

I Can Prove Jesus Went To Hell In Our Place

Laying A Firm Scriptural Foundation

Rom. 10:6-11 (Amplified Bible)

6 But the righteousness based on faith [imputed by God and bringing right relationship with Him] says, Do not say in your heart, Who will ascend into Heaven? that is, to bring Christ down; 7 **Or who will descend into the abyss? that is, to bring Christ up from the dead** [as if we could be saved by our own efforts].(A) 8 But what does it say? The Word (God's message in Christ) is near you, on your lips and in your heart; that is, the Word (the message, the basis and object) of faith which we preach.(B) 9 Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in, and rely on the truth) that God raised Him from the dead, you will be saved. 10 For with the heart a person believes (adheres to, trusts in, and relies on Christ) and so is justified (declared righteous, acceptable to God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation. 11 The Scripture says, No man who believes in Him [who adheres to, relies on, and trusts in Him] will [ever] be put to shame or be disappointed.(C)

Ephesians 4:7-10 (Amplified Bible)

7 Yet grace (God's unmerited favor) was given to each of us individually [not indiscriminately, but in different ways] in proportion to the measure of Christ's [rich and bounteous] gift. 8 Therefore it is said, **When He ascended** on high, He led captivity captive [He led a train of vanquished foes] and He bestowed gifts on men. 9 [But He ascended?] Now what can this, He ascended, mean but that He had previously **descended** from [the heights of] heaven into [the depths], the lower parts of the earth? 10 He Who descended is the [very] same as He Who also has ascended high above all the heavens, that He [His presence] might fill all things (the whole universe, from the lowest to the highest).

Eph. 4:8-10 (KJV)

8Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9(Now that he ascended, what is it but that he also descended **first** into the lower parts of the earth? 10He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Eph. 4:7-10 (NKJV)

7 But to each one of us grace was given according to the measure of Christ's gift. 8 Therefore He says: When He ascended on high, He led captivity captive, And gave gifts to men." 9 (Now this, "He ascended"—what does it mean but that He also **first** descended into the lower parts of the earth? 10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

Eph. 4:7-10 (Wycliffe New Testament)

7 But to each of us grace is given by the measure of the giving of Christ [after the measure of the giving of Christ]; 8 for which thing he saith, He ascending on high, led captivity captive, he gave gifts to men. 9 But what is it, that he ascended up, no but that also he came down **first** into the lower parts of the earth? [Forsooth that he ascended, what is it, **no but for he descended first into the lower parts of the earth?**] 10 He it is that came down, and that ascended [up] on all heavens, that he should fill all things.

Eph. 4:8-10 (Young's Literal Translation)

8 wherefore, he saith, 'Having gone up on high he led captive captivity, and gave gifts to men,' 9 and that, he went up, what is it except that he also went down **first** to the lower parts of the earth? 10 he who went down is the same also who went up far above all the heavens, that He may fill all things.

[Jesus first of all descended from heaven to earth and spent 33 yrs. on earth. At His crucifixion Jesus descended once again into the lowest part of the earth, **what the Bible calls the inhabitable parts of the earth**. The Bible also calls this place: **Hell**. The Bible clearly teaches us in the previous verses that Jesus **ascended** into Abraham's bosom (Paradise) at His resurrection. If He ascended into Paradise, He must have descended into a lower parts of the earth before He ascended **just as the Bible proclaims**. Jesus could not have possibly preached that He was the Victor over Death and Hell until He had taken the keys of Death and Hell from the enemy. This took place at His resurrection. It was impossible for Him to enter Paradise and set the captives free until after He had completed His mission and had the keys to Death and hell in His possession].

Our Study Continues

Heb. 1:5-14 (Amplified Bible)

5 For to which of the angels did [God] ever say, You are My Son, **today I have begotten You** [established You in an official Sonship relation, with kingly dignity]? **And again**, I will be to Him a Father, and He will be to Me a Son? [II Sam. 7:14; Ps. 2:7.] 6 Moreover, when He brings the firstborn Son **again into the habitable world**, He says, Let all the angels of God worship Him. 7 Referring to the angels He says, [God] Who makes His angels winds and His ministering servants flames of fire; 8 But as to the Son, He says to Him, Your throne, O God, is forever and ever (to the ages of the ages), and the scepter of Your kingdom is a scepter of absolute righteousness (of justice and straightforwardness). 9 You have loved righteousness [You have delighted in integrity, virtue, and uprightness in purpose, thought, and action] and You have hated lawlessness (injustice and iniquity). Therefore **God**, [even] Your God (Godhead), has anointed You with the oil of exultant joy and gladness above and beyond Your companions. 10 And [further], You, Lord, did lay the foundation of the earth in the beginning, and the heavens are the works of Your hands. 11 They will perish, but You remain and continue permanently; they will all grow old and wear out like a garment. 12 Like a mantle [thrown about one's self] You will roll them up, and they will be changed and replaced by others. But You remain the same, and Your years will never end nor come to failure. 13 Besides, to which of the angels has He ever said, Sit at My right hand [associated with Me in My royal dignity] till I make your enemies a stool for your feet? 14 Are not the angels all ministering spirits (servants) sent out in the service [of God for the assistance] of those who are to inherit salvation?

