

what was the purpose of messiah and why did he die?

we know that yhvh's own **teachings** prevent us from being judged for adam's (man's) sin. each man is judged for his sin alone:

deut 24:16

*"the fathers shall not die for the children, neither shall the children die for the fathers: every man shall **die** for his own **sin**."*

deut 24:16 is in the torah, and yhvh does **not** change.

yhvh would never violate his own law! the entire doctrine of "original sin" is a false doctrine. what the scriptures teaches is that through the one act of disobedience to the law of yhvh, man's sin was brought into the world and as a result of adam's sin, his flesh began to die. from that point forward, **death** (the death decree) was passed to all men generally and **sin** was in the world, **not** in man.

romans 5:12

*"wherefore, as by one man (adam) **sin entered into the world** (not into man), and **death by sin**; and **so, death passed upon all men**, for that **all have sinned** (we all have chosen to sin, it is something we do, it is not in us, it is out there in the world and we choose to do it)"*

we see above "sin" was brought into the world but it was death that was passed on genetically and all men die for their own sin; they **do not** "inherit" sin. having sinned; adam's body went from 'genetically eternal' to the genetic disposition of "dying" which was passed on from generation to generation (**the death decree – the first death**). all humans are born to die genetically but because they sin during this life, that death is justified by yhvh. adam & chavah died the day they ate of the fruit of the tree of knowledge of good and evil, their 'heavenly' bodies were stripped away and they were exiled to what we call the 1st heavens and earth. heavenly, meaning to be in the presence of the creator, and earthly meaning not to be in the presence of yhvh. now we all are in this place, a habitat which is removed from the presence of our creator. we only have each new now to prove ourselves to be worthy to also as the messiah receive our 'new' garments to enter back into the presence of yhvh, our father.

1 corinthians 15:51-53

*see, i speak a secret to you: we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. for the trumpet shall sound, and the **dead** shall be raised **incorruptible**, and **we shall be changed**. 53 for this **corruptible** has to put on **incorruption**, and this **mortal** to put on **immortality**.*

enoch 22:7-9

*7 and yhvh said to his servant's tempting them: 'let enoch stand before my face into eternity,' and the glorious ones bowed down to yhvh, and said: 'let enoch go according to thy word.' 8 and yhvh said to michael: 'go and **take enoch from out his earthly garments**, and anoint him with my sweet ointment, and **put him into the garments of my glory**.' 9 and michael did thus, as yhvh told him. he anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray,*

and i looked at myself, and was like one of his glorious ones.

by disobeying yhvh, **sin** was brought into this world **by a human**. (**gen 2:17** but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it **you shall certainly die.**) – ‘sin and you die’

over the millennia since, through human breeding and sin, that genetic death sentence now occurs in less than a hundred years. the scriptures says that **death, not sin, is passed on in the body**. **sin** was brought into the world (not into our body) through one act of disobedience. as a result, the "law" of **sin** and you **die** by decree called the law of **sin and death** reigned over humanity. That "law of **sin and death**" was introduced in the garden when yhvh gave one of his very first teachings: ...but do not eat of the tree of the knowledge of good and evil (law), for in the day that you eat of it you shall certainly **die** (the **death decree**). it is this threat of **death** that held us captive, **not** the law of yhvh:

hebrews 2:14-15

*14 so that by his **death** he, yehosha, **might** (we know that he did) break the power of him (who is this) who holds the power of **death** (who is the giver of life and death) - that is, the **devil** (in context who is the ‘devil’ here)15 and free those who all their lives were held in slavery by their fear of **death** (who where freed?)*

we are all predisposed to "sin" in our flesh through temptation and that weakened the law's ability to deliver eternal life as promised. the **penalty of sin is death (the death decree)**, which is in our genetic structure because of adam. therefore, the sentence of "death" is justified because we all individually fall for the temptation of sin in this world. after our physical death (which we all inherited because of adam's sin, is unavoidable). yhvh then must justify that death by issuing the **final death decree (called the second death – rev 2:11, 20:6, 14, 21:8)**. in this way we die both physically (due to genetics) and spiritually (due to our own sin) for all eternity.

this cycle had to be broken by a **man**, just as it began with **man**. if yehosha was a demi-g-d the entire concept of overturning adam's act would have no value. in order to defeat death, **a man** whose body was genetically engineered to “die” which was normally justified because “all have sinned”, had to die innocent. death then cannot hold an innocent man because death is the penalty of sin and yhvh has to issue **the final death decree (who issues the final death decree, who holds the power of death, who is ‘the devil’)** for them to stay dead.

