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Dear Mr. Kemp:

Jesus said in John 14:19, "...because I live, ye shall live also." Thank God that through the Resurrection of Jesus, life in all its fullness is ours! Believers have a great reason for rejoicing.

The question of whether or not Jesus died spiritually is really a very simple one to answer. 2Corinthians 5:21 says that Jesus was made to be sin for us who knew no sin; that we might be made the righteousness of God in Him. Notice this verse does not say that Jesus committed any sin Himself. He was made sin with our sins.

Secondly, because Jesus was made sin with our sins He had to pay the penalty for sin. Romans 6:23 tells us that the wages of sin is death. This, as we know, is not referring to physical death or else any sinner following his death could say he had paid the penalty for his sins. The death referred to is spiritual death which is separation from God.

Remember that the same Spirit who raised Jesus from the dead dwells in us, and is giving life to our mortal bodies. Live this day and every day in the strength of the Lord!

Yours in Christ,

Kenneth E. Hagin

Excerpts from my paper The Christian, the Law, and Legalism

I'll just include the excerpt for 2 Cor. 5:21 in this internet version of this letter.

2 Cor. 5:21. Before we quote and discuss this very important verse, I should point out that in 2 Cor. 5:20 Paul is dealing with the need for mankind to be reconciled to God through submission to the gospel. This exhortation applies to the Christians at Corinth to the extent they need to repent and begin to fully walk in righteousness before God. In 2 Cor. 6:1, the verse that follows 5:21, Paul exhorts the Christians at Corinth "not to receive the grace of God in vain." They would receive His grace in vain to the extent they weren't walking in the righteousness required of Christians, in accordance with the gospel.

He [God the Father] made Him who knew no sin [the sinless Lamb of God] to be [or, to become] sin on our behalf [These all-important words are often misunderstood. The Lord Jesus Christ did not become a sinner in any sense, or die spiritually, or have His nature changed, nor was He reduced to a state where He, like us, needed to be born again. (Jesus is called "the first-born of/from the dead" in Col. 1:18 and Rev. 1:5, but this speaks of His resurrection.) He never sinned, nor did He cease being God the Son, deity with the Father (cf., e.g., John 1:1-3, 14). He became sin only in the sense that He bore our sin with the guilt and the penalties in His atoning death.

The Hebrew noun *chattath* will help us understand this important concept. This noun is translated *sin(s)* 168 times in the Old Testament (NASB). This very same noun for *sin* is also translated "sin offering(s)" 118 times. This makes perfect sense once we understand the important fact that the *sin(s)* of the Israelites (with the guilt and penalties) were literally transmitted to (put on) the sacrificial animals. In this sense they became *sin*, and they were even called by a word for *sin* (*chattath*); this enables us to understand the sense in which Jesus became *sin*. See the discussion of Lev. 16:20-22 on pages 15-18 of my book *Holiness and Victory Over Sin*. Leviticus chapter 16 deals with the sacrifices of the Day of Atonement. *Chattath* is translated *sins* in Lev. 16:16, 21, 30, and 34; it is translated "sin offering" in Lev. 16:3, 5, 6, 9, 11 (twice), 15, 25, and 27 (twice).], that we might become [or, be] the righteousness of God in Him. [In His atoning death, Jesus Christ, the Lamb of God, dethroned *sin*, Satan, and spiritual death; He provided forgiveness, the new birth, and the authority and power for believers to live/walk in righteousness, the very "righteousness of God."

Sin, Satan, and spiritual death had gained authority over mankind through *sin*, especially the *sin* of Adam (and Eve). By bearing that *sin*, and all subsequent *sin* (with the guilt and penalties), the Lamb of God stripped *sin*, Satan, and spiritual death of their authority, and He saved all who submit to the gospel in faith. As I mentioned, Paul was concerned that some of the Christians at Corinth needed to repent and begin to walk in the righteousness of God by faith (this walk isn't automatic); this certainly wasn't an optional matter.]

Excerpts Regarding the Interpretation of Ephesians 4:8-10 and "A Discussion on the Meaning of the Word Hades in Acts 2:27, 31; the Meaning of Paradise in Luke 23:43; and the Meaning of Abraham's Bosom in Luke 16:22"

Taken from my paper titled, Verse-by-Verse Studies of Ephesians Chapters 1 and 4; and Romans 8:16-39.