Heb. 1:5-14 (Wycliffe New Testament)

5 For to which of the angels said God any time, Thou art my Son, I have engendered thee to day [I have to day gendered thee]? And again, I shall be to him into a Father, and he shall be to me into a Son? 6 And when again he bringeth in the first begotten Son into the world [And when again he bringeth in the first begotten into the roundness of the earth], he saith, And all the angels of God worship him. 7 But he saith to angels [And soothly to angels he saith], He that maketh his angels spirits, and his ministers flame of fire. 8 But to the Son he saith, God, thy throne is into the world of world [into the world of worlds]; a rod of equity is the rod of thy realm; 9 thou hast loved rightwiseness, and hatedest wickedness; therefore the God, thy God, anointed thee with oil of joy [therefore God, thy God, anointed thee with oil of gladness, or joy], more than thy fellows. 10 And, Thou, Lord, in the beginning foundedest the earth, and heavens be works of thine hands; 11 they shall perish, but thou shalt perfectly dwell; and all shall wax old as a cloak [as a cloth], 12 and thou shalt change them as a cloak [as a cloth], and they shall be changed. But thou art the same thyself, and thy years shall not fail. 13 But to which of the angels said God at any time, Sit thou on my right half, till I put thine enemies a stool of thy feet? 14 Whether they all be not serving spirits, sent to serve for them [sent into ministry for them] that take the heritage of health?

Heb. 1:5-15 (Young's Literal Translation)

5 For to which of the messengers said He ever, 'My Son thou art -- I **to-day have begotten thee?** and again, 'I will be to him for a father, and he shall be to Me for a son?' 6 and when again He may bring in the first-born to the world, He saith, 'And let them bow before him -- all messengers of God;' 7 and unto the messengers, indeed, He saith, 'Who is making His messengers spirits, and His ministers a flame of fire;' 8 and unto the Son: 'Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;' 9 thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;' 10 and, 'Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;' 11 these shall perish, and Thou dost remain, and all, as a garment, shall become old, 12 and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.' 13 And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?' 14 are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?

[God, the Father, proclaimed Jesus to be God. At His resurrection, Jesus reclaimed His Godly attributes—the attributes He laid aside according to Phil. 2:5-10. Jesus was no longer bound by the limitations of a human body. He (during His life on earth) walked this earth, **not as God**, but as a man Anointed and directed by God to make a way for us to do the same. That is NOT to say that He was not God, but that He walked as a man for the purpose of fulfilling the mission that Adam failed. He fulfilled the Law as a man—what Adam failed to accomplish].

Jesus & Spiritual Death?

(An Excerpt From: Another Side of the Coin)

Hanegraaff further contends that it would be impossible for Jesus to have experienced Spiritual Death. "Finite individuals cannot fully comprehend the sense in which Jesus was momentarily 'forsaken' by the Father (Matthew 27:46)." ¹¹ However, the one thing that he seems to have forgotten is how Sin affects one's relationship with God. Sin **always** causes a separation between God and man. Jesus never experienced a separation from His Father, until He was made to be Sin and placed under our curse. In *The New Inquisition*, Robert W. Tozier commented on how Jesus literally experienced Spiritual Death (separation) from His Father.

"SEPARATION—Hanegraaff says that because of 1 Peter 3:18 'Jesus' sacrifice was *physical* in character. He asks '...why is there no explicit mention of Christ's alleged 'spiritual' death, while the Bible is replete with details on the fact and significance of His physical death—especially if it was His spiritual death that did away with the curse. Hanegraaff quotes Kenneth Hagin regarding spiritual death saying that: 'Spiritual death also means having Satan's nature...Jesus tasted death—spiritual death—for every man.'...In the full context Hagin is merely stating what Stott so eloquently writes: 'He was not only **'made flesh'**...he was **'made sin'** on the cross...**in desolate spiritual abandonment...Our sins sent Christ to hell. He tasted the torment of a soul estranged from God'**...In proper context, Satan's nature means sin. Christ was made sin on the cross for us. Does Hanegraaff fail to grasp the fact that sin causes a spiritual separation and that 'desolate spiritual abandonment' is referring to spiritual separation?...Christ was and remains sinless, but He was 'made sin' in our place. If 'made sin,' **He then suffered for us the consequences of those sins**. He paid our **'wages'** so that we wouldn't have to. According to Stott, 'sin is transgression.' He goes on to say that the consequences of sin are 'alienation from God.'...Again Stott says: **'Sin brings inevitable separation, and this separation is 'death,' spiritual death**, the severance of a person from God."¹²