so, yhvh challenges man to become a messiah (there where many messiahs in the history of ysra'el), high priest and king; only once he overcomes the second death through his obedience of yhvh's torah, a er mikveh (bap sm). yhvh prophesied he would rise up a high priest from the house of zadok from the descendants of eleazar, who would serve in that office without sin:

1 samuel 2

35 and i will raise for me a faithful/firm priest according to in my heart and in my soul he will do and i will build for him a faithful/firm house, and he will walk before/in front of my anointed all the days.

that man would have to die physically because his body was genetically designed to die... then that man would defeat death being **innocent** and live again eternally because **yhvh would refuse to issue the final death decree** and instead raise him from the dead. so death

cannot hold a son of yhvh (a title that we can only obtain once we lived a life of obedience to yhvh's torah), because to die spiritually requires **the final death decree** to be issued by yhvh (**the second death**). however, yhvh said if man walk in obedience to his law, that those would receive eternal life. If a man lived in total obedience the 2nd death could not hold that man captive in the grave (under the altar), and would be raised to be that faithful firm priest (1 sam 2:35).

with a faithful firm priest in the heavenly tabernacle, able to present the life (blood) of the unrighteous, from cain to zekaryah son of berekyah (matt 23:35-36); at their resurrection unto judgement, yhvh would **forgive the sin of this land (the world - the curse of the land, num 35:33-34) in one day (rom 6:9-10)** and **not** issue the **final (second) death decree** for those in covenant with yhvh. this is explained in detail in zekaryah chapter 3.

zechariah 3 clean garments for the high priest, yehosha

*1 then he showed me **yehosha the high priest** standing before the angel of yhvh, and 'satan' standing at his right side to accuse him (who is at my right side when i stand before yhvh? the one seated on yhvh's left side, and who is he?). 2 yhvh (through his proxy the angel before whom stood yehosha and satan) said to satan, "yhvh rebuke you, satan! yhvh, who has chosen jerusalem, rebuke you! is not this man **a burning stick snatched from the fire?**"*

*3 now yehosha was **dressed in filthy clothes (metaphor of sin)** as he stood before the angel. 4 the angel said to those who were standing before him, "take off his filthy clothes. (the final mikvah after death and resurrection)" then yhvh said to yehosha, "see (after taking off his filthy rags), i have taken away your sin (filthy rags isaiah 64:6 – being perfected), and i will put fine garments (of the high priest) on you." (they had said that he yabusha had sinned although he did not, and that is why yhvh had taken away his sin, the false accusations, the day he was judged)*

5 then i said, "put a clean turban (of the high priest) on his head." so they put a clean turban on his head and clothed him (in the garments of the high priest), while the angel of yhvh stood by. 6 the angel of yhvh gave this charge to yehosha: 7 "this is what yhvh almighty says (again yhvh speaking through his proxy angel): 'if (yhvh makes a conditional promise) you will walk in obedience to me and keep my requirements (the law within the torah), then (here is the promise if he keeps the torah and obeys the will of yhvh) you will govern my house (i.e. king over creation) and have charge of my courts (eternal judge), and i will give you a place (right hand of yhvh) among these standing here.

*8 "listen, high priest yehosha, you and your associates seated (who came) before you (adam, enoch, moshe, eliyah, etc.), **who (those seated before him) are men symbolic of things to come: i am going to bring (you) my servant (from this point forward), the branch (he is the messiah).***

*9 see, the stone i have set in front of yehosha! there are seven eyes on that one stone, and i will engrave an inscription on it,' says yhvh almighty, '**and i will remove the sin of this land in a single day (in the day a man, in obedience to the eternal torah, and died as an innocent man).***

removing the sin of this land in a single day: the day that such a man overcomes the second death decree, will be the day that yhvh will forgive the sin of that land in a single day. but remember the very next day after such a man achieved this quest, mankind still lived and sinned, and therefore the sin of that land started defiling the land again, **and** now overflowed to the rest of the world, even here where we are living in dispersion. therefore the sin brought against the land from messiah's death and resurrection unto eternity would be cleansed immediately after the death of all men, the day they breath their last breath. this now happens daily as man dies.

a man, **not** an elohiym (g-d) had to break this cycle of “sin and you die”...

hebrews 5:8-9

8 though he was a son, yet he learned obedience (to yhvh) by the things which he suffered. 9 and **having been perfected** (by yhvh through obedience and suffering he were washed clean (became perfected)), he became the author of eternal salvation (forefather of everlasting life) to all who obey him (live in obedience just as he did to his and our father, yhvh).

