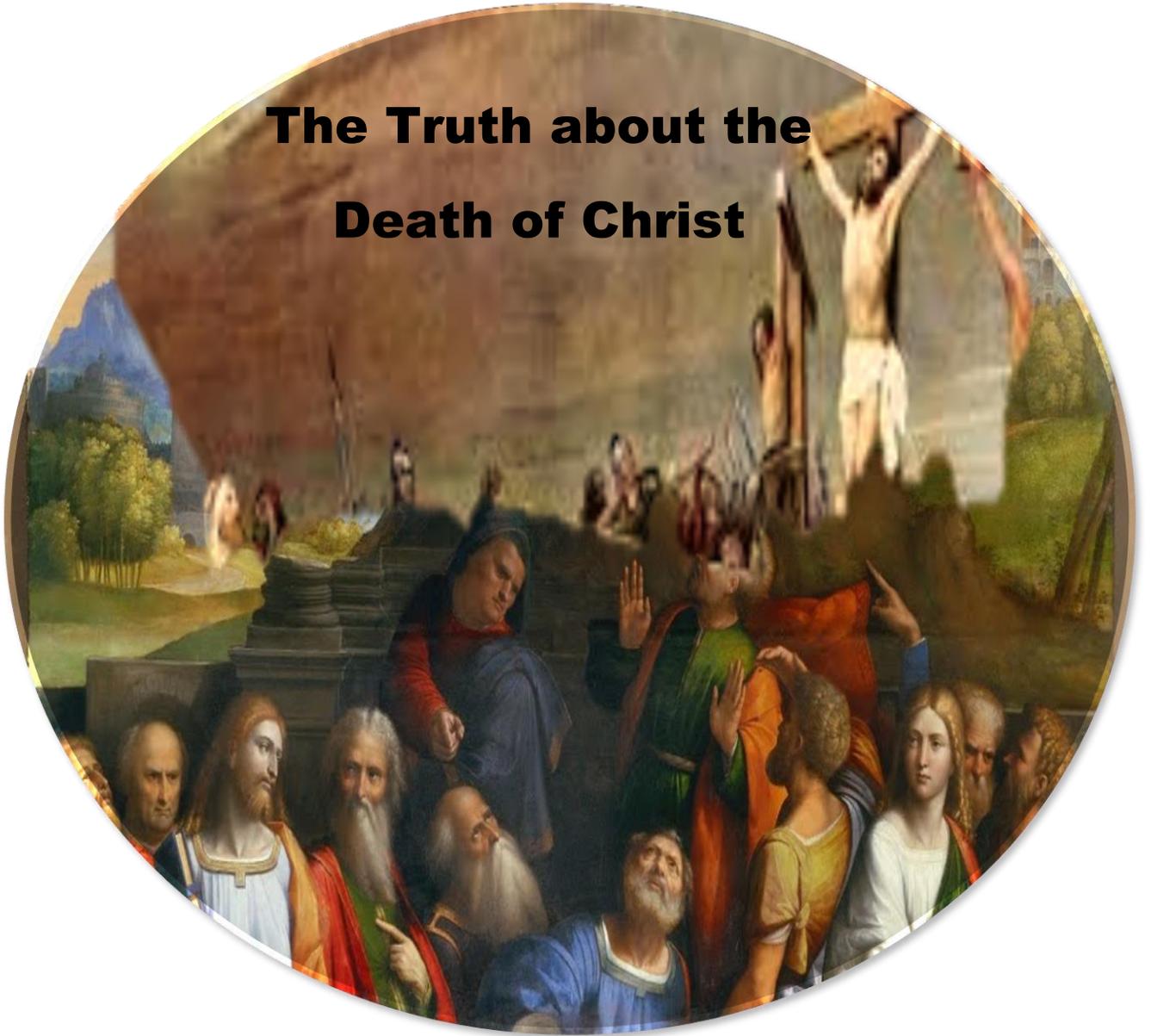


**The Truth about the  
Death of Christ**



*By Cynthia L. Audain*

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*Published and Edited in*

*2020*

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## Introduction:

The false ideas that exist concerning the death of Christ have caused many not to have a correct view of this important bible doctrine and of God Himself.

The ideas that many religious organizations have about the death of Christ were taken from pagan religions which believe that by making human sacrifices they get their god to accept them.

It is known that the Aztecs and the Mayas made human sacrifices to get their sun-god to rise. And many in those pagan religions, gave themselves to be sacrificed to appease the wrath of their gods.

