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## BOUGHT AT A PRICE

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Penned by: The Preacher

*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (1 Corinthians 11:23-26)*

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### HE BECAME SIN FOR US

God who so loves us, desires that none should perish but that all would turn to him and be forgiven. So to make this possible, he sent his Son Jesus Christ who took our sins upon himself. <sup>1</sup>"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Yes it's true, <sup>2</sup>"for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." <sup>1</sup>(2 Corinthians 5:21) <sup>2</sup>(John 3:16-17)

Yes, this same Jesus whom the Father sent, loved us and gave his life for us, and <sup>3</sup>"for the joy that was set before him endured the cross, despising the shame." And not only that, he suffered by the hands of sinful man through beatings and whipping's as well, <sup>4</sup>"by whose stripes ye were healed." And then last of all, Christ died and spent three days and nights in hell. For Jesus said: <sup>5</sup>"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." <sup>3</sup>(Galatians 2:20, Hebrews 12:2) <sup>4</sup>(1Peter 2:24) <sup>5</sup>(Matthew 12:40)

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## WHAT WAS IT LIKE?

So, what was it like for Jesus in the heart of the earth? Well, personally I don't think any of us can truly expound fully on that. And yes, there are those who try to detail it all for us, but only end up making a mess of it. However, we can get a clue of what it was like from the words of Jonah himself. For in the book of the prophet Jonah we read: *"Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice."* (Jonah 2:1-2)

So, we can see that Jonah was experiencing affliction and he quoted it as being in hell. And furthermore, Jesus called Jonah a prophet and even at one point said: *"in the volume of the book it is written of me."* Also, we can see from the account of the "rich man and Lazarus" that hell is a place of torment, for we read concerning the rich man: *"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."* So, from all this we can see that Jesus experienced affliction and torment during his three days and nights. For as Jesus stated earlier: *"as Jonah was - so shall the Son of man be."* <sup>6</sup>(Hebrews 10:7, Psalm 40:7-9) <sup>7</sup>(Luke 16:24)

## KEY PASSAGES CONCERNING JESUS IN HELL

- God raised Jesus from the "pains of death." For Peter, while addressing the crowds in Act chapter 2 said: *"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."* (Acts 2:22-24)
- Jesus rejoices that the Father didn't leave his soul in hell. For Peter goes on to quote David saying: *"For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 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. ... He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."* (Acts 2:25-27, 31- 32)

## A PROMISE TO A DYING THIEF

*Verily I say unto thee, To day shalt thou be with me in paradise* (Luke 23:43)

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This passage above poses a few problems because in most translations we have Jesus promising the repentant thief that they would be together today in paradise. But we also know that Jesus said he had to spend three days and nights in hell as well. So, I'm convinced that this passage should be reading: <sup>8</sup>*"Truly I say to you today, you will be with me in the Paradise."* So we can see by moving the coma after the word "today," we can understand that Jesus was not promising the thief that they would be together that literal, physical day. <sup>8</sup>(Luke 23:43)

This I believe is true, because we first see the thief saying to Jesus: <sup>9</sup>*"remember me when you come into your kingdom."* Next we have Jesus saying the Greek word "Amen" (or truly) to the thief; affirming his request for a future in paradise with him. Also, let us remember that there were no comas in the Greek, so the translators had the option to place them where they wanted to. This misplacement of the coma was effected ether by the current bias and belief at that time (as well as today), or was a mistake by the original printers themselves which was left unchanged. <sup>9</sup>(Luke 23:42)

This alternate and correct reading, *"Truly I say to you today"* is supported in several bibles, which include the: Concordant Literal New Testament, Rotherham's Emphasized Bible, The Companion Bible, Aramaic English New Testament and the Revised English Version. These more correct translations of the Bible do away with the false theory of the underground paradise which has no support in any of the scriptures.

#### **Other Passages in the KJV which affirm the alternate reading are:**

- I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. (Deuteronomy 30:18)
- Wherefore I take you to record this day, that I am pure from the blood of all men. (Acts 20:26)

#### **It is Finished**

Now we come to the passage: <sup>10</sup>*"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."* So we must ask ourselves, what was it that he finished. Was it at that very moment that our forgiveness for sins as well as our redemption was totally completed? For we must remember that Jesus said "It is finished" before he died and rose from the dead. And let's consider what God's word says concerning Jesus Christ, for we read: <sup>11</sup>*"Who was delivered for our offences, and was raised again for our justification."* <sup>10</sup>(John 19:30) <sup>11</sup>(Romans 4:25)