romans 5

15 but the gift is not like the trespass. for if the many died by the trespass of the one man, how much more did yhvh's grace (“camp of protection,” a graceful and precious place – the torah”) and the gift that came by the grace (“camp of protection,” a graceful and precious place – the torah.”) of the one man, yahusha the messiah, overflow to the many! 16 nor can the gift of elohiym be compared with the result of one man's sin: (the death decree). the judgement followed **one sin** and brought condemnation, but the gift followed many trespasses and brought justification. 17 for if, by the trespass of the **one man**, death reigned through that one man (adam), how much more will those who receive yhvh's abundant provision of grace (protection,” a graceful and precious place – the torah.”) and of the gift of righteousness reign in life through the one man, yahusha the messiah.

through **one guilty man's sin** (first adam) came the death decree for all mankind, and through **one obedient man's sinless life** (second adam - yehosha) came the promise for all mankind, that in one day yhvh will **remove this lands** (the kingdom to come) **sin**, and those standing in covenant (to live and do torah) will stay behind in yhvh's kingdom; our protection,” a graceful and precious place; the torah = grace! no flesh and blood, can inherit the kingdom of yah!

mat 13

41 “the son of adam (yahusha) shall send out his messengers, and they shall gather **out of his reign** all the stumbling-blocks, and those doing lawlessness, 42 and shall throw them into the furnace of fire; there shall be wailing and gnashing of teeth. 43 “then the righteous shall shine forth as the sun **in the reign of their father** he who has ears to hear, let him hear!

the messiah yahusha was that man to break the law of sin and death (the death decree), by dying an innocent death he defeated the curse of eternal death in the process (the second death). through the messiah, one act of obedience of one man (not an elohiym) resulted in salvation from eternal death, again we see that **death not "sin"** came through adam genetically... and by "man" **not** "an elohiym" came the resurrection of the dead:

mat 27

50 and yahusha cried out again with a loud voice, and gave up his spirit. 51 and see, the veil of the dwelling place (the place yhvh lived amongs his people yisra'el) was torn in two from top to bottom, and the earth was shaken, and the rocks were split, 52 and the tombs were opened, **and many bodies of the set-apart ones who had fallen asleep were raised** (the promise - num35:33-34), (this was the moment when yhvh forgive the sin of this land in one day – all who lived from adam to yehosha were judged on that day, and so the land's sin was forgiven on that day, not mans sin, adam too yehosha was judged to receive the **second death degree** or to enter back into eden, back to the tree

of life (eternal life – the promise) 53 and coming out of the tombs **after his resurrection (the promise)**, they went into the set-apart city and appeared to many. 54 and when the captain and those with him, who were guarding yahusha, saw the earthquake and all that took place, they feared exceedingly, saying, “truly this was (is) the son of elohiym!”

1 corinthians 15

20 but now the messiah is risen from the dead, **and has become the first fruits of those who have fallen asleep (the reason he said i am the first and the last)**. 21 for since **by man (adam)** came death, **by man (not elohiym, not a demi-elohiym)** also came the resurrec on of the dead. 22 for as in (one human) adam all die, even so in (one human), the messiah, all (the sons of yhvh) shall be made alive **(the promise - begotten by yhvh; as sons through resurrection – overcoming the second eternal death degree by obedience to yhvh’s torah)**. 23 but each one (of the sons of yhvh) in his own order (after yahusha, the eldest son): the messiah the first fruits (first of the sons to be resurrected), afterward those who are the messiah's at his coming (and it happened the day yahusha died and was resurrected – matt 27:50-53).

the law of the spirit of life i.e. a man living in complete obedience to the law receiving the promise of eternal life... has broken the law of sin and eternal death (the death decree) as yahusha was perfected over a life of being tempted, and not giving into sin. yehosha was obedient to the law of yhvh and died an innocent man. **death cannot hold an innocent man (righteous man) and thereby yahusha “defeated eternal death”(second death)!!!.** (...and thereby set the perfect example to all of us to follow. he did **not** (died for our salvation, he lived for our salvation) do it all for us, he showed us the way to be able to also do it as he did, and this should be our purpose **(to walk in his footsteps)**, so that the second death also will not keep us captive.)