(8) Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." [In verses 8-10 Paul makes an application of Psalm 68:18, which he loosely quoted here. He takes the words HE ASCENDED ON HIGH of the ascension of Christ back to glory after His atoning death (cf. Phil. 2:9-11). Christ had to descend before He could ascend. First He descended to the earth (from heaven) to be born of the virgin (e.g., Phil. 2:6, 7). Then, after His all-important death on the cross, His soul/spirit descended into Hades ("He...descended into the lower parts of the earth" [Eph. 4:9]). Compare Acts 2:27 (NKJV "Because You will not leave my soul in Hades..."); Acts 2:31 (NKJV "...His soul was not left in Hades..."). (See the discussion on the meaning of Hades, Paradise, etc., below.) In their original setting these words of Psalm 68:18 spoke of God's ascending Mt. Zion (cf. Psalm 68:16) after defeating His opposition.

I'll quote part of what Ralph Earle said on the meaning of "the lower parts of the earth" (Word Meanings in the New Testament [Baker, 1986], page 311). "This strange expression has provoked an endless amount of discussion, especially in the older commentaries. [I suppose this expression seems strange to Earle because he, in agreement with many, thinks this expression refers to Christ's coming down to the earth in the virgin birth, not of His descent into Hades.] There are two main interpretations. The first would refer it to a descent into Hades (cf. the Apostles' Creed). The second would apply it to the Incarnation. Some of the Early Church fathers, such as Irenaeus, Tertullian, Jerome, together with Erasmus, Bengel, Meyer, Alford, and others, took the former view. On the other hand, Calvin proposed the latter, and many modern commentators have followed him."

Paul takes the words "HE LED CAPTIVE A HOST OF CAPTIVES" [I had a footnote here, "There's a common view that is based on a misunderstanding of the KJV translation ("He led captivity captive"; the NASB has, HE LED CAPTIVE A HOST OF CAPTIVES). This view understands Paul to be saying that the captives were led from Hades to heaven, as if the meaning of the Greek verb here (aichmalotizo) were set free instead of make captive/take captive. I do believe it's true, however (even though that's not what Paul said here), that since Christ defeated sin, Satan, and death in His atoning death and resurrection, He was able to take the believers from earlier days from Hades (or you could say "from Paradise") to heaven (cf. Heb. 11:39, 40; 12:23)."] of Christ's defeating sin, Satan, and spiritual death through His atoning death and resurrection (cf., e.g., John 12:31; Col. 2:15; and Heb. 2:14, 15). Having defeated them and taken them captive, so to speak, He could now give new-covenant salvation to those who submitted to Him and the new-covenant gospel in faith. He could now give new-covenant salvation to believers, which includes forgiveness and the indwelling Spirit to give them life and make them righteous and holy, and to distribute to them the grace/gifts to fulfill their measure in the body of Christ.

Taken in their fullest possible sense, Paul would be taking the words "HE GAVE GIFTS TO MEN" to refer to all that we Christians receive in union with Christ Jesus. But in this context, with Eph. 4:7, the gifts could just refer to the grace/gifts that God gives to each Christian (and

especially to those in the five-fold ministry), enabling them to fulfill their measure/ministry/assignments. It's also true that Paul spoke of Christ's giving the five-fold ministry to/for the church (Eph. 4:11). In the original setting of Psalm 68, the words "HE LED CAPTIVE A HOST OF CAPTIVES" spoke of the opponents who were subdued. And in the original setting of Psalm 68, the words "HE GAVE GIFTS TO MEN" spoke of God's sharing with His people (Israel) the spoils taken from those who were subdued.] (9) (Now this expression "He ascended [cf. John 3:13]," what does it mean except that He also had descended into the lower parts of the earth? [See under Eph. 4:8.] (10) He who descended is Himself also He who ascended far above all the heavens [cf. Eph. 1:20 - 23; Heb. 4:14 ; and 7:26], so that He might fill all things [For the resurrected, glorified Christ to "fill all things" includes the idea that He has all authority everywhere. See under Eph. 1:23.] .) A Discussion on the Meaning of the Word Hades in Acts 2:27, 31; the Meaning of Paradise in Luke 23:43; and the Meaning of Abraham's Bosom in Luke 16:22 I assume, in agreement with many, that Jesus, after His death, went to that part (compartment) of Hades where the believers were. That same place is apparently called Paradise in Luke 23:43 ("And He [Jesus] said to him [the repentant man on the cross next to Him], 'Truly I say to you, today you shall be with me in Paradise. ' " Luke 16:22 also speaks of that same place (Abraham would have been in Paradise) with the words Abraham's bosom ("Now the poor man [Lazarus] died and was carried away by the angels to Abraham's bosom... ").