Kenneth Copeland, as well, explains how Jesus actually experienced Spiritual Death as our Scapegoat:

“I’ve had people ever since I’ve been in the ministry try to tell me that Jesus just went into the paradise area of hell, and not down into that pit. If that’s truth then He didn’t suffer and if He didn’t suffer then you’re going to have to. Now let’s just settle that right now. Amen! Quit Mickey mousing around with the cross of Calvary...No human being has ever experienced **all** Sin and *all of its suffering* and **all** sickness and **all** disease. Nobody but Him!...what everybody gets so upset about is when you go to talking about Jesus experiencing Spiritual Death. *Which is separation from God!*...If He wasn’t separated from God there’s no way for you to ever be join to God. See! Whatever He did was for you and for me. He didn’t do anything for Himself.”¹³

Copeland’s point makes complete sense. Jesus experienced all **Sin** and all its suffering, and all sickness and all disease, not to mention the suffering that accompanies them as well. He paid the price for Adam’s fall from grace as if He was the One Who originally committed it. This is why He had to be *completely* abandoned by His Father for the three days and nights. This is what would have happened to us, except **we** would have been completely abandoned *for all* eternity.

Charles Capps wrote several comments in his book, *Authority in Three Worlds*, which I believe are important to add to our discussion, in order to help clarify the idea of Jesus experiencing Spiritual Death.

“In the Garden, Jesus said, *My soul is exceeding sorrowful unto death* (Mark 14:34). Here you realize there’s something in Jesus’ mind other than physical death. He certainly was not afraid to die physically. He was suffering the thoughts of the separation from His Father that He knew was soon to come. He was about to take what should have been coming to mankind, and this would separate Him from His Father. This was the part that was so horrible: **the separation from God**. He was to become sin. He wrestled with it until blood came through His pores and dropped to the ground.”¹⁴

“There was **no way** Satan could get a hold of Jesus. There was **no sin** in Him. Satan could not lay any kind of claim to Him. The blood of God flowed in His veins. Jesus was a union of the *Word of God* and *human flesh*. Jesus knew He was on His way to the cross as He said, ‘Satan cometh but he hath nothing in Me,’ and ‘No man takes My life; I lay it down of Myself.’”¹⁵

“Jesus had to be without spot. **There could be no sacrifice offered that was blemished or had any cause of death in Him**. The satanic forces were rejoicing that Jesus had been delivered up...the Son of God was sentenced **illegally** and crucified. Jesus had given Himself up to the Father’s plan. He was nailed to the cross. As He hung there, suspended between heaven and earth, darkness covered the land for three hours...The Hebrew word for *death* is plural—not *one* death, but *two*. ‘He made his grave with the wicked in his *deaths*.’ *For he hath made him to be sin for us, who know no sin; that we might be made the righteousness of God in him* (2 Cor. 5:21). **No! Jesus did not become a sinner! He became sin!** He took *our* sin upon *Himself* and bore those sins away...Jesus became sin that we might be righteous...that we might have eternal redemption...**After** *the atonement* for sin (sin offering) was made, *Jesus was made to be sin* and went to the place of the wicked dead. He made His grave in hell with the wicked...”¹⁶

We have covered a great deal of information here, so let's examine this information that Capps has given and see if his doctrine is really heretical as Hanegraaff would lead one to believe.

First of all, Capps illustrates why he believes Jesus was experiencing such terrible sorrow in the Garden of Gethsemane. He notes that Jesus was being attacked in His mind concerning the fact that He would be separated from the Presence of His Father. I agree with Capps' belief. Without a doubt, Jesus was not afraid of going to the cross to be crucified, but He did fear something even greater—separation from His Father. When I say “fear,” I do not mean *fear* as in *fright*, but rather as in an awesome respect for His Father's Presence, which He did not want to lose. The *thought* of losing His Father's Presence was totally detestable to Him.

Contrary to what Hanegraaff has written, Capps makes one point completely clear. Satan had no hold on Jesus, because there *was no* sin in Him. This is why He had to become Sin, so He could bare our Sin away (as far as the east is from the west) and pay the **full** penalty for it, *as if* He had committed it.

He further comments that Jesus **had to be** without spot. There could be no sacrifice offered that was blemished and **after** the Atonement for Sin was made, **then** Jesus was made to be Sin. Jesus *remained* holy and He also wasn't brought under the curse of our Sin until *after* He had made an Atonement (covering) for the Sin of the world.

The Father then laid His hands on Jesus' human spirit and confessed the Sin of the world over Him and He became separated from the Father. This took place shortly before He released His spirit from His body. Jesus couldn't possibly have been made Sin until He made Atonement. It was at this point that He became the Scapegoat the Sin bearer. The book of Leviticus records the Sin offering as: two animals—one sacrifice for Sin. Jesus was the Substitute for both of these animals.