yehosha, the man, became the "everlas ng father" or "forefather of everlas ng life" and was made righteous in the eyes of yhvh. and now, to all of us who follow in his footsteps being obedient to yhvh’s torah, we too are declared righteous not by faith alone, but by a process of obedience to the law, suffering through faith, and expressing our faith by keeping yhvh’s torah in light of yehosha’s example. in doing so, his blood (blood = life; Lev 17:14 for it is the life of all flesh. its blood is for its life. Deu 12:23 “only, be firm not to eat the blood, for the blood is the life...”) covers the death decrees in the law on our behalf and we too are found innocent a er we die living a life of obedience to yhvh’s torah ... and we too will defeat eternal death through resurrec on and receive the price (the promise) of eternal life:

james 1

22 so not merely listen to the word (the torah, there was no new testament), and so deceive yourselves. **do what it says.**

romans 2

for it is not those who hear the law who are righteous in elohiym's sight, **but it is those who obey the law who will be declared righteous.**

james 2

16 faith and deeds (works of the law). faith alone does not save, nor does deeds alone. you must have both. ...17 in the same way, faith by itself, if it is not accompanied by action, is dead. 18 but someone will say, “you have faith; i have deeds.” **show me your faith without deeds, and i will show you my faith**

by my deeds. 19 **you believe that there is one elohiym** (the shema; deut 6:4 "hear (shema – listen hear and do) o yisra'el: יהוה our elohiym, יהוה is one!). good! even the demons believe that; and shudder. ... 24 you see that a person is considered righteous by **what they do** and not by faith alone...26 as the body without the spirit is dead, so faith without deeds is dead.

yahusha being fully human denied the fleshly desire to "sin" and obeyed yhvh even to the point of his own death (yahusha died for the sin of this world, and because of the sin of this world (remember, they planned to murder the messiah, john 11:47-50). remember sin entered the world, it did not enter into us, we inherited death because of this sin, he never said he died for us....so when we too decide to live and do yhvh's teachings we also die for the sin of this world. the way they planned his murder was definitely not yahusha's own will). it is the ultimate demonstration that yahusha set aside his fleshly will to live (three times he asked: "...let this cup pass me....), and obeyed yhvh's will, (and also said: ".....but your will be done...") matt 4:3-10.

how did yhvh's will had any effect on messiah's death?

psalms 81

11 but my people did not listen to my voice, and yashar'el would not submit to me. 12 so i gave them over to their own stubborn heart, to walk in their own counsels.

messiah new that if they follow through with their plans to murder him, that our father, yhvh, would give them over to their own desires. he new that yhvh would not go against his own words.

to save us, yhvh promised through his word that a human being would overcome, and that this human being would be perfected through suffering. so, yahusha became our "pioneer of our salvation" our "forefather of everlasting life" yes even the title "everlasting father" all meaning the same thing. he became the living proof that by obedience we can inherit eternal life. the age old salvation that yhvh always offered to all, was still available, repentance! by our obedience the words of yah becomes flesh in us: *...i will give you a heart of flesh....*

yahusha was our last example, after him no one would come again to show us the way. So, also will we then be in the same position, if we do not repent and walk in his footsteps (example) of yahusha, we would also ask like the rich man:

luk 16

24 and crying out he said, 'father abraham, have compassion on me, and send el'azar to dip the tip of his finger in water and cool my tongue, for i am suffering in this flame (what keeps us away from the tree of life; the swords of flickering flames: sin)

luke16

31 but he said to him, 'if they do not hear mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.'

this is more true in our time today than ever before. he has risen and still most do not believe. (also see 1 tim 4:3-11).

though those who plotted messiah's murder succeeded in their evil intentions, yhvh sovereignly orchestrated their actions to fulfill his redemptive plan, foretold from gen 3:15, where the seed

of the woman would crush the serpent's head. this divine plan reached its climax in yahusha, the first and only human to perfectly fulfill yhvh's requirement: a sinless life of total obedience to torah (deut 18:18-19). through his obedient and innocent death and resurrection, he broke the power of death (heb 2:14) and opened the way for all who follow him in covenant faithfulness to inherit eternal life (isa 53:10-11).

john 1

1 in the beginning was the **divine motive, thought and plan (logos)** of yhvh, and the **divine motive, thought and plan** was with yhvh (and defined his purpose in creation), and the **divine motive, thought and plan** was yhvh's. 2 the same **divine motive, thought and plan** was in the beginning with yhvh. 3 all things were done according to the **divine motive, thought and plan** of yhvh, and without the **divine motive, thought and plan** of yhvh nothing was done, that was done. 4 in this **divine motive, thought and plan** was life (pro 6:23 for the command is a lamp, and the torah a light, and reproofs of discipline a way of life...; ps 119:105 your word is a lamp to my feet and a light to my path), and that life was the light to mankind. 5 now that light (come through only those that do and life torah) shines in the darkness, but the darkness does not take hold of it (them).