In accordance with the prophecy of Psalm 16:10, which was quoted in Acts 2:27, Jesus didn't remain in Hades/Sheol. (Hades is the Greek noun used in Acts 2:27, 31. Sheol is the Hebrew noun used in Psalm 16:10.) He was resurrected on the third day. I believe the translation of the NKJV "You will not leave my soul in Hades" (Acts 2:27) (or "thou wilt not leave" of the KJV) better communicates the meaning intended by Paul than the translation of the NASB ("YOU WILL NOT ABANDON MY SOUL TO HADES"). The translation of the NASB leaves some ambiguity: "ABANDON" could be understood (rightly I believe) to mean that His soul went to Hades/Sheol, but that He didn't stay there long; or it could (wrongly I believe) be understood to mean that His soul never went to Hades/Sheol (which is the view point of many). The BAGD Greek Lexicon (under the Greek verb *egkataleipo*, which was translated "You will [not] leave" by the NKJV) has, "leave ... allow to remain...the soul in Hades Acts 2:27..."

I'll quote part of what F. Godet said under Luke 16:22 and 23:43 (Gospel of St. Luke (Funk, 1881), pages 393, 494). "In Jewish theology, the angels are charged with receiving the souls of pious Israelites, and transporting them to that portion of Hades which is reserved for them. Abraham's bosom, a figure also common among the Rabbins [Rabbis], denotes either intimate communion in general (John 1:18), or more specially the place of honor at a feast (John 13:23); this is naturally assigned to the newly-arrived stranger.... Meyer concludes, from the fact that the internment [burial] of Lazarus is not mentioned, and from the object *auton* (Greek), him, that he was transported body and soul to Abraham's bosom. But so early as in the Targum of Canticles, we find the distinction between body and soul: 'The righteous whose souls are carried by angels to paradise.' The pronoun *auton* thus designates only his true self, the soul. The

burial of Lazarus is not mentioned, for it took place without ceremony.... The contrast to the rich man is evident. No angels to transport his soul; but for his body, on the contrary, a splendid funeral procession." And under Luke 23:43, Godet said, "...this word paradise is applied to that part of Hades where the faithful are assembled; and even in the last writings of the N. T., the Epistles and the Apocalypse, to a yet higher abode...2 Cor. 12:4; Rev. 2:7. It is paradise as part of Hades which is spoken of here [in Luke 23:43]."

I'll quote part of what Alfred Plummer said under Luke 16:22, 23 and 23:43 (Gospel According to St. Luke [T. & T. Clark, fifth edition, the third edition was dated in 1900], pages 393, 394, 536). "Lazarus in Sheol reposes with his head on Abraham's breast, as a child in his father's lap, and shares his happiness. Compare John 1:18. The expression [Abraham's bosom] is not common in Jewish writings; but Abraham is sometimes represented as welcoming the penitent into paradise. [See] Edersheim Life and Times of Jesus the Messiah, [Vol.] 2, page 280. ... It [Abraham's bosom] is not a synonym for paradise; but to repose on Abraham's bosom is to be in paradise, for Abraham is there...."

Under Luke 16:23 Plummer said (in part), "That Hades does not mean 'hell' as a place of punishment is manifest from Acts 2:27, 31; Gen. 37:35; 42:38; 44:29; Job 14:13; 17:13; etc. That Hades includes a place of punishment is equally clear from this passage."

And under Luke 23:43 Plummer said, "The word [Paradise], said to be of Persian origin, is used in various senses in Scripture: 1. 'a park or pleasure-ground' (Neh. 2:8; Cant. 4:13; Eccl. 2:5); 2. 'the garden of Eden' (Gen. 2:8 - 10, 15, 16; 3:1-3, 8-10; etc.); 3. 'Abraham's bosom,' i.e. the resting-place of the souls of the just until the resurrection (the meaning here) [I had a footnote here, "I believe that the believers left Hades behind when Jesus did (about that time anyway); they are now in heaven, heaven in a preliminary (pre-resurrection) sense."] 4. 'a region in heaven,' perhaps identical with 'the third heaven' (2 Cor. 12:4).