But in true Christianity it is the exactly the opposite. The penal/blood sacrifice made by Christ is on our behalf so that **we can accept Him** as our Lord and Savior **not for God to accept us. We are angry with God it is not that God is angry with us.**

It is therefore noteworthy to emphasize that every false doctrine accepted and believed is an attack against God's very nature. This is what Satan wants and is accomplishing by causing many to believe doctrines that glorifies Satan and not God. Those false ideas parading as truth about the death of Christ are giving Satan the glory he craves and they are honoring him.

Their ideas about Christ's death have painted God to be angry with man and concern about satisfying His wrath upon innocent Christ. This idea has colored the true nature of God as being love to us.

The Bible tells us that "God commendeth His love towards us, that while we were sinners Christ died for us" (Rom 5:8). The truth of this matter is not that God who is angry with man, but man who is angry with God.

When one attempts to reason out these false theories, they are not only unbiblical but also illogical and spiritualistic in nature.

The understanding of the death of Christ is the foundational truth that outlines the Plan of Salvation in how God's saves man. To have this wrong is to be void of a true understanding how God is saving us; thus the importance of this Bible discussion.

So let us dive into this study asking God for a deeper understanding of His person and His work in saving us.

# The Truth about the Death of Christ

1. The bible tells us that Christ came and died (Rom 5:6,8; Rom 8:34; Rom 14:9,15; Rom 6:10; 2Cor 5:15; 1Thes 4:14; Matt 20:18; Acts 13:28; Phil 2:8; Heb 2:9).
2. In the Old Testament or First Witness when the children of Israel killed a Lamb; the killing of the Lamb typified the death of Christ in types (Jn 1:29; Rev 13:8; Lev 4:3-4).
3. However, it is not the physical killing of the lamb or the physical dying of Christ that saves us. Rather it is the meaning of Christ's death that is of significant value to us. It is that which changes us. (Jn 6:63; 1Cor 1:23, 24; 1Cor 2:2; 1Jn 4:10).
4. So much so that Christ wanted us to emphasize the meaning of His death, He has symbolized it with the Neo-pasha that is to be done in remembrance of His death (1Cor 11:24-26).
5. The physical death of Christ did not make salvation available to us. If it was the physical dying of Christ that saves us, it would mean that all the Patriarchs and Prophets before Christ's death on the cross were not saved. But that was not so. Salvation existed before the cross (Ps 69:29; Ps 85:9; James 2:23; Jn 8:39, 40; Rom 4:3, 9; Gal 3:6).
6. The physical death of Christ cannot save because the problem that the death of Christ dealt with was never physical. Man's problem which the physical death of Christ cannot remove is the carnal mind (Rom 8:6, 7; Eke 36:26). Therefore man needs a change from the carnal mind to a spiritual mind. To be saved, man needs to be justified and only God by His truths could do that (Rom 5:1; Rom 8:33).

7. Then the question is ask, why Christ had to die? He had to die because of our sins and this took place from the foundation of the world (1Cor 15:3; Titus 2:13-14; 1Jn 3:5; Rev 13:8).
  
8. What did His historical death do:
  - a. It gives us a testimony of the extent of God's love towards us and how the Plan of Salvation works for the saving of our souls (1Jn 4:19; 1Jn 3:16).
  
  - b. It has a moral influence impact in drawing/reconciling all men to Him (Jn 12:32, 33; Rom 5:10; 1Pet 3:18; Jn 3:14, 15).
  
  - c. It shows us the horribleness of sin and God's displeasure against sin. (Isa 53: 3-5; 1Pet 2:22-24).
  
9. The death of Christ is provisionary in nature. Meaning that it is a provision made available to all men to give us something. **The true idea of the Death of Christ is presented as death that gives life that we might escape eternal death.** But it is of no value to us if what was provided is not applied. (Tit 2:11; Jn 3:16).
  
10. So what is it that has been provided for us that needs to be applied? The death of Christ is presented as the following merits or provisions:
  - a. A suffrage for sins (1Pet 3:18; Heb 9:26). It is the suffrage of sin that produces within us a realization of sins in our own lives. Thus repentance is sought and given by God.
  
  - b. The gift of Life as a substitute for our spiritual death. After repentance that gift of Life is given to us as an indwelling of the Holy Spirit of Truth or the gift of Righteousness (Matt 20:28; Jn 10:10; Rom 5:17-18).
  