So these two elements, his death and resurrection, are crucial for us believers because without them, there is no eternal life for us. And wouldn't make more sense for Jesus to say "it is finished" after his death and resurrection, instead of saying it before? So his statement on the cross could not be referring to the completion of our salvation, because without his death and resurrection we are still in our sin as his word says: <sup>12</sup>*"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."* This would do away with the false teaching that says Jesus suffered hell on the cross, instead of in the center of the earth as he said he would. <sup>12</sup>(1 Corinthians 15:15-18)

So that being said, let's examine another passage which may help us to understand what Jesus meant when He said <sup>13</sup>*"It is finished."* For we read: <sup>14</sup>*"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. "I have glorified You on the earth. I have finished the work which You have given Me to do."And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word."* So, we see Jesus proclaiming on the cross that he finished the work which he was sent to do, which according to above, was to reveal the Father and his plan of salvation for us through Jesus Christ. Amen. <sup>13</sup>(John 19:30) <sup>14</sup>(John 17:3-6)

## FATHER, INTO YOUR HANDS

Here we have another word spoken by our Savior from the cross. For he said with a loud voice, <sup>15</sup>*"Father, 'into Your hands I commit My spirit.' "* *Having said this, He breathed His last."* So, from what we can see from this passage above, Jesus totally trusted his heavenly Father with his own life, giving himself over into the Father's hands. This he did knowing that the Father would not leave his soul in hell as stated before when He said: <sup>16</sup>*"I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore my heart rejoiced and my tongue exulted; 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."* So again, we can see that Jesus trusted the Father that he would deliver his soul from hell after the three days and nights were accomplished. So, this passage has nothing to do with Jesus going to the Father immediately after his death. <sup>15</sup>(Luke 23:46) <sup>16</sup>(Psalm 16:8-10)

## JUST HANGING OUT WITH THE SAINTS?

Now, there are those who say that Jesus went to a place of paradise in the heart of the earth called <sup>17</sup>*"Abrahams Bosom"* (Hell) for three days and nights. Here they claim the dead saints are waiting for the resurrection day. But, the scriptures never say that. And

if Jesus short three day stay was just to hang out with the saints (some who would have been there for more than a few thousand years), why was he so glad to get out of there as quoted earlier? Let's remember while praying in agony Jesus said: <sup>18</sup>"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." So, wouldn't this agonizing prayer be not only for the cross, but over his three days and nights in hell as well? <sup>17</sup>(Luke 16:22) <sup>18</sup>(Matthew 26:39)

## SO, WHERE IS PARADISE?

So, let's deal with the word <sup>19</sup>"paradise" which Jesus said to the thief and see where the Bible says that it is. First we read: <sup>20</sup>"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God." So, we can see that this paradise of God is where the tree of life is. And where is the tree of life? <sup>21</sup>Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve [kinds of] fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. <sup>19</sup>(Luke 23:43) <sup>20</sup>(Revelation 2:7) <sup>21</sup>(Revelation 22:1-2)

Also, we have Paul's own testimony which he said, <sup>22</sup>"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." So according to God's word, paradise is up in heaven and not in some abode inside the earth. <sup>22</sup>(2 Corinthians 12:2-4)

## SO, WHERE IS ABRAHAM AND THE SAINTS?

So, where is Abraham and all the Saint of God who have died? Well, what does the scripture say? For we read in Hebrews: <sup>23</sup>"since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us" So, it sounds more like we're surrounded by them. So when it says that the dead in Christ shall rise first, wouldn't this simply mean the bodily resurrection of those saints who have died. For even though ones body may be decaying in the grave, the souls of the dead are still quite alive. <sup>23</sup>(Hebrews 12:1)

We can see this to be true from what we read about the rich man and Lazarus. For the rich man was conscious of his surroundings, feeling the torments of hell while Lazarus was being comforted in the arms of Abraham who was quite alive himself. And let's also remember that <sup>24</sup>Moses and Elisha appeared before Peter, James and John when Jesus was transfigured before them. So, even though ones body may be buried in the

ground, their soul would be still alive, whether it be in the realm of the saints, or being tormented in the flames of hell. <sup>24</sup>(Matthew 17:1-4)

So, all this should be proof that they're not stuck underground somewhere in a so called <sup>25</sup>"Abrahams Bosom." And last but not least, let's remember what Jesus said to those religious rulers who were challenging him concerning the after life. For he said: <sup>26</sup>"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." <sup>25</sup>(Luke 16:22)  
<sup>26</sup>(Matthew 22:31-32)

**Further reading concerning this:**

- And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mark 13:27) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. (Ephesians 1:10-12)
- That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:10-11).
- To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. (1 Thessalonians 3:13)
- For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessalonians 4:16-17)
- But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Hebrews 12:22-24)

## THE RICH-MAN AND LAZARUS

Those who do support the story of a paradise inside the earth also point out the fact that the rich man in hell was able to talk to Abraham afar off. They say that this is proof that there is a chamber called Abrahams Bosom inside the earth. But there is a few problems with this. First of all, the rich man has never seen Abraham before, so how could he have recognized him far off in the distance among a huge mass of people. That would be like you sitting in a packed stadium and recognizing a well known radio host all the way on the other side whom you never seen nor heard before; and then on top of that, you being able to talking with him as well amongst the noise of the crowds.