If you recall, in the book of Leviticus, the Sin offering was made with two young goats—Two goats, **one** sacrifice. One of these goats was killed and the blood was sprinkled upon and before the mercy seat for Atonement (Lev. 16:5-9, 15-18). The second goat was the *scapegoat* which was to be presented before the Lord **alive**. Then the priest would lay his hands upon it, confess the sin of the people over it and it would be sent away into the *uninhabitable parts* of the earth (Lev. 16:10,21; 22), which was the Old Covenant type of what happened to Jesus at Calvary. His blood was shed for an Atonement (covering).

Then the Father laid His “hands” upon Jesus while He was alive *physically*, and confessed the Sin of the world over Him, He died Spiritually and went to hell (the most uninhabitable part of the earth). When Leviticus says, “a land not inhabited or wilderness,” it was actually referring to hell itself. *The Amplified Bible* says it this way: “a land cut off (a land of forgetfulness *and* separation, not inhabited)!” This is where Jesus had to go for three days and nights as *our* Scapegoat.

Finally, Capps states that Jesus became Sin, not a sinner! He in no way is saying that Jesus' holy, precious character was turned into some evil, demonic character: “Jesus **did not** sin. **He was holy**. He went before us and received that which we should have suffered...No! Jesus **never** sinned at any time!”¹⁷

I would like to stress an important point concerning why Jesus *had* to go to hell. Why did Israel have to perform the Sin offering once a year? It was because the sins of the people could not be *blotted out* before the cross. In their day, Sin was only Atoned or *covered over* by the blood that was placed upon the mercy seat. But Sin still remained—it was covered, but **not** blotted out. On the cross, Jesus shed His blood and made the final blood Atonement. However, there was still a problem that needed to be dealt with. *Yes* Jesus' blood covered our Sin, but it was still not removed, as far as

the east is from the west. Punishment was **every bit** a part of the price of Sin, as was His physical death. This is where His three day stay in hell comes into play.

In order for the blotting out of our Sin to be for all eternity, someone would have to pay the penalty for Sin, which *was not merely* physical death. **If** physical death was the complete penalty for Sin, **then** every person could pay their own penalty and go to heaven based on their works. No! The true penalty for Sin was Eternal Separation from God (*Spiritual Death*), plus punishment by fire in hell. We would have paid that punishment if Jesus had not done so.

Once the full penalty (price & punishment) for Sin was paid for by Jesus, He **had to be** resurrected (spiritual then physically), and reunited with His Father, because He truly was righteous. Sin's *sentence* had been paid, and Sin could now be blotted out of our lives for eternity. If Jesus had not gone into hell and suffered under our sentence of Death, then resurrected, His crucifixion would only have made a temporary covering much like the yearly sacrifice of the Old Covenant. The appeasement of God's wrath upon Sin was the key factor in our Sin being *Eternally blotted out*—removed. And Jesus endured the wrath of His Father in our place!

It was payment of the penalty of Sin that caused God to blot out (never remember again) our Sin against us. And the resurrection of Jesus made the new birth available to all who would believe on His Name. Had He not resurrected, we would not have been able to be recreated in Him. **Eternal Redemption** was officially declared in heaven.

After Jesus rose from the dead (Spiritual and physically), He presented Himself with His blood and poured it out upon the mercy seat in heaven. This concluded *Eternal Redemption*, and the throne of God became open to all who would believe upon the Name & Blood of Jesus. Jesus paid the ultimate price/penalty to purchase us back from Satan's control. Thus, dedicating ourselves to Him is the least that we can do to say **Thank You!** The Day of Atonement was **never** finished *until* the blood had been poured out on the mercy seat and the scapegoat was released.

According to Hanegraaff, when Jesus said, "It is finished," He meant that the Atonement was completely finished.¹⁸ However, according to Old Covenant Law, the Day of Atonement was not complete until after the blood was placed on the mercy seat and the scapegoat was sent away into the uninhabitable parts of the earth. Jesus accomplished all of these and then poured out His blood in heaven. Again, Kenneth Hagin shared some insightful comments concerning Jesus' last words.

"Many have thought that when Jesus said on the Cross, 'It is finished.' He was talking about our salvation. No! No! No! Our salvation wasn't finished when Jesus died. Salvation wasn't complete **until** He ascended into the heavenly Holy of Holies to obtain eternal redemption for us. (see Hebrews chapter 9). When Jesus said 'It is finished' on the cross, He was talking about the Old Covenant being finished. And when He said those words, *the curtain that sealed off the Holy of Holies in the Temple was rent in twain* — or torn in half — from top to bottom (Mark 15:38)."¹⁹

Seeing that we have already examined chapter nine of the book of Hebrews, we will not take the time to do it again. However, I would like to restate that after Jesus said, "It is finished" and gave up His spirit to Death (Spiritual) the veil in the temple was immediately torn in two pieces—from top to bottom. Hence, this is a confirmation that the Old Covenant had been fulfilled by a Man. Jesus lived on this earth as a man, and completed the Mosaic Law. Moreover, if salvation was complete, why did Jesus have to spend three days and nights in the heart of the earth?

