

Messiah Died for me

One of the most basic, fundamental teachings of virtually all Christian religions is the “Substitutionary Death“ of the Messiah (Christ).

The following is their teaching:

Messiah (Christ) not only died for my sins, He died for ME.

He not only died FOR me, He died IN MY PLACE.

He faced the death that I as a sinner should have to face.

The following texts are used to support this dogma:

1. Romans 6:23: “For the wages of sin is death. . .”

The teaching: Sins must be paid for.

2. Isaiah 59:2: “But your iniquities have separated between you and your Alahym (God), and your sins have hid His face from you, that He will not hear.”

The teaching: Messiah’s death doesn’t necessarily mean that we won’t have to face physical death, but we can escape spiritual death. Spiritual death, they say, is separation from אַיָּהוָה (Yahuah).

3. Revelation 20:14: “And death and Hell were cast into the lake of fire. This is the second death.”

The teaching: The Lake of Fire is where lost sinners will face everlasting spiritual death (separation from God) אַיָּהוָה (Yahuah), this is what is considered to be the second death.

4. Revelation 20:6: “Baruch (Blessed) and Kadosh (holy) is he that has part in the first resurrection: on such the second death has no power . . .”

The teaching: Salvation in אֱוָיָהוּשָׁׁׁ (Yahusha) saves us from spiritual death.

5. Isaiah 53:5 “. . . 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.”

6. 2 Corinthians 5:14-15 “For the love of Messiah controls us, because we have concluded this; that one has died for all, therefore all have died; and He died for all, that those who live might no longer live for themselves but for Him who for their sake died and was raised.”

7. 2 Corinthians 5:21 “For He has made Him to be sin for us, who knew no sin: that we might be made the righteousness of אַיָּהּ (Yahuah) in Him.”

8. 1 Peter 2:24 “And He Himself bore our sins in His body on the tree, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

9. Romans 5:6 For when we were yet without strength, in due time Messiah died for the unrighteous.

10. Romans 5:8 But אַיָּהּ (Yahuah) commends His love toward us, in that, while we were yet sinners, Messiah died for us.

Romans, Chapter 5, is considered to be Paul’s chapter on the “Substitutionary” death of Messiah. But that section, according to many theologians view, is not meant to stand in isolation, and various aspects of the subject are clarified and detailed as they arise throughout the discussion in other chapters of the book of Romans.

11. 1 Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Messiah died for our sins according to the scriptures.

12. 1 Corinthians 8:11 And through your knowledge shall the weak brother perish, for whom Messiah died?

Please note, that in NONE of these texts does it say that “Messiah died in my place” or that “Messiah died in my stead.” In fact, NO MATCHES for these two phrases are found in Scripture (the Bible), or in a search using Strong’s Concordance.

The concept that Messiah died “in my place” is a false doctrine

Because the theologians of today both believe and are promoting the false doctrine that Christians will not have to go through the tribulation AND that Christians do not have to be perfect to enter heaven, they attach their false interpretation and extrapolation to these texts, misinterpreting them as, “Messiah (Christ) died in our place – so we don’t have to die.”

This is a modern false doctrine for “itching ears” as Scripture (the Bible) says, a false doctrine designed to produce WEAK believers who will fall like dominoes when their Amanah (faith) is tested by persecution.

Different Theory/Doctrines taught today

Ransom Theory

1. This theory holds that the price that OWYָּהּ (Yahusha) paid was made to HaSatan. The problem with this view is that there is no Scriptural basis for it. This theory mistakenly assumes that we are to be ransomed from HaSatan. But the truth is that we have broken אַיָּהּ (Yahuah)’s Torah (law) and it is to אַיָּהּ (Yahuah) that a

payment must be made. Furthermore, there are no references in Scripture (the Bible) that we were ransomed from the devil. Instead, the sacrifice was made to אַיָּהוָה (Yahuah).

1. Eph. 5:1-2, "Therefore be imitators of אַיָּהוָה (Yahuah), as beloved children; and walk in love, just as Messiah also loved you, and gave Himself up for us, an offering and a sacrifice to אַיָּהוָה (Yahuah) as a fragrant aroma."