I'll quote a sentence from what Henry Alford said on the meaning of the word Paradise under Luke 23:43 (New Testament for English Readers, Vol. 1 [Baker, 1983 reprint], page 442). "The word [Paradise] is used of the garden of Eden by the LXX [Septuagint], Gen. 2:8, etc., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection."

I'll quote part of what James Orr said regarding the "Ideas of Sheol" circulating among the Jews in the times that Jesus lived (article titled "Eschatology of the Old Testament" in Vol. 2 of the International Standard Bible Encyclopedia [Eerdmans, 1939], page 978). "Generally, however, in the apocalyptic books, a marked change is seen in the ideas of Sheol. It is still the place of the dead, but is regarded more as a state intermediate between death and the resurrection for such as shall be raised; in which righteous and wicked are separated; in which the wicked suffer punishment. The Book of Enoch (I had a footnote here, " George Eldon Ladd ["Apocalyptic Literature," International Standard Bible Encyclopedia, Fully Revised, Vol. 1 (Eerdmans, 1979), page 156] says, "most scholars believe [the books of Enoch] were written between 165 and 64 B.C., but conclusions vary considerably.") distinguishes four abodes for the departed—two for the righteous, and two for the wicked (21 1-13). One class of the wicked (those already punished in this life) remain there forever, while the others are raised, and pass to the torment of Gehenna (17 2). The righteous are in Paradise—' the garden of life' (61 12), 'the garden of righteousness'(67 3)."

I'll also quote part of what G. R. Lewis said in his article on "Paradise." (Pictorial Encyclopedia of the Bible, Vol. 4 [Zondervan, 1975], pages 598, 599). First I'll give an excerpt from what he said under the heading "In later Jewish thought." "Stewart D. F. Salmond helpfully summarizes this material. 'In the Rabbinical literature the term [Paradise] has various senses.... Sometimes it is the general abode of the righteous dead; sometimes the happy side of sheol; sometimes the home of the specially privileged few, the abode of those who have never seen death, the place where Messiah Himself waits for the time of His manifestation.'"

Now I'll quote part of what Lewis said under the heading, "In the NT." He is speaking regarding Luke 23:43. "What meaning of 'Paradise' did Jesus intend the thief to understand? Alford, following Grotius, suggested that Jesus spoke to the thief in terms of the Jewish belief in a portion of Hades for the righteous dead, but spoke with a fuller meaning knowing that the same day he would open paradise at God's right hand. ...and some little time after on the same day was with the thief in the presence of God." I don't believe we should think of the believers being taken from Hades/Sheol/Paradise to heaven before Jesus was resurrected on the third day. Matthew 27:53 shows that a select number of saints were resurrected bodily after Jesus was. (Surely Jesus was resurrected first [cf. 1 Cor. 15:20-23; Col. 1:18; Rev. 1:5; and Rom. 8:29]). Most of the believers dwelling in Hades/Paradise were not resurrected bodily at that time (they're still waiting, along with the Christians who have died the past two thousand years, for the resurrection at the time of Christ's return), but I believe (in agreement with many) that they were taken to Paradise in a higher sense. They were taken to heaven, to the place where true Christians go at death (cf. 2 Cor. 5:1-8; Phil. 1:21, 23; and 1 Thess. 4:13, 14). Hebrews 11:39, 40; 12:23 are important verses that help confirm that the believers from Old Testament days have now been taken to heaven through the victory gained by Christ Jesus. On these verses from Hebrews, see pages 166, 167 of my book, Holiness and Victory Over Sin.

I'll also quote from Lewis' last heading, "Doctrinal significance." "In defense of the view that paradise was originally a portion of Hades, Louis Sperry Chafer argued that 'An illustration of this belief is given by Christ in the account of the rich man and Lazarus' (Luke 16:19-31). That it [Paradise] was removed from Hades to the presence of God, he taught was indicated by Ephesians 4:8-10 (Systematic Theology VII, 247, 248). The note on Hades at Luke 16 in the original Scofield Bible distinguished between Hades before the ascension of Christ (which had a compartment called paradise, or Abraham's bosom) and Hades after the ascension.paradise has been removed from Hades and 'is now in the immediate presence of God.' It is believed that Ephesians 4:8-10 indicates the time of the change."