If everything that was required to pay for salvation was done at the cross itself, then Jesus should have been able to go to paradise, preach the Gospel, and then resurrect immediately thereafter. Nonetheless, most believers know that God set a three day time frame that Jesus needed to complete **before** He could be resurrected by His Father. There had to be a reason why the Father predetermined that Jesus would spend three days and nights in the heart of the earth. That reason was that He had to pay the full penalty of Sin, which was Spiritual Death and all its punishment.

The Resurrection: A Chronology

According to Hanegraaff, after Jesus died, He went **directly** into the place called Paradise. As proof, he cites Luke 23:43, "...I tell you the truth, today you will be with me in paradise."²⁰ But, is this the actual chronology that took place, starting when Jesus released His human spirit to Death and ending when He ascended (*arose to life*)? I dare say that Luke 23:43 is not the complete timetable of events involving Jesus' Death and resurrection.

(Matthew 16:21 TAB) From that time forth Jesus began [clearly] to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders and the high priests and scribes, and be killed, **and on the third day** be raised from death.

(Ephesians 4:8-11) Wherefore he saith, **When he ascended up on high, he led captivity captive**, and gave gifts unto men. (Now that he ascended, what is it but that *he also descended first* into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

First, the Word of God tells us that from the time Peter received the revelation that Jesus was the Christ, Jesus had begun to tell His disciples that He would be tortured by the nations, killed, and He would rise again to life (resurrect) sometime on the third day after His Death. Thus, we know that Jesus didn't resurrect (ascend back to life—spiritually or physically) until *sometime* during the third day after His crucifixion.

Next, consider for a moment the words of Paul in Ephesians 4: 8-10. Paul clearly points out that Jesus *did not* lead captivity captive, **until** He came back to life (resurrected) and ascended from the lower parts of the earth. The word *ascended* as defined by the concordance means "**to go up** (lit. or fig.):--**arise**, ascend (**up**), *climb* (go, grow, rise, spring) up, come (up)."²¹ Hence, He became alive again, then ascend (climbed) **up** and led captivity captive. Jesus did not come back to life or ascend up into Paradise until **after** the third day, as prescribed by the heavenly Father! Note Paul's wording in this next verse of Scripture.

(Ephesians 4:9 TAB) [But He ascended?] Now what can this, He ascended, mean but that He had **previously descended** from [the heights of] heaven **into** [the depths], the **lower parts** of the earth?

Paul is clearly saying that Jesus did ascend (rise up, climb), but **before** that event took place, He had to descend into the place called Hades where He had to remain until the day of His resurrection (the third day). Jesus had to come back to life *before* He was able to go into Paradise **with** the keys of death, hell, and the grave in His hand. How can I be so sure? It is because Paul clearly states that Jesus descended into hell *before* He rose from the Dead and climbed up into Paradise to lead captivity captive. Moreover, note that the Scripture said in Matthew 16: 21 that Jesus told the disciples that He must be killed and then rise to life **on the third day**, *not before*

Furthermore, Ephesians 4: 8-10 shows us that Jesus **did not** ascend into Paradise and lead captivity captive, **until after** He had resurrected *on the third day*. That could **only** mean that He spent three days and nights in Hades (hell itself).

Then, He resurrected (arose, climbed up) to Paradise *after* He had taken away the keys of death, hell, and the grave from Satan. If this were not the case, those captive in captivity **could not** have been legally released from Death, because Death still would have reigned over them by Sin. Jesus had to defeat Death, hell, and the grave **before** He could reign over them. His victory over these enemies took place *on the third day*, when He resurrected victorious over Death, hell, and the grave.

(Acts 2:24, 26, 27) Whom God hath raised up, *having loosed the pains of death: because it was not possible that he should be holden of it...* Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul **in hell**, neither wilt thou suffer thine Holy One to **see corruption**.

God, the Father, loosed the pains of Death from Jesus, and resurrected Him victorious over Death, hell, and the grave. At His resurrection, Jesus rose up the Conqueror over these enemies, and He ascended up into Paradise to lead captivity captive. Those captive in Paradise could not have been set free from death, until after Jesus was loosed from Death, because He was the Substitute Sacrifice. He did all of this in our place, on our behalf. Victory was His and ours on the third day at His resurrection.