The Moral Influence View

2. This says that אַיָּהוָה (Yahuah) did not need a payment for breaking His Torah (law) and that the death of Messiah was an example of how much אַיָּהוָה (Yahuah) loved us. This view fails to take into account the many verses that speak of אֹהֶיְשׁוּבָה (Yahusha) dying for our sins.

1. Gal. 1:4, "who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our Aloah (God) and Father."

2. 1 Cor. 15:3, "For I delivered to you as of first importance what I also received, that Messiah died for our sins according to the Scriptures."

3. 1 Pet. 3:18, "For Messiah also died for sins once for all, the just for the unjust, in order that He might bring us to אַיָּהוָה (Yahuah), having been put to death in the flesh, but made alive in the Ruach (spirit)."

The Governmental Theory

3. This says that אַיָּהוָה (Yahuah) did not have to require a payment for sinners and that אַיָּהוָה (Yahuah) could have forgiven people simply by choosing to do so without any payment of penalty. If this is so, then why did Messiah need to die at all? This means that אֹהֶיְשׁוּבָה (Yahusha) made no payment and did not die for anyone's sins.

The Example Theory

4. This also denies that אַיָּהוָה (Yahuah) requires a payment for breaking His law and אֹהֶיְשׁוּבָה (Yahusha)'s death on the Tree was an example of how we should trust אַיָּהוָה (Yahuah) completely even to the point of death. This theory also fails to deal with the many Scriptures that speak of Messiah dying for sin.

Not All Theologians Agree with "Substitutionary" Atonement, Even In Orthodox Christianity. There are Critics, even in the Orthodox Christian denominations, both past and present, who usually raise objections to a "Substitutionary" Atonement.

In order for me to be prepared for heaven, I have to be Kadosh. If some or all of the people in heaven are NOT Kadosh, then heaven will become just like this earth – a hotbed of sin. It won't be "heaven" anymore.

Most Christians believe that somehow we just "try to do our best on this earth - then God makes up the rest." They believe that when a Christian dies, God apparently waves a magic wand over them, after they are dead,

and they miraculously become perfect and, thus, fit for heaven.

If that is true, then why are we here in this world? Why doesn't אַיָּהּ (Yahuah) just wave the magic wand when we are born so we can avoid all the struggles of life? Why does אַיָּהּ (Yahuah) tell us that trials and tribulations build character, therefore trials and tribulations are GOOD for us?

If אַיָּהּ (Yahuah) can "wave the magic wand" when we die, then just how "good" do we have to be before He agrees to wave the magic wand? 80% "good"? 60% "good"? 40% "good"? 20% "good"? And if we only have to be a certain percentage "good", well, plenty of non-believers are 20% - 40% "good".

Why can't אַיָּהּ (Yahuah) "wave the magic wand" over these non-believers and change their character so they can go to heaven, too?

Can 'אַיָּהּ (Yahusha),' or any Other Man, Atonement For Your Sins

Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people? It should be perfectly clear by now that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what Scripture teaches. After the sin of the Golden Calf, אַיָּהּ (Yahuah) was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place. Notice the response to Moses suggestion:

"Yet now, if you will forgive their sin...; and if not, blot me, I pray unto you, out of your book which you have written. And אַיָּהּ (Yahuah) said unto Moses, Whosoever has sinned against me, him will I blot out of my book." (**Exodus 32:32-33**)

Throughout Scripture, Israel's CREATOR says that one person cannot die for the sins of another: "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (**Deuteronomy 24:16**)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (**Jeremiah 31:30**)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (**Ezekiel 18:20**)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to אַיָּהּ (Yahuah)" (**Proverbs 17:15**).

"No *man* can by any means redeem his brother, or give to 'אַיָּהּ (Yahuah)' a ransom for him" (**Psalms 49:7**)

Unlike the Greek Testament, The Kadosh Scriptures of אַיָּהוָה (Yahuah) the Alahym of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price and must die and be reborn from above sealed by the promised Ruach HaKodesh (The Spirit of Yahuah).

How Do We Become Kadosh?

