

REFUTATION OF J.D.S. HERSEY

This information is the result of a study regarding the error of Jesus dying spiritually, hereafter referred to as the JDS heresy.

I. **ERROR: Jesus had to be born again.**

Scriptures used to support error: Acts 13:29-34, Col. 1:15-18, Rm. 8:29, Rev. 1:5.

What they say:

- A. Jesus was born again (justified) from spiritual death unto spiritual life.
- B. Jesus was the first born-again man - "a new species."
- C. God again became His Father (Heb. 1:5).
- D. Jesus is never again called the "only begotten"; now called "first begotten."
- E. Now all the Old Testament saints could get born again."

TRUTH: This is erroneous and so dangerous because it denies Jesus' deity and His eternality, and denies Jesus as God. How can God be born again? Isa. 7:14, 9:6; Col. 2:9; II Cor. 5:19, "God was in Christ" - Godhead can not be separated.

- F. Acts 13:33: "Begotten" is referring to physical resurrection of Jesus - not born again in the pit. Verses 28-29 - isn't referring to a spiritual rebirth but the physical death and burial of His body in a grave. Verses 30 & 33 - speaking of His physical resurrection from the dead. Acts 13:30-34 - The statement in verse 33, "Thou art my Son, this day have I begotten thee" speaks only of His physical resurrection - to twist this to say Jesus had to be born again is preaching another Jesus (2 Cor. 11:3-4 Gal.1:6-9) The Bible never teaches that Jesus had to be born again, but that He was raised from the dead physically. 1 Cor. 15:1f; Acts 26:23; Jn. 2:8; Lk. 24:36-48
- G. Col. 1:15-18: Firstborn - Greek *prototokos* Study references *International Standard Bible Encyclopedia*; *Wycliffe Encyclopedia*; *The International Dictionary of the Bible*; *Kittel's Theological Dictionary of New Testament* (10 volumes); *Pulpit Commentary* (25 volumes). A study of the meaning of first born shows that Col. 1:15-18 is speaking of Jesus being heir over all things and not being born again.
 - 1. Mt. 1:25 used to refer to physical birth of the first child to be born into a family.
 - 2. Also used to denote position; rights, inheritance.

Examples:

- a. Ex. 4:22: Nation of Israel called first-born, which entitled them to special privileges.

- b. Ex. 13:2: First-born preserved, consecrated to the Lord, they held special position in God's sight.
 - c. Deut. 21:17: In Israel, first-born son had special rights and privileges *i.e.* He had authority over family in place of the father and received a double share of the inheritance. Jesus is called first-born, referring to special privileges, legal rights, rank, position-they were His and had to be consecrated unto Him.
 - 3. Col. 1:16b: "By Him and for Him" meaning Jesus as Creator of all things for Himself, He has rights to all creation, heir. Compare Heb. 1:2; Col. 1:18 "He might have the preeminence."
- H. Jesus is called the "only begotten" again; (see note #1 D. above); they say He is not called "only begotten"
 - 1. "Only begotten" Jn. 3:16; Greek *monogenos*, *mono* - one; *genos* - kind, meaning only unique one. There is no other like him.
 - 2. I Jn. 4:9: He is called "only begotten."-speaks of uniqueness of virgin birth

II. **ERROR: Jesus had to be justified in the Spirit after three days.**

Scriptures used to support error: I Tim.3:16, I Pet.3:18.

What they say:

- A. Jesus was spiritually dead, needed to be justified.
- B. A booming voice from heaven cried "loose Him! He's there illegally!"
- C. It was after He was justified in the Spirit that He became a begotten son... God justified Him in spirit...then made him alive in spirit.

TRUTH: To say that Jesus died spiritually leaves you without an adequate substitute and still in your sins.

- D. I Tim.3:16: Term justified - *dikaoo* means to show to be righteous... Does not mean to "make" righteous but to "declare" one as just or righteous. Meaning of this verse: Jesus was vindicated by the Spirit, declared to be the holy, righteous substitute because He was raised from the dead, thus proven to be true and divine. Compare Lk. 7:29-30 - The publicans justified God. God didn't need to be justified; by receiving John's baptism it showed that God was righteous in His claims against them that they were sinners.
- E. Provo 17:15 - God cannot justify anyone without a basis.
- F. I Pet. 3:18 - "quickened by the Spirit" refers only to the resurrection of Christ.

III. **ERROR: Jesus had to die twice - physically and spiritually.**

Scriptures used to support error: Isa. 53:9 - deaths, plural; Mt. 27:46 - forsaken.

What they say:

- A. Jesus died twice on the cross; first he died "spiritually". "The moment God laid our sin upon Him...that precious body became mortal, and He could then die physically".
- B. The death of Jesus' physical body wasn't that important - any prophet could have died as a redeemer, if this was all that was required.