So on the contrary, wouldn't this be a vision of some sort, just as it was with <sup>27</sup>Stephen who was looking up and seeing Jesus standing on the right hand of God. So, that great gulf that's fixed between the rich man and Lazarus could have been simply the distance between hell beneath the earth, and the Saintly realm of the dead above it. <sup>27</sup>(Acts 7:55-56)

## What about the Atonement?

So, am I saying that our atonement for sin wasn't accomplished when Jesus shed his blood on the cross? Not at all, for his word says:

- For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)
- But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7)
- But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:13)
- 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? (Hebrews 9:14)
- Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. (1 Peter 1:2) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Peter 1:18-19)

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- And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (Revelation 1:5)

## SO WHY HELL?

So, I know that this may still leave the question "why would Jesus still have to spend three days and night's in the heart of the earth if his blood already atoned for all sin?" Well, that's because <sup>28</sup>hell is the temporary abode for all who have died in their sins. So, even though Christ's blood atones for our sins, he still had to suffer God's wrath that was do for all sinners, which was hell itself. And let's remember that God is not a <sup>29</sup>respector of persons. So, because our Savior Jesus died a sinners death, he had to suffer God's wrath against sinners as well: <sup>30</sup>*"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."* And: <sup>31</sup>*"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."* <sup>28</sup>(Luke ch.16) <sup>29</sup>(Acts 10:34) <sup>30</sup>(2 Corinthians 5:21) <sup>31</sup>(Isaiah 53:6)

So, we must realize that the cross is a visible form of punishment brought on by man against those who violate the laws of man, which in turn should be seen as a violation of the laws of God as well. So in a sense, it's man's wrath and displeasure displayed against those who are a threat to the good of society. On the other hand, hell is the wrath of God against those who violated his laws which in turn are a threat to the good of society as well. So, because Jesus was viewed as a false prophet and teacher (even though he wasn't) by the religious rulers and the people, they put him to death according to the commandment of the law. But little did they know, that just as the priests in times past were laying their sins as well as the sins of the peoples on the sacrificial animals which had no spot or blemish, so they were sacrificing Christ who knew no sin to atone for the sins of many. But again, because he took the sins of the world upon himself, he had to suffer the wrath of God as well so that we who are covered by the blood of Christ wouldn't have to.

## JESUS, OUR PERFECT SACRIFICE

We must remember that all sacrifices had to be done according to procedure which was written in the law. For not only was the blood of the lamb to be shed and applied for the remission of sins, but the lamb also had to go through the fire. One was not to be done without the other. And if by chance a step was missed or neglected, would God even regard it? God said: <sup>32</sup>*"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."* But God also says: <sup>33</sup>*"And they shall eat the*

*flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.* <sup>32</sup>(Leviticus 17:11) <sup>33</sup>(Exodus 12:8)

So, the blood of the lamb did atone for their sins, but they had to partake of its flesh which went through the fire as well. And so it is also for us Christians as well. For Christ blood does atones for our sins, but we also have to partaken of him by receiving him in our heart. And this could only have fully come about after all he did for us not only on the cross, but in hell as well.

## GOD SO LOVED THE WORLD

But by the power of our God, Jesus was raised from the dead and is now seated at the right hand of the Father making intercession for us. For it's true that our God wants all to be saved, for his word says: <sup>34</sup>*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*. And this is also true in the Old Testament where we read in Ezekiel: <sup>35</sup>*Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*" This is so true. <sup>34</sup>(2 Peter 3:9) <sup>35</sup>(Ezekiel 33:11)

## IN CLOSING

We must realize that not every body is at the same level of faith when it comes to God's word. For there are some who have just a limited knowledge of the word yet they are still saved. On the other hand there are those who have a much deeper knowledge of the word and are saved as well. And let's remember what Paul the apostle said to the Corinthian believers: *"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."* (1 Corinthians 2:1-2)

So, I hope that this would stimulate a desire in you to dig in and <sup>36</sup>study his word for yourselves on this. For it should be our desire to truly recognize and see all that God did and accomplished for us sinner. He gave his Son Jesus whom he loved, all for us sinners who have gone astray. This same Jesus willingly laid aside all that he had in heaven and became a man like us. So let us always be <sup>37</sup>*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*" <sup>36</sup>(2 Timothy 2:15) <sup>37</sup>(Hebrews 12:2)

- I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20)
- He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (Isaiah 53:3-5)

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