

## Message Four

# The Significance of Eating and the Defeat of Death

RK Hymns: 509, 639

Scripture Reading: Lev. 11; John 6:53-57; 11:25; Heb. 2:14-15; 2 Tim. 1:10

- Lev 11:1 Then Jehovah spoke to Moses and to Aaron, saying to them,  
Lev 11:2 Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth.
- Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
- Lev 11:4 However these you shall not eat: of those that only chew the cud or of those that only have a divided hoof: the camel, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:5 And the hyrax, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:6 And the hare, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
- Lev 11:7 And the pig, for though it has a divided hoof, that is, it has its hoof split in two, it does not chew the cud; it is unclean to you.
- Lev 11:8 You shall not eat of their flesh, nor shall you touch their carcasses; they are unclean to you.
- Lev 11:9 These you may eat of all that are in the water: anything in the water that has fins and scales, in the seas or in the rivers; these you may eat.
- Lev 11:10 But anything that does not have fins and scales in the seas and in the rivers, of anything that swarms in the waters and of any living animal which is in the waters, they are an abomination to you,
- Lev 11:11 And they shall be an abomination to you; you shall not eat of their flesh, and their carcasses you shall regard as an abomination.
- Lev 11:12 Anything in the water that does not have fins or scales is an abomination to you.
- Lev 11:13 And these you shall regard as an abomination among the birds; they shall not be eaten; they are an abomination: the great vulture and the bearded vulture and the black vulture
- Lev 11:14 And the kite and the falcon of every kind,
- Lev 11:15 Every raven of every kind,
- Lev 11:16 And the ostrich and the nighthawk and the sea gull and the hawk of every kind,
- Lev 11:17 And the little owl and the cormorant and the great owl
- Lev 11:18 And the white owl and the pelican and the carrion vulture
- Lev 11:19 And the stork; the heron of every kind and the hoopoe and the bat;
- Lev 11:20 All flying insects that go on all fours are an abomination to you.
- Lev 11:21 Yet these you may eat of all flying insects that go on all fours, which have legs above their feet with which to leap on the earth;
- Lev 11:22 These of them you may eat: the swarming locust of every kind and the swallowing locust of every kind and the cricket of every kind and the grasshopper of every kind.
- Lev 11:23 But all the other flying insects which have four feet are an abomination to you.
- Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
- Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
- Lev 11:26 For every beast which has a divided hoof but does not have its hoof split in two or chew the cud is unclean to you; everyone who touches them shall be unclean.
- Lev 11:27 And whatever goes on its paws, among all beasts that go on all fours, are unclean to you; whoever touches their carcass shall be unclean until the evening.
- Lev 11:28 And the one who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.
- Lev 11:29 And these are unclean to you among the swarming things that swarm on the earth: the weasel and the mouse and the great lizard of every kind,
- Lev 11:30 And the gecko and the land crocodile and the lizard and the sand lizard and the chameleon.
- Lev 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.
- Lev 11:32 And anything on which one of them may fall when they are dead shall be unclean, whether it is any article of wood or clothing or skin or sackcloth; any article which is used for any work must be put into water, and it shall be unclean until the evening; then it shall be clean.

- Lev 11:33 And any earthen vessel into which any of them falls, whatever is in it shall be unclean, and the vessel you shall break.
- Lev 11:34 Any food that could be eaten shall be unclean if water from such a vessel comes upon it, and any liquid that may be drunk shall be unclean if it was in any such vessel.
- Lev 11:35 And everything on which part of their carcass falls shall be unclean—an oven or a stove shall be broken in pieces; they are unclean and shall continue to be unclean to you.
- Lev 11:36 Nevertheless a spring or a cistern collecting water shall be clean, but whatever touches their carcass shall be unclean.
- Lev 11:37 And if any part of their carcass falls on any seed for sowing, which is to be sown, it is clean.
- Lev 11:38 But if water is put on the seed, and any part of their carcass fall on it, it is unclean to you.
- Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.
- Lev 11:40 And he who eats some of its carcass shall wash his clothes and be unclean until the evening; the one who carries its carcass shall also wash his clothes and be unclean until the evening.
- Lev 11:41 Now every swarming thing that swarms upon the earth is an abomination; it shall not be eaten.
- Lev 11:42 Whatever goes on its stomach and whatever goes on all fours, or whatever has many feet, even all the swarming things that swarm on the earth, you shall not eat them, for they are an abomination.
- Lev 11:43 You shall not make yourselves abominable with any swarming thing that swarms, nor shall you make yourselves unclean with them, and so become defiled by them.
- Lev 11:44 For I am Jehovah your God. Sanctify yourselves therefore, and be holy, for I am holy. And you shall not defile yourselves with any of the swarming things that move upon the earth.
- Lev 11:45 For I am Jehovah, who brought you up out of the land of Egypt to be your God; you shall therefore be holy, for I am holy.
- Lev 11:46 This is the law of the beast and of the bird, and of every living animal that moves in the waters, and of every creature that swarms upon the earth;
- Lev 11:47 To make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- 2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

## **I. In order to know the real meaning of eating in Leviticus 11, we need to know the significance of eating:**

Lev 11 be omitted.

