdom of the heavens.

1 Corinthians 6:9-10 "Know ye not that the **unrighteous** [unjust] **shall not inherit the kingdom of God**? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall **inherit** the kingdom of God."

Galatians 5:19-21 "Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which **do** such things **shall not inherit the kingdom of God**."

The wrath of God is not casting those who do these sins into the lake of fire for eternity, but the denial of those who do them from having an heavenly inheritance.

NOT CHARGEABLE

Romans 8:33-34 "Who shall lay any thing to the **charge** of God's elect? *It is* God that **justifieth**. 34. **Who** *is* he that **condemneth**? *It is* Christ that **died**, yea **rather** (much more), that is **risen** again, who is even at the right hand of God, who also maketh intercession for us."

The phrase "Who shall lay any thing to the charge of God's elect?" defines justification. God's elect are not chargeable. Nothing on the books to bring up at the judgment seat of Christ. Christ died on the cross for every many which this states emphatically. It is the word *rather* that shifts the emphasis from the death on the cross to the resurrection. Without Christ resurrection, we would be chargeable because our faith would be in vain. We would not have victory over sin neither could we please God. This is confirmed in Romans 4:25 "Who was **delivered** for our **offences** (on the cross), and was **raised** again for our **justification** (at God's right hand)."

For us to be without condemnation we must continually come to the throne of grace and to our high priest Christ Jesus. If we do not do that, we will be chargeable because there will be unconfessed sin to deal with at the judgment seat of Christ.

MANY CALLED

Romans 8:29-30 "For whom he did **foreknow**, he also did **predestinate** *to be* conformed to the image of his Son, that he might be the firstborn among **many brethren**. 30. Moreover **whom** (many brethren) he did predestinate, them (many brethren) he also **called**: and whom (many brethren) he **called**, them he also **justified**: and whom (many brethren) he justified, them (many brethren) he also **glorified**."

Remember in Hebrews 2:10 and 11 were it tells us that he is leading many son unto glory and he is not ashamed to call them brethren. These sons that are brethren are also referred to as little children, these are the ones who are foreknown and predestinated to be conformed to the

image of his Son. These are the ones who will be justified. Again the word *whom* is the many brethren that he did predestinate. It is the brethren that have been called. This calling is not for salvation but for the coming kingdom and glory of our Lord. Those who have been called can be justified, if they do not make shipwreck of the faith. Those who are justified will be glorified. I equate being glorified as being honored in the coming kingdom.

FEW CHOSEN

Matthew 22:14 "For many are called, but few are chosen."

Who are the many? They are the called unto his kingdom and glory. 2 Timothy 1:9 "Who hath **saved** us, and **called** us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," 1 Thessalonians 2:12 "That ye would walk worthy of God, who hath **called** you unto his **kingdom and glory.**"

CONCLUSION

I want to conclude with this thought. The death of the Lord Jesus Christ in the garden, the thanatos death, was the death required for us to be successful in not being demoted. His death in the garden reduced the authority and power and ability of Satan to do what he did to Adam and Eve in the garden. What he did to Adam and Eve was really slick and easy. Two things. God doesn't really mean what he says, and God is holding our on you. Satan told Eve that you won't die when you eat that fruit and when you do eat the forbidden fruit you will be just like God.

How many chances did Adam and Eve get when they sinned in the Garden of Eden? Did they get ten like the children of Israel got when they were crossing the wilderness? No. Why didn't get ten chances? They were living in a perfect environment. They talked with God face to face. How many chances did Moses get, a man who talked to God face to face? He sinned one time as Adam and Eve sinned just one time. Moses did not get to go into the land flowing with milk and honey and Adam and Eve were booted out of the land flowing with milk and honey, the Garden of Eden.

What Jesus Christ did in the Garden of Gethsemane, when he was demoted to the right hand of the Father, was to limit the power and ability of Satan to cause us to be demoted as Adam and Eve were demoted from having dominion over the earth. Satan reduced Adam and Eve in rank and he wants to cause us to be reduced in rank.

We do sin and things that would cause us to be booted out of the Kingdom of Heaven, but Jesus Christ was reduced in rank and will bear that through out eternity. We as, Adam and Eve, should be reduced in rank and be given an inheritance here on the earth rather than in the heavenlies. Instead, Jesus was reduced in rank that we might be promoted in that day with a well done and enter into the joy of the Lord.

May we never forget what price Jesus Christ paid that we might be with him in glory and honor. When we break bread at the communion table, we are remembering not only his death on the cross but his thanatos death in the garden. 1 Corinthians 11:26 "For as often as ye eat this bread, and drink this cup, ye do show the Lord's **death** [thanatos, in the garden] till he come."