Some denominations say that when Messiah died, His “blood covers our sin.” Thus, Messiah covers us with “His robe of righteousness” so אַיָּהוָה (Yahuah) cannot see our sin (transgressions).

Does that mean that we are fooling אַיָּהוָה (Yahuah)? Does that mean that אַיָּהוָה (Yahuah) can't really SEE how sinful we are? If that is true, then אַיָּהוָה (Yahuah) is NOT Sovereign! We have out-foxed אַיָּהוָה (Yahuah)! This, of course, is absurd.

Again, heaven will only be heaven if everyone there has the character of Messiah – if everyone there is perfectly exhibiting the fruits of the Ruach (spirit): love, joy, peace, patience, kindness, goodness, faith, humility, and self control. (Galatians 5:22,23)

But the only way we develop those characteristics is by having the trials and tribulations that we are promised in the Scriptures, that we realize we are unable to run our own life. אַיָּהוָה (Yahuah) knows exactly how to get us to this point. So we ask אֱלֹהֵינוּ (Yahusha) to come into our lives and change us – to put His Ruach (Spirit) – His disposition – His character, into us.

The burning desire to have the Ruach run our life is automatically followed by the burning desire to study His word, to seek Him in Scripture (Bible) study and prayer in order to get to know Him. It is this process, approached with a contrite heart and a clear knowledge of our own sinfulness that begins the process of a change in our character.

“By beholding” Messiah, we become changed into His image. By studying the Scripture, by looking at the life example of אֱלֹהֵינוּ (Yahusha), by a fervent desire to be like the one we admire, by falling in love with אַיָּהוָה (Yahuah), by wanting to live the way He wants us to live, that is the process that begins to change us.

When He died on the tree, His death was the atonement required by the Law, thus fulfilling the Law by cutting a New Covenant through the shedding of his Kadosh Blood, which was the only worthy sacrifice that the Father could accept to cover the required cost of Sin (Death). Only the pure and unblemished, Sin Free Lamb of אַיָּהוָה (Yahuah), his only begotten Son, אֱלֹהֵינוּ (Yahusha) was worthy and able to act as the doorway for the unrighteous lost Sheep of Yisrael to return back to the Father. The Blood Covenant created a way for the Lost sheep of Yisrael to return back to אַיָּהוָה (Yahuah), by repenting (turn away from sin), just as the Messiah said go and Sin no more, be Kadosh as I am Kadosh. He wants to change you into His image. Without that character change, no one will be allowed into his Kingdom – no one will be fit.

“Substitution” doesn’t make sense! In addition, it’s UnScriptural.

Some respond, “Well, אֱלֹהִים (Yahuah) doesn’t have to make sense. After all, He’s Aloah (God)!” But אֱלֹהִים (Yahuah) wants us to understand, that’s why He gave us the Scriptures and that’s why He gave us His “Ruach (spirit) of truth” – to help us understand. Repeatedly אֱלֹהִים (Yahusha) said, “He that has ears, let him hear.” (Luke 14:35)

אֱלֹהִים (Yahusha) came to “give sight to the blind” – the spiritually blind!

Sin has consequences. The consequences of sin are “wrapped into” the sin itself, and automatically are the outcome. We “Reap what we Sow.”

אֱלֹהִים (Yahusha) said, “You SHALL be Perfect.” (Matt 5:48 – literal translation) We can become perfect ONLY by going through trials and tribulations. We don’t become perfect automatically just because אֱלֹהִים (Yahusha) died “in our Place” – which He did not. There is NO verse in Scripture (the Bible) that supports the concept that אֱלֹהִים (Yahusha) “died in our place.”

4. If אֱלֹהִים (Yahusha) died so “we don’t have to die” - just which of the two “deaths” are we talking about?

a) Physical death? This can’t be the answer because we all still die a physical death.

b) Spiritual death? How is that defined? Scripture (The Bible) defines it as dying to sin – “I am crucified with Messiah, yet I live, but not I but Messiah lives in me.” (Galatians 2:20)

We still have to die that death (dying to sin), so just what “death” was אֱלֹהִים (Yahusha) a “Substitute” for?

c) “Eternal burning hellfire”? If it is this death that אֱלֹהִים (Yahusha) died as our substitute, how could three days in a tomb be an appropriate substitution for billions of sinners destined for trillions of years in “everlasting torment in hellfire”?