TRUTH:

- C. A. Isa. 53:9 - deaths is plural but doesn't mean what the J.D.S. teachers say. This is an intensive plural and is used to express violent death...such as a death so painful and extreme that it's like dying over and over again (death by fire, sword, crucifixion). Reference *Keil & Delitzch*: "The plural noun 'deaths' is an exaggerated emphasis used to denote a violent death." The Septuagint translates "deaths" as a singular noun, "death," indicating this as its proper sense in Isaiah 53:9.
- D. What does the Bible say about the death of Jesus? Physical or Spiritual?
 - 1. Eph. 2:13-16 - "in his flesh"
 - 2. Col. 1:20-22 - "in the body of his flesh"
 - 3. Heb. 10:10 - "body of Jesus"
 - 4. I Pet. 2:24 - "in his own body"
 - 5. I Pet. 3:18 - "in the flesh"
 - 6. I Pet. 4:1 - "in the flesh"
- E. What did Jesus say about his death?
 - 1. Jn. 2:19-21 - "temple of his' body"
 - 2. Jn. 6:51 - "my flesh"
 - 3. Mt. 26:26/1 Cor. 10:16/1 Cor. 11:24 The word emphasizes it was the body, his flesh, was offered as a sacrifice.
- F. Why did Christ have to die physically and not spiritually? God cannot die spiritually. The Scriptures state the Son of God needed a body of flesh so He could die physically on behalf of sinners like O.T. type. The necessity of incarnation of the Son of God is clearly stated in Heb. 2; Phil. 2; Gal. 4:4-5; John 1,3; and Col. 1,2
 - 1. He bore the punishment of our guilt in His body - I Pet. 2:24. I Pet. 3:18.
 - 2. He provided His blood for the atonement Heb. 9:22, I Pet. 1:18-19.

IV. **ERROR: Jesus was made sin.**

Scriptures used to support error: II Cor. 5:21.

What they say:

- A. He was actually made to be sin with our sin.
- B. All of the sins of this world - hatred, murder, adultery, etc. - laid on His spirit.

TRUTH:

- C. Imputation teaches he was punished our sins, and we were accounted as Righteous, Rm. 4:22-24; Christ became our I Cor. 1:30; Phil. 3:9.
- D. To say Jesus became sin is to say he actually sinned. Jesus never sinned - Heb. 4:15, 9:26.
- E. Isa. 53:6 - Jesus our substitute - He became liable for our punishment, a "lega1" transaction.
- F. Sin offering - II Cor. 5:21. Study Old Testament sacrifices and sin offerings, see Paul's thought more clearly here. Jesus was a sin offering, fulfilling O.T. type.
 - 1. Sin Offering: Lev. 1:2-4 - sin offering
 - 2. Sin offering remained holy before and after death Lev. 4:3
 - 3. Heb 10:10-12
 - 4. Jn. 1:29

V. **ERROR: J.D.S. Doctrine of Identification**

Scriptures used to support error: Isa. 53 - misunderstanding of the meaning of substitution.

What they say: .

- A. Jesus had to identify with man in every way in order to be man's substitutionary sacrifice.
- B. He was lifted up as a serpent - synonymous with Satan.

TRUTH: The scriptures don't teach the doctrine of identification, but rather substitution.

- C. Heb. 2:14-18 - Jesus identified with humanity at birth, not death (Phil. 2:5F).
- D. Heb. 7:26 - He did not identify with sinners but was a sinless substitute" for them on the cross.

- E. The Bible teaches penal substitutionary blood atonement. Penal-punishment or penalty. *Substitutionary* on behalf of or in place of *Atonement*- to cover. Rm. 5:8 - clearly teaches his death was substitute for sinners, not an identification with sinners.

He is the only one who died for someone else:

Rm. 3:24-25. 5:8-9. 5:19

II Cor. 5:19-21

Gal. 1:4. 3:13. 4:4-5

Eph. 1:7. 5:1-2

I Tim. 2:5-6

Titus 2:14

Heb. 9:26-28. 10:10-14

I Jn. 2:1-2

VI. **ERROR: Jesus was lifted up as a "serpent" when he was made sin on the cross, took on the evil nature of Satan.**

Scriptures used to support error: Jn. 3:13-14; Num. 21:8-9.

What they say:

- A. When Jesus died spiritually, He became united with Satan in his spirit, separated from God.
- B. Jesus was lifted up on the cross as the serpent was lifted on a pole.

TRUTH:

- C. Jn. 3:14 - Jesus was referring to the "manner" of His death - He was to be "lifted up" on the cross. Not referring to a change in his nature, from sinless to sinful. Compare: Jn. 8:28, 12:32-33. If Jesus became a "serpent" in nature as error teaches, then healing was provided by Satan, not God.
- D. Num. 21:8-9: The typology reveals the reverse of the J.D.S. view. The serpent spoke of their sin and judgment; by their obedience to God's command to look upon the brazen serpent, they were delivered.