hebrews 2

14 since the children have flesh and blood (and are held captive to the law of sin and eternal death), he too shared in their humanity (he was human too and captive to genetic death) so that by his death (the death of a human **not** an elohiym) he, yahusha, might break the power of him who holds the power of death, that is, the 'devil' 15 and free those who all their lives were held in slavery by their fear of death (from cain to zekaryah). 16 for surely it is not angels he helps, but abraham's descendants. 17 for this reason (to break the law of sin and eternal death) he (yahusha) had to be made like them fully human in every way, in order that he might become a merciful and faithful high priest (who are chosen from among men det 18:18) in service to yhvh.

paul (sha'ul) is teaching above the exact same message i am trying to convey. since the children of yhvh are first born flesh and blood, the messiah too had to be born flesh and blood, to break the power of death (the death decree). nowhere in scripture does it say it takes yhvh himself to die to save us. nowhere in scripture did yhvh promise to come to earth and die, that is actually impossible. for this reason, the messiah **had to be human not** an elohiym or a demi-elohiym. he could not have been yhvh in the flesh. **he had to be and was human...** fully human in every way so says verse 17 above. because if he wasn't he could not undue what was done by adam who was human. yahusha is the "second chance adam". **a man brought sin into the world, and death became our inheritance... it would take a sinless man to break the hold of the second death (eternal death).** only a man that had overcome and stood in the office of the heavenly tabernacle as high priest would be qualified to perform such a sacrifice of atone for the lands defilement because of man's sin. after his death and resurrection, he became that high priest that qualified him to bring the life's (blood) of the unrighteous to cleanse the sins they brought against the earth in one day.

a tanakh-based argument for a human messiah

1. the messiah must be human to reverse adam's curse

genesis 3:17-19 adam's sin brought death to humanity; thus, the remedy must come through a man.

job 14:4 "who can bring a clean thing out of an unclean? no one!" a sinless man (not an el) is needed to undo defilement.

daniel 7:13-14 the "son of man" (a human figure) is given dominion, not a divine being.

since death entered through a man (adam), it must be defeated by a man (the messiah), not by yhwh himself (1 cor 15:21-22, rom 5:12-19).

2. nowhere does the tanakh say yhwh will die for sins

- yhwh is immortal (habakkuk 1:12, psalm 90:2) and cannot die.
- atonement in torah requires a human high priest (lev 16) and animal sacrifices, never yhwh's death.

isaiah 53 (the suffering servant) describes a righteous man (not yhwh) who bears sins:

- "he was wounded for our transgressions" (v. 5)
- "he bore the sin of many" (v. 12)
- "he was cut off from the land of the living" (v. 8) a mortal death.

just for clarity, isa 53 is **not** talking of yahusha ha massiach, it is talking of the remnant servants of yashar'el.

the messiah is a human representative, not a divine sacrifice.

3. the messiah's role as high priest requires humanity

zechariah 3:8-9 the "branch" (a messiah) is a man who removes iniquity in one day (through his sacrifice he will bring to the door of the tabernacle).

psalm 110:4 the messiah is a priest forever after the order of melchizedek (a human king-priest, not an el).

hebrews 5:1-5 (apostolic writings, but consistent with tanakh) a high priest must be taken from among men to offer sacrifices. they never offered themselves!!!

only a high priest can mediate between yhwh and yashar'el (exodus 28:1, numbers 16:5).

4. the tanakh never speaks of a "el-man" messiah

deuteronomy 6:4 "yhwh is one" (no room for a divine messiah).

numbers 23:19 "elohiym is not a man... nor a son of man."

hosea 11:9 "i am elohiym, and not a man."

the idea of yhwh becoming a man contradicts the tanakh's absolute monotheism.

5. the messiah's resurrection confirms his human victory over death

psalm 16:10 (quoted in acts 2:27) a prophecy of the messiah's resurrection, not elohiym's resurrection.

ezekiel 37:12-14 yhwh promises to raise the dead himself, meaning the messiah does not need to be divine to conquer death.

the messiah's resurrection proves a human defeated death, fulfilling psalm 118:22 ("the stone the builders rejected has become the cornerstone").