A. To eat is to contact things outside of us that could affect us inside—vv. 1-23:

Lev 11:1~23 be omitted.

1. Eating is not merely contacting something but also receiving something into us—Jer. 15:16.  
Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
2. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution.

3. We all are a constitution of the food that we eat and digest; what we digest becomes our constitution—John 6:53-57.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- B. Taking in the Lord to digest and assimilate Him so that He may become life to us is signified by our eating the bread of the Lord's table—vv. 50-51, 57; Mark 14:22:
- John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
- John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, given for the life of the world.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- Mark 14:22 And as they were eating, He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body.
1. Eating the bread of the Lord's table indicates that the Lord comes into us as our life supply, and then the bread becomes us, the food becomes us, and we become the bread—1 Cor. 10:17.
 

1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
  2. There is not only an organic union between us and the food that we eat, digest, and assimilate; we are also mingled with the food that we assimilate into us:
    - a. In a similar way, when we take Christ as our food, we are mingled with Him—John 6:53-57.
 

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
    - b. Eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being; eating, digesting, and assimilating also involve a becoming, for the food that we assimilate becomes our very being—Ezek. 3:1-3; John 6:57, 63.
 

Ezek 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

Ezek 3:2 So I opened my mouth, and He gave me that scroll to eat.

Ezek 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- C. God wants us to eat, digest, and assimilate Him so that we become God in life, nature, constitution, and expression but not in the Godhead—1:1, 14; 6:57:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1. The Lord Jesus is the bread of God—the bread of life, the living bread, the true bread out of heaven—vv. 32-33, 48, 51.
    - John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
    - John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
    - John 6:48 I am the bread of life.
    - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; And the bread which I will give is My flesh, given for the life of the world.
  2. God wants to be digested and assimilated by us so that He can become the constituent of our inward being—vv. 53-57.
    - John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
    - John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
    - John 6:55 For My flesh is true food, and My blood is true drink.
    - John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
    - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
  3. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead.
- D. The way for us to become the reality of the kingdom of the heavens is to eat Christ as the all-inclusive bread—Matt. 15:26-27, 32-37:
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
  - Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
  - Matt 15:32 And Jesus called His disciples to Him and said, I am moved with compassion for the crowd, because for three days now they have remained with Me and they do not have anything to eat. And I am not willing to send them away hungry, lest they faint on the way.
  - Matt 15:33 And the disciples said to Him, Where can we get so many loaves in this desolate place to satisfy so great a crowd?
  - Matt 15:34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.
  - Matt 15:35 And after He commanded the crowd to recline on the ground,
  - Matt 15:36 He took the seven loaves and the fish, and giving thanks, He broke them and gave them to the disciples, and the disciples to the crowds.
  - Matt 15:37 And they all ate and were satisfied. And they took up what was left over of the broken pieces, seven baskets full.
1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.
    - Eph 3:17a That Christ may make His home in your hearts through faith, ...
    - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
  2. The reality of the kingdom of the heavens is Christ Himself—Luke 17:20-21.
    - Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;
    - Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.
  3. As the heavenly King and the kingdom itself, Christ rules over us by feeding us with Himself as bread—Matt. 15:26-27:
    - Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.

- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
- a. We can be the reality of the kingdom of the heavens only by being nourished with Christ as our food—vv. 26-27, 32-37.
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.
- Matt 15:32 And Jesus called His disciples to Him and said, I am moved with compassion for the crowd, because for three days now they have remained with Me and they do not have anything to eat. And I am not willing to send them away hungry, lest they faint on the way.
- Matt 15:33 And the disciples said to Him, Where can we get so many loaves in this desolate place to satisfy so great a crowd?
- Matt 15:34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.
- Matt 15:35 And after He commanded the crowd to recline on the ground,
- Matt 15:36 He took the seven loaves and the fish, and giving thanks, He broke them and gave them to the disciples, and the disciples to the crowds.
- Matt 15:37 And they all ate and were satisfied. And they took up what was left over of the broken pieces, seven baskets full.
- b. The more we eat Christ as the all-inclusive bread, the more the royal ingredients are constituted into us to become the ruling element within us and to cause us to become the increase of Christ as the reality of the kingdom of the heavens—Dan. 2:34, 35b, 44-45.
- Dan 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- Dan 2:35b ...And the stone that struck the image became a great mountain and filled the whole earth.
- Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.
- Dan 2:45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.
4. By eating the kingly Christ as the all-inclusive bread, we are cleansed inwardly—Matt. 23:25-27; 15:1-2, 18, 20, 26-27:
- Matt 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.
- Matt 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.
- Matt 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble whitewashed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.
- Matt 15:1 Then some Pharisees and scribes came to Jesus from Jerusalem, saying,
- Matt 15:2 Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.
- Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.
- Matt 15:20 These are the things which defile the man, but eating with unwashed hands does not defile the man.
- Matt 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.
- Matt 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.

- a. In order for us to be cleansed in our inner being, something must get into us, and the only way that this can take place is by eating—23:25-27.
    - Matt 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.
    - Matt 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.
    - Matt 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble whitewashed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.
  - b. As our food, Christ is the best cleansing element; He washes our inner being, and we thereby experience the washing of our disposition.
  - c. We all need an inward cleansing from the Lord—the cleansing that comes from eating Jesus.
- E. Eating Jesus is the secret of overcoming; the unique way to be an overcomer is to eat Jesus—Rev. 2:7, 17; 3:20; John 6:57.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
  - Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.
  - Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.
  - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- F. The fact that Leviticus 11 speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death—vv. 2-4, 9, 24-25, 39, 47.
- Lev 11:2 Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth.
  - Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
  - Lev 11:4 However these you shall not eat: of those that only chew the cud or of those that only have a divided hoof: the camel, for though it chews the cud, it does not have a divided hoof; it is unclean to you.
  - Lev 11:9 These you may eat of all that are in the water: anything in the water that has fins and scales, in the seas or in the rivers; these you may eat.
  - Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
  - Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
  - Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.
  - Lev 11:47 To make a distinction between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

## II. Leviticus 11 is concerned very much with death—vv. 24-25, 27b-28a:

- Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,
  - Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.
  - Lev 11:27b ... whoever touches their carcass shall be unclean until the evening.
  - Lev 11:28a And the one who carries their carcass shall wash his clothes and be unclean until the evening; ...
- A. Death is abominable to God; in His eyes death is the most ugly thing, whereas life is the most precious thing—Rom. 5:10, 12, 17; John 10:10b; 11:25.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- John 10:10b ... I have come that they may have life and may have it abundantly.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- B. From Eden onwards, God's controversy with Satan has been the issue of death and life—  
Gen. 2:9, 16-17; 3:22; John 5:25; Rom. 6:9-10; 1 Cor. 15:26, 54-55.
- Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
- Gen 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Gen 3:22 And Jehovah God said, Behold, the man has become like one of Us, knowing good and evil; and now, lest he put forth his hand and take also from the tree of life and eat and live forever -
- John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.
- Rom 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.
- Rom 6:10 For the death which He died, He died to sin once for all; but the life which He lives, He lives to God.
- 1 Cor 15:26 Death, the last enemy, is being abolished.
- 1 Cor 15:54 And when this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, "Death has been swallowed up unto victory."
- 1 Cor 15:55 Where, O death, is your victory? Where, O death, is your sting?
- C. According to the Bible, death is more defiling and abominable than sin—Lev. 11:31:
- Lev 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.
- Through the trespass offering, any sin could be forgiven immediately, but a person who touched the carcass of any animal was unclean until the evening—vv. 24-25, 27b-28a, 31b-32, 39-40.
 

Lev 11:24 And by these you shall become unclean; whoever touches their carcass shall be unclean until the evening,

Lev 11:25 And whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.

Lev 11:27b ... whoever touches their carcass shall be unclean until the evening.

Lev 11:28a And the one who carries their carcass shall wash his clothes and be unclean until the evening; ...

Lev 11:31b ... whoever touches them when they are dead shall be unclean until the evening.

Lev 11:32 And anything on which one of them may fall when they are dead shall be unclean, whether it is any article of wood or clothing or skin or sackcloth; any article which is used for any work must be put into water, and it shall be unclean until the evening; then it shall be clean.

Lev 11:39 And if any beast which you have for food dies, the one who touches its carcass shall be unclean until the evening.