There are serious problems with this explanation in “c” just above:

The words *eternal*, *everlasting*, and *forever* do NOT appear in Scripture (the Bible) in the original Greek. They were written in by the translators. The Greek word in every case is “eonian” which is a definite period in time, with a beginning and an end. The word “*eonian*” does NOT mean *eternity* – as we understand **eternity**.

3) There is no hell! The word hell does NOT appear in Scripture (the Bible) in the original Greek. The word hell has been

fraudulently written in by the translators.

Everyone will certainly “reap what he has sown” on Judgement day- If you are not sealed by the Ruach HaKodesh, they you will be Judged according to Scripture and if found guilty and your name is not found in the lambs book of life, then you will be Extenguished/Terminated, Cease to Exist any longer.

“It is finished!”

When OWYAZL (Yahusha) died on the “Tree,” He said in a loud voice, “It is finished!” (John 19:30)

Just WHAT was “finished”?

Was SIN “finished”? Certainly not. Human beings kept right on sinning – and to this day, sin is still ever-present in the world.

So, just WHAT was “finished”?

a) OWYAZL (Yahusha) died for ALL the sins of the whole world, that is true (Romans 5:6) Does that mean that ALL men (human beings) are saved?

b) OWYAZL (Yahusha) died on the “Tree” to pay the penalty for the sins of the whole world.

This does NOT make OWYAZL (Yahusha) a sinner. OWYAZL (Yahusha) never sinned. But was His Covenant plan for the redemption of those that are Lost, Repent and obey the Commandments as taught by our Messiah OWYAZL (Yahusha).

So just what was “finished” at the Tree? OWYAZL (Yahusha) paid the penalty for sin, and by doing so, obtained the authority to change the life of every sinner who believes and obeys.

So What is the Answer?

OWYAZL (Yahusha) most certainly died “for me” and for every person who has ever been born. He died to make a New Covenant with Mankind to forgive the sin's of the (whole) world (All that surrender and obey his and his Fathers Commandments, Hebrew and Gentile alike). (John 1:29)

But He did NOT die “in my place.” That is an unScriptural doctrine, totally unsupported in Scripture.

2 Cor. 5:21, "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness (Obedient to the Will and Commandments) of AYAZL (Yahuah) in Him."

Rom. 4:25, "He who was delivered up because of our transgressions (Sins/Breaking of his Torah/Law), and was raised because of our justification (his New Cevenant) in his shed Blood."

OWYִאֵל (Yahusha)'s death was NOT a "Substitutionary" Atonement, it was a final Blood atonement for his Chosen Believers, so he could write his Torah on the Hearts and Minds of his Chosen, who Love him and obey him, those who become like him. OWYִאֵל (Yahusha) came to this earth to show us 1) how to live the perfect life – by staying in constant touch with our heavenly Father – as He did when He was on earth, and 2) to show us HOW to die, both physically (standing for the truth of OWYִאֵל (Yahusha) against all odds – which may end in our martyrdom and spiritually – by our dying to sin, by our resisting (crucifying) the desires of the "flesh."

אֵלֵאֵל (Yahuah) is Sovereign. EVERYTHING that happens is HIS will! Plunging the world into sin was אֵלֵאֵל (Yahuah)'s Idea, that's why He took responsibility for His Plan – and required the death and shedding of his Kadosh Son OWYִאֵל (Yahusha)- thus paying the penalty for sin through the shedding of his blood to seal the New Covenant.

When OWYִאֵל (Yahusha) died, and paid the penalty required of sin for EVERYONE, When OWYִאֵל (Yahusha) died on the Tree, the penalty for sin had now been paid in full – by OWYִאֵל (Yahusha), Himself.

It WAS "finished!"

"You will seek Me, and you WILL find Me, (but only) when you search for Me with ALL your heart." (Jer 29:13)