- the messiah must be fully human to reverse adam's sin (genesis 3, romans 5).
- yhvh cannot die, so the messiah cannot be divine (habakkuk 1:12, numbers 23:19).
- isaiah 53 and zechariah 3 describe a human redeemer, not yhvh in flesh.
- the high priestly role requires a man (leviticus 16, zechariah 6:12-13).
- the tanakh's monotheism forbids a "el-man" (deuteronomy 6:4, hosea 11:9).

now, having proven himself as a human that could obey and withstand the temptation of his flesh... yahusha was chosen by yhvh from among all mankind as high priest, prophet and king to serve him for eternity. yahusha would have died anyway's! he too was in a human body predisposed to death (the death decree) genetically and that his body had to die, for yahusha to receive the promise, and enter the kingdom of his and our father, yhvh. he had to die as a human, to be found worthy, to become that high priest.

now remember it is **not** only the blood of animals that can make atonement for the people's sin.

i get asked all the time **"how could a man do the work of salvation? it had to be elohiym!"** not only is that untrue because it is impossible for yhvh to die or be tempted by evil in the process, but it is also clearly stated that the messiah had to die as a human; and that the sacrifice of the life's (blood) of the unrighteous would cleanse the sins they have brought against the earth; in one day.

the qualification would be:

- live a life of utter obedience to yhvh's ways up to your last breath
- overcome the 2nd death by resurrection
- be perfected (washed clean of your earthly vessel)
- received your heavenly vessel
- be appointed as the king of the kingdom of priests the set-apart heavenly nation

hebrews 5

1 for every high priest taken from **among men** is appointed on behalf of men in things pertaining to yhvh, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself. 4 and no one takes the honour to himself, but receives it when he is called by yhvh, even as aaron was. 5 so also yahusha did not glorify himself so as to become a high priest, but yhvh who said to yehosha

"you are my son, today i have begotten you";

just as yhvh says also in another passage,

"you are a priest forever according to the order of melchizedek (priest, prophet and king)."

7 in the days of yahusha's flesh (when he was fully human in every way), **yahusha offered up both prayers and supplications** with loud crying and tears

to the one (elohiym, yhvh, the shema) able to save yahusha from death, and yahusha was heard because of yhvh's piety (reverent obedience to the law see zachariah chapter 3). 8 although yahusha was a son, yahusha learned obedience (to the **one** elohiym) from the things which he suffered. 9 and having been made perfect (yahusha was not born perfect being simply a man), yahusha became (he was not always, he **became** after his submission and death) to all those who obey yhvh, the source of eternal salvation, 10 being designated by yhvh as a high priest (from among men verse 1) according to the order of melchizedek ((**priest, prophet & king to be**) to overcome the second death and then to be part of the "new kingdom"). 11 concerning yahusha we have much to say, and it is hard to explain, since you have become dull of hearing. (**that is a true statement especially today**).

now, **death** still reigned in yahusha's genetic body (made evident by the fact he died) because he was human, however that sentence was not justified in yahusha because he had not sinned. so, the second death could not hold yahusha... he was innocent of sin. his blood (life) became our example.

how does this apply to you and me?

yahusha, fulfilled the role of a messiah destined by yhvh prophets, to be the example showing us how to overcome sin, and he broke the cycle of "sin and you die" (the death decree) and **if** we enter into a life of being obedient to his father's torah (stand in covenant with), the second death (the final death decree) will have no authority over us. so our having faith in yahusha by following in his footsteps (a life of obedience to yhvh's torah) and having faith in the promise of yhvh to accept it... we are washed white as snow in the eyes of yhvh by the blood (the example of the life yahusha lived, a life of doing torah). our faith is demonstrated by our works in obedience to his **teachings** which overturn adam's disobedience. we, like yahusha, put aside our own will in favour of yhvh's. we also die for the sins this world has to offer to us. having put our faith in the **cleansing blood (perfect obedience to torah = life = the hearing and doing of the torah, the light to our path showing yhvh's way)** of yahusha and believing that yhvh accepts his sacrifice (the life's (blood) of the unrighteous that cleanses the sins they brought against the earth in one day, that only **that** human messiah, king-high priest could bring (fulfil) after his death and resurrection), we then die innocent as well; because the condition of "guilt vs. innocence" is not based on our works but on the righteousness of yhvh. yhvh finds us innocent in the blood (the life/example/footsteps) of yahusha, nailing the second death decree to the stake. an innocent man can **not** be held captive by the second death decree!!!

the evidence that we have "faith" is that we obey his father, yhvh's **teachings** (torah), and by doing just that, we also as the messiah, will receive the promise.

1 john 2

25 and this is the promise that he has promised us: everlasting life.