It makes no difference what we like or don't like. What matters most are the facts that have been clearly noted in the Scriptures. Jesus had to defeat death, *before* those in Paradise could be pardoned. Without Jesus possessing the final victory over these enemies, no one else could have benefited from His Substitute Sacrifice. Jesus defeated them by Spiritually and physically resurrecting from among the Spiritually Dead.

(Colossians 2:12-15 TAB) “[Thus you were circumcised when] you were buried with Him in [your] baptism, in which you were also raised with Him **to anew life** through [your] faith in the working of God *[as displayed]* **when He raised Him up from the dead**. And you who were dead in trespasses and in the uncircumcision of your flesh (your sensuality, your sinful carnal nature), [God] *brought to life together with* [Christ], having [freely] **forgiven us all our transgressions**, Having **cancelled and blotted out and wiped away** the handwriting of the note (bond) *with its legal decrees and demands* which was in force *and stood against us* (hostile to us)...by nailing it to [His] cross. [God] disarmed the principalities and powers that were ranged against us and made a bold display *and public example of them*, in triumphing over them *in Him and* in it *[the cross]*.”

(Romans 1:4 TAB) And [as to His divine nature] according to the Spirit of holiness was openly designated the Son of God in power [in a striking, triumphant and miraculous manner] by His resurrection from the dead, even Jesus Christ our Lord (the Messiah, the Anointed One).

Finally, I would like to make a few brief points from the above verses of Scripture. Colossians 2 tells us clearly that we were raised to new life along side of Jesus. This means we were also raised to new or renewed spiritual life. Also, when this passage says Christ forgave us our transgressions, the implication is that He has also cancelled, blotted out, and wiped away our Sin. He had to become our Scapegoat and go to hell in order to do this? Furthermore, God disarmed all

principalities and powers through Jesus' Death on the cross **and** by taking our punishment on Himself.

In addition, Romans chapter one verse four clearly shows how Jesus triumphed over all principalities and powers. However, He did so in a striking, triumphant, and miraculous manner, **because of or by** His resurrection. So again we see that Jesus **did not** officially triumph over Death, hell, and the grave, *until* He was resurrected in a miraculous display of God's power. And as Ephesians 4:8 states, "...**When He ascended** on high, [resurrected] He led captivity captive [*He led a train of vanquished foes*] and He bestowed gifts on men" (the Amplified Bible – Emphasis Added).

Jesus not only led the saints out of Paradise, He also led a train of conquered enemies behind Him and made an open show of His Victory. This is the point where Jesus "showed off," so to speak, to all of heaven, earth, and hell. How can I say that the vanquished foes were not the people in Paradise? This is simple because those who were temporarily captive in Paradise were not Jesus' foes (enemies). That is the reason why they were allowed to remain in Paradise until God sent the Deliverer. They were there because they were Friends of God. Ultimately, God's Word says without a doubt that Jesus triumphed over principalities and powers, which meant demonic forces.

Even A Ph.D. Can Comprehend It

I believe that the Holy Spirit has finally been able to get through to me on how I can explain the multifaceted Substitute Sacrifice of Christ, in such way that even a Ph.D. can comprehend it. It takes Him awhile to get through to me sometimes. Nevertheless, let us embark on this new endeavor in the briefest manner possible.

What happens to believers when they sin? They cause themselves to become separated from God. This does not mean there ceased to be some sort of relationship, i.e. "sonship" it simply means that they have *broken fellowship* with the Father. The ultimate punishment for Sin is eternity without God's Presence. When Jesus agreed to take our Sin it caused Him to be separated from His Father. Sin **always** causes a separation between the person who sinned and God, that is *Spiritual Law*, or **the Law** of Sin and Death.

Jesus was our *Covenant Representative* or Substitute. This is not to say that Jesus was a sinner. **No!** He was the Bearer of Sin. He bore our Sins away as the Scapegoat into hell and received *our* punishment.

What is the punishment for Sin? Sins punishment is Eternal separation from God, and eternal torment in hell. But when Jesus bore our Sin He also bore our punishment (separation and torment). God required that He go through all of this, because He was our stand-in (Substitute). He went to the cross and into hell in our place. He became identified with our Sin and all of its consequences. Again, this **in no way** insinuates that Jesus' nature was corrupted by our Sin.

Moreover, our punishment **was not merely** separation from God for eternity (that is punishment enough), but our punishment was also *eternal torment in hell by fire and every other terrible thing one can imagine*. Jesus also bore this part of our punishment, *in our place*, so that we would **never** have to experience this terrible horror. He did all this because God so loved the world that He *gave Jesus up*—for **you & me!**

The First Born From Among The Dead!

In *Christianity in Crisis*, Hank Hanegraaff, plainly and openly disputes any sort of idea that Jesus was (or could have been) born from Spiritual Death. He contends that it is *impossible* for the

Son of God (God/Man) to ever experience Spiritual Death.¹ Nevertheless, was Jesus *born* out from among the Spiritually Dead souls that were imprisoned in hell?