VII. **ERROR: God forsook Him at Calvary.**

Scriptures used to support error: Ps. 22:1-6; Mt. 27:45-50.

What they say:

- A. Jesus totally forsaken by God, became a mortal man, God was no longer His Father.
- B. Jesus was in deep agony and shame because His Father had forsook and abandoned Him - broke His heart.

TRUTH:

- C. Jesus was God's perfect sacrifice, chosen by Him before world began. 2 Tim 1:9; Jn 1:29; Isa. 53. It is gross jeresy to teach Jesus was made sin with mankind's sin, possessing Satan's evil nature and totally rejected by God
- D. Ps. 22:1 does not teach total abandonment; that God ceased to be His Father. It is impossible to separate the eternal manifestation of the Godhead: Father, Son, & Holy Spirit. God was in Christ (at Calvary) reconciling the world unto Himself. The Godhead cannot be divided, unless one believes in three gods. Because God was in Christ on the cross, how could He have been totally forsaken?
- E. At the cross, there was a legal separation as the Father gave His Son up to death on mankind's behalf. The O.T. types for sin & trespass offerings were most holy unto God, Lev. 6-7. Isa. 53:11 speaks of His Son on the cross not as sin, but as My righteous servant.

VIII. **ERROR: Jesus' death was the fulfilling of the Abrahamic Covenant.**
Scriptures used to support error: Jn. 19:30 - it is finished.

What they say:

- A. Jesus had fulfilled the Abrahamic covenant when he died on the cross.
- B. When he cried "it is finished" Jesus was merely referring to the fulfillment of the Abrahamic covenant as an Israelite.

TRUTH:

- C. Abrahamic covenant couldn't be finished; it is an everlasting covenant - Gen. 17:7, 13, 19. Compare Rm. 11:26-29.
- D. The Mosaic covenant of the Law was fulfilled by His sacrificial death as the Lamb of God.

IX. ERROR: Jesus didn't redeem us on the cross by His death and the shedding of His blood; He had to go to hell to obtain redemption for us. He suffered three days and nights. Satan was His master.

Scriptures used to support error: Acts 2; Mt. 12:40; Eph. 4:7-10.

What they say:

- A. When Jesus died, His spirit was taken by the adversary, and carried into the place where the sinner's spirit goes when he dies.
- B. When his blood poured out, it did not atone; it did away with the handwriting of the ordinances that were against us, Col. 2:14. Jesus spent three days and nights in hell getting back our rights with God.

TRUTH:

- C. Acts 2:27,31 - Term for hell should be *hades*(Gk); KJV mistranslates *hades*- realm of departed spirits. Lk. 16:19F - The lost are shown to be in a place of torment, but the righteous entering the realm of the dead are in paradise (a place of comfort). Further, the righteous, at death, go to be with the Lord. II Cor. 5:8; Phil. 1:23. Acts 2:31 - God would not allow Jesus to remain in the realm of the dead or the departed spirits, He was not going to hell as an unregenerate. Where did He go in the realm of departed spirits? He tells us He was going in spirit to the Father in paradise. Lk 22:43; Lk 23:44-46; Jn. 19:28-30
- D. Mk. 9:4) - Greek - *gehenna* English hell should be only translate. *Gehenna* equivalent to lake of fire in Rev. 20:11-15. Jesus didn't go to hell.
- E. Mt. 12:40 - reference to Christ's burial and resurrection - should not be interpreted as descent into the pit of hell.
- F. Eph. 4:9-10 - "descended into the lower parts of the earth" equated by J.D.S. with going into the pit; scriptural meaning is the incarnation - Christ's descent from heaven to earth. Jn. 3:13, 8:14, 16:28.
- G. I Pet. 3:19-20 - preached to - not suffered punishment for sinners.
- H. Lk. 23:43 - J.D.S. manipulate the comma to make it sound like Jesus is saying "I am telling you today."
- I. Col. 2:15 - both vs. 14 and 15 are referring to what Christ did on the cross. "In it" in verse 15 refers back to vs.-14 - the cross. (Compare *Williams New Testament*)

FOOTNOTE: I have personally written a letter to many of the individuals promoting this heresy through preaching and written materials. Replies were received stating their position to be as I have outlined above. None denied this error, rather affirmed they did believe exactly as we have presented it for your investigation. The subject matter contained herein is a result of my personal study, research and counsel from other men of like precious faith. We do not claim to have "all truth;" however, we believe this teaching to be unsound in its content and dangerous to those who embrace it. Our sincere prayer for any ensnared in this heretical doctrine is that they will diligently seek truth with an earnest heart, considering the consequences of believing this heresy; and that God would give them repentance in the acknowledging of the truth.

Sources: as mentioned above in outline

See also: H.E. Freeman - Did Jesus Die Spiritually - Exposing the JDS Heresy. Available through our link in the book review room.