Lev 11:40 And he who eats some of its carcass shall wash his clothes and be unclean until the evening; the one who carries its carcass shall also wash his clothes and be unclean until the evening.
  - Our sins are forgiven immediately after we confess them to God (1 John 1:9), but a certain period of time must pass before we can be cleansed from the defilement of

spiritual death—Num. 19:9, 11.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Num 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.

Num 19:11 One who touches the dead body of any human being shall be unclean seven days.

D. Death is an exceedingly great power; apart from God, death is the greatest power in the universe—Heb. 2:14-15; John 1:1, 4; 11:25.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:4 In Him was life, and the life was the light of men.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

E. Death is allied with the devil—Heb. 2:14-15:

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

1. Since the devil is God's enemy, death is also God's enemy.

2. Death is the last enemy that God will abolish—1 Cor. 15:26.

1 Cor 15:26 Death, the last enemy, is being abolished.

F. The attack upon the church will come from the gates of Hades, from death—Matt. 16:18:

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1. The ultimate weapon that Satan uses to attack the church is death.

2. Only the life of Christ and that which issues from the life of Christ will prevail against the gates of Hades—John 11:25.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

3. God intends for the church to manifest the life of Christ; thus, the church must be full of life—Rom. 5:10, 17, 21; 6:4; 8:2, 6, 10-11; 12:4-5; 16:1, 4.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.



- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one Body in Christ, and individually members one of another.
- Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
4. In ourselves we cannot overcome death, because Satan has injected death into us; the only One who can overcome death is the Lord Jesus Christ—5:12; 7:24; Rev. 1:17-18; 1 Cor. 15:22.
- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned --
- Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- 1 Cor 15:22 For just as in Adam all die, so also in Christ all will be made alive.
- G. On the cross Christ tasted death, destroyed the devil, and nullified death—Heb. 2:9, 14-15; 2 Tim. 1:10:
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- 2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
1. The Lord Jesus tasted death not only for human beings but also for everything created by God, thereby enabling God in Christ to reconcile all things to Himself—Heb. 2:9; Col. 1:20.
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross -- through Him, whether the things on the earth or the things in the heavens.
2. Through His death on the cross, Christ destroyed the devil, who has the might of death, and released those who were held in slavery because of the fear of death—Heb. 2:14-15:
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
- a. The Son of God became flesh so that He might destroy the devil in man's flesh through His death on the cross; this was to abolish Satan, to bring him to nought—Gen. 3:15; Gal. 4:4; John 3:14; Heb. 2:14; 1 Cor. 2:6.
- Gen 3:15 And I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel.
- Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law,

- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- 1 Cor 2:6 But we do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought;
- b. Since the Lord destroyed the devil, who has the might of death, we who were held in slavery because of the fear of death have been released by Him—Heb. 2:15:
 

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

    - 1) Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death.
 

Rom 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
    - 2) Since the Lord destroyed the devil, we now have no more fear of death and are released from its slavery—Heb. 2:15.
 

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.
3. Through His work on the cross, Christ nullified death—2 Tim. 1:10:
 

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

    - a. Through His devil-destroying death, Christ brought death to nought.
    - b. To nullify death is not to remove death but to make it of none effect; death will be removed when it is cast into the lake of fire—Rev. 20:14.
 

Rev 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
    - c. Although death has not yet been removed, it is nonetheless a fact that death has been nullified through Christ's death on the cross—2 Tim. 1:10.
 

2 Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- H. Through His resurrection the Lord Jesus overcame death and broke through death—Acts 2:24; Rev. 1:17-18:
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
1. The last thing that the devil used to attack the Lord Jesus was death:
    - a. Christ came to meet His enemy, who has the might of death—Heb. 2:14.
 

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
    - b. The Lord Jesus did not avoid death, because He did not fear it and knew that He would overcome it.
    - c. The Lord delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Acts 2:24.
 

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected; resurrection is the overcoming of death—Rev. 1:17-18.  
 Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last  
 Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- I. Because the resurrected Christ as the life-giving Spirit dwells in us, we can reign in life over death; the divine life enthrones us as kings to reign in life over death—1 Cor. 15:45b; Rom. 8:10; 5:17.  
 1 Cor 15:45b ...the last Adam became a life-giving Spirit.  
 Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.  
 Rom 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- J. For the building up of the Body of Christ, we need to minister life; we experience and enjoy the resurrection life within and then minister this life by being a channel through which this life can flow into other members of the Body—1 John 5:11-12, 16; 2 Cor. 4:10-12.  
 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.  
 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.  
 1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.  
 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.  
 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.  
 2 Cor 4:12 So then death operates in us, but life in you.