Hanegraaff questions a statement made by Kenneth Copeland concerning Satan being trapped into his own defeat by Jesus' three day stay in hell.

“[i]n hell He [Jesus] suffered for you and for me. The Bible says hell was made for Satan and his angels (Matthew 25:41). It was not made for men. Satan was holding the Son of God there illegally...The trap was set for Satan and Jesus was the bait.”²

Let us take a few moments to examine what Copeland was saying. Copeland said that Jesus suffered for the whole human race, I believe this idea is without question. Jesus, in fact, did suffer for us, but the present controversy asks, “*In what way did He suffer?*” Was Jesus' suffering **merely** physical in nature or was there a **deeper** dimension to His suffering? Is a human being simply a physical body of flesh and blood? Did Jesus give Himself totally for the human race or are we only partly redeemed?

Virtually every believer, who has been in Christ for very long, realizes that we were in complete identification with Christ on the Cross. Everything that He did from the cross to the throne of God was for us and in our place. He did not go to the cross for Himself—He was *obedient unto Death* in our place. Now, what was man's condition prior to conversion? He was lost in our Sin and Spiritually separated from the Father—Spiritual Death.

While Jesus hung on the cross, *just prior to releasing His human spirit*, Jesus became *identified* with us in our Spiritual separation from the Father. Why? Sin **always** causes separation between God and man. The Lamb of God had also become the Scapegoat. God the Father laid His *hands* upon the head of the Lamb and confessed the Sin of the human race over Him, and at that point, He bore *our* separation and was destined to endure *our* punishment for three days and nights. As I said earlier, Jesus was like a package that had been wrapped with our Sin and He bore its punishment in our place.

This is the whole meaning behind Paul's illustration of our Death, burial, and resurrection with Christ. As He died, we died with Him—He experienced our death. However, our problem was not physical—it was spiritual. This is because man was a Dead (separated) spiritually, and banished from the Presence of God.

(Romans 6:4-6 NKJV) Therefore we were buried with Him through baptism into death, that just as Christ was raised **from the dead** by the glory of the Father, even so we also should walk in newness of life. For if we have been united together **in the likeness** of His death, certainly we also shall be *in the likeness* of His resurrection, knowing this, that *our old man was crucified with Him*, that the body of sin might be done away with, that we should **no longer be slaves of sin**.

Here, Paul exposes the source of man's bondage to Sin. It *was not* the fact that man had a physical body. We were in bondage to Sin because our old man (Dead human spirit) was keeping us in bondage to Sin. When Adam sinned there was a Spiritual transference that took place between him and Satan. Satan received Adam's authority to rule the earth and Adam received the nature of Satan (Sin), which caused Him to be Spiritually separated from the Father. Man's spirit was disconnected from its Source of life—God and was married up (united, one) with Sin and Satan. In Romans

chapter 7, Paul clearly illustrates the fact that we were once married to Sin (hence Satan), but because of Christ, we died to Sin so that we could be married to another—Jesus Christ!

(Romans 7:4 NKJV) Therefore, my brethren, you also have become dead to the law through **the body** of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.

In order to preempt Hanegraaff and those who embrace his theology, I want to make very clear an important word in this verse. When this verse of Scripture speaks of the *body* of Christ, it is not referring to the literal, physical “body” of Jesus Christ. The word that Paul used here comes from the Greek word *Sozo*, which means “to save, deliver, protect.”³ In other words, we have become Dead to the Law because of the salvation, protection, and deliverance (spirit, soul and body) that we received in Christ Jesus. It’s amazing how Hanegraaff and many others seem to miss this point.

Kenneth Copeland brings home another point that is impossible to ignore:

“[Acts 2:21-24; 27; 31]...Whom God hath raised up having loosed the **pains** of death. So Jesus wasn’t in that protected area of Paradise for three days and nights—**there wasn’t any pain there**. And he’s not talking about the pain of the dying of His physical body. I mean that was a horrible thing. But that’s not what He suffered in the Garden of Gethsemane concerning. What He suffered in the Garden of Gethsemane was this cup, this agreement, this covenant with God that I will go pay the price for all they’ve done...**If** Jesus physical body and His physical dying could’ve paid the price for your Sin—**Then our Sin was only in the flesh**. No, No, not enough—*spirit and soul and body*. The Bible said His *soul* was *made* an offering for Sin, and God looked and saw His Seed and was satisfied.”⁴

Here Copeland brings up a very important point. If the price for Sin was *merely* the physical death of Jesus’ body, then there would be no redemption for the spirit and soul of man. Our bodies are redeemed, but this will not be manifested fully in us until the Rapture of the Church. Man is a three-fold being: spirit, soul, and body (1 Thess. 5:23). In the eyes of God, the “most” important part of man is the spirit—the real man. The spirit is the part of man that becomes born-again.

If the price for Sin was literally the physical death of *the body*, then each person could die physically for himself, however, that was not man’s problem. Man could do nothing about the Dead spirit that was within his physical body. He needed Jesus to redeem him—spirit, soul and body! His [Jesus’] soul (spirit & soul) was a Sacrifice for Sin, then God saw His Seed and was satisfied. The **punishment** for Sin had finally been inflicted. Sin had a price (the precious blood of Jesus), but it also had a punishment (Eternal separation & torment in hell). Jesus took the responsibility of paying the price and receiving the punishment for Sin.

I realize that we are restating many of the points that have already been made in previous chapters; nevertheless, I feel that it is important that we have reemphasized the various points thus far.

Returning again to Copeland’s first statement, Satan was in fact trapped by his own doing. The Bible says in 1 Corinthians 2:8 that, “none of the princes of **this** world knew: for had they known *it*, they would not have crucified the Lord of glory.” The previous verse of Scripture is not only speaking of *natural* rulers, but it is also referring primarily to the rulers of darkness and, most particular, Satan himself. Satan had no idea that Jesus would be able to make a prison break out of hell. Jesus was the “bait” (so to speak) that would seal-up Satan’s case against the human race for all

eternity. Satan's fatal mistake was in forgetting that Jesus had never sinned; therefore, it was not possible that Death (Spiritual or physical) could *retain* a hold on Him (Acts 2:24).

The Problem With Old Covenant Atonement

There's an important point that Hanegraaff has seemed to miss. The Old Covenant sacrifices were temporary. What is the difference between Old Covenant Atonement and Eternal Redemption? Also, why did the sacrifices of the Old Covenant need to be redone every year? Finally, what was the missing *ingredient* that made up the difference?

(Hebrews 9:12-15, 18-28) Neither by the blood of goats and calves, but by his own blood **he entered in once into the holy place, having obtained eternal redemption for us.** For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, *who through the eternal Spirit offered himself without spot to God*, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament; that **by means of death**, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. *And almost all things are by the law purged with blood; and without shedding of blood is no remission* [forgiveness]. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: *Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world:* but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear ~~the~~ sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The difference between Old Covenant Atonement and Eternal Redemption was, first of all, the fact that these sacrifices were made in the earthly temple with blood that was *affected* by the curse of Sin. The animals *did not* commit Sin; therefore, their blood could be used to cover (atone) for Sin, but they were still affected by the curse that came upon the earth because of Sin. The next, most important reason was that the Scapegoat which God used prior to Christ's coming was merely a physical type of the spiritual being that would finally take the punishment for Sin—Christ, our Substitute. The Scapegoat would be sent away yearly, but it would only die physically and, therefore, couldn't take the punishment of separation from God—it had no spirit, only a soul!

Jesus, on the other hand, was both the Substitute Sacrifice and the Scapegoat. His blood made the covering (Atonement), as well as blotted out Adamic Sin for eternity. As I noted in the previous two chapters, Eternal Redemption was not officially declared until Jesus poured out His priceless, sinless blood on the Mercy seat in heaven. This all took place **after** Jesus resurrected from among the *Spiritually Dead*.

The missing ingredient that made up the difference between Old Covenant Atonement and Eternal Redemption is the blood of Jesus poured onto the Mercy Seat **in heaven**. Thus, a man had finally paid the punishment for Sin (separation & torment). That man was none other than Jesus Christ (the Man). A human representative **had** to shed his blood on behalf of the human race and receive Sin's punishment. Christ Jesus was that representative. If the representative did not have to be a human, then why wasn't our Sin removed from God's eyes until *after* a sinless Man gave Himself: spirit, soul, and body?

Hanegraaff Does Have A Point

At this moment, I would like to stress that Hanegraaff does have a point in some of his contention. He is correct in saying that Jesus **did not** become a demonic being and that He *was not* reborn in the exact same way as we were. His human spirit **was not** corrupted by Sin, because His Father protected it while He was made to be Sin. However, Hanegraaff has unfortunately misunderstood the point that the Faith teachers have been attempting to emphasize. Jesus, according to the Old Covenant pattern of Atonement, produced Eternal Redemption for His Body by being the blood Sacrifice and the Scapegoat, all in One. That is the *greatest* love story **ever** told! This is true because Old Covenant Atonement and Eternal Redemption are two *different degrees* in God's Eternal plan.

Hanegraaff has, unfortunately, misinterpreted this teaching of the Word of Faith, as if to say they are teaching that Jesus became some demonic being. It is note worthy to say that, at times, the Faith teachers could better clarify their statements. Nevertheless, in the previous chapter, we already documented the fact that Hanegraaff's interpretation is not, nor ever was what the Faith teachers teach [See chapter 11]. *If* this were the case, then Hanegraaff would be completely in the right to contend with such teaching.

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