11. Let us now emphasize how the merit of the suffrage of sins is applied to us. The sufferings of Christ shows us:

- a. The sinfulness of sin itself and its consequences.
  - b. It shows us God's hate for sin
  - c. The nothingness that sin makes us.
  - d. The pain of separation that it brings to the heart of God
12. It is that knowledge applied that produces genuine repentance in our heart against wrongs committed (2Cor 7:9-11; Acts 3:18, 19; Heb 2:18; Heb 13:12, 13; 1Pet 3:18).
13. In turn man then learns to hate sin and love righteousness. For every time man sins, Christ is crucified again and again (Isa 1:16-18; Heb 6:6; Heb 1:9).
14. Therefore the suffrage of Christ is corrective in nature as it evokes repentance or a need for change within us. (1Pet 2:21).
15. The gift of life from Christ is then applied to us to replace, spiritual death within us (Jn 10:10-11; Eph 2:1, 5).
16. The giving of His life is to convert us or change us or justify us; delivering us from sin (Jn 10:10, 11, 15; Rom 8:6; Rom 5:1).
17. So the Death of Christ is presented in scripture as to give us subjective benefits (Jn 5:39, 40; Jn 12:32, 33).
18. Therefore in summary the idea of the death of Christ in the bible is presented in such a way as death that we may have life and escape eternal death.
19. Now above is the biblical view of the death of Christ, which in a summaristic statement is **'Death that we might escape death by the Gift of Life'**. However this view has been perverted down throughout the years and has been presented within Christendom, even in the traditional Seventh Day Adventist churches as a penal substitution or **'death in place of death'** or **'death for death'**. This view teaches:

- a. That God's wrath felt upon Christ in place of us in order for us to escape the death penalty for sin. So Christ's death to them is an escape from penalty not a means of being free from sin by the gift of life. This idea is the basis of how God forgives man and this is wrong. Below is a quotation with the wrong view of the death of Christ.

I quote:

“Under the new covenant or new testament we are righteous through our acceptance of Jesus Christ as our Lord and Savior. God no longer sees us in our sinful nature but while he sees us through the blood sacrifice of Jesus that was accomplished for us on the cross of Calvary. The crucifixion of Jesus was not an accident but rather it was the divine plan of God.” (The death of Christ as a cloak for sin).

“We see clearly from these verses that Jesus came to die for the sin and iniquity of us all. He came to be a sin offering. Only the one who loves us more than we can understand suffered and die for our sins. We are the ones that deserves to be punished for our sins but because of God's love for us, He sent Jesus Christ in the flesh to die for us and so fulfill His divine plan. An innocent Jesus was brutally beaten and nailed alive to the cross. He suffered and drop by drop he bled until he died. He took great punishment but it was God's plan to let an innocent Christ die for our sins. “

“However, without the forgiveness of sins, all those who die will go to into the eternal burning fire in hell that was prepared for Satan and his demon followers. The forgiveness of our sins is now possible through the new covenant and the redemptive work accomplished by the death of Christ when he suffered for our sins on the cross. If anyone chooses to remain in sinful deeds in his life then the new covenant promises will not be applied in their lives” Dr. Asaf Pirali, **Prospering God's Way** pg. 52-53

20. This idea will be that Christ did not come to free us from sin but from the penalty of death. Although they will claim that Christ came to die for our sins. When you ask them how, they will explain that Christ came to die so that you and I do not have to die. So their statements always conflict. That is the nature of false doctrines or error. It is never consistent.
21. When they repent and believe it is the death of Christ that is given to them for their forgiveness from the penalty for death against their sins. Not from the carnal mind. This is what surrounds their idea of the gospel of God.
22. So at the end, the 'white throne judgement' does not determine their salvation. It only gives them rewards.
23. The above Evangelical idea will then color the true nature of God by claiming the following:
- a. Christ's death will be an appeasement offering, to avoid God from outpouring His wrath upon us. So it causes God's attitude of anger to turn to love when He sees the pain and suffrage of Christ. But the bible tells us that God is slow to anger, merciful and longsuffering towards us (Exo 34:6; Ps 103:8; Jonah 4:2).
  - b. God is then viewed as revengeful, unjust, violent, unforgiving etc. Who puts penalty on the innocent to remit the guilty. But the law demands the death of the sinner not the innocent (Eze 18:4, 19-20).
  - c. If the sinner do not accept the truth, he is then placed in hell fire to be burnt forever and forever. So God is still not satisfied with beating on innocent Christ, for the sinner will still need to face hell fire forever and forever.
  - d. It presents God as having uncontrollable wrath and need to punish in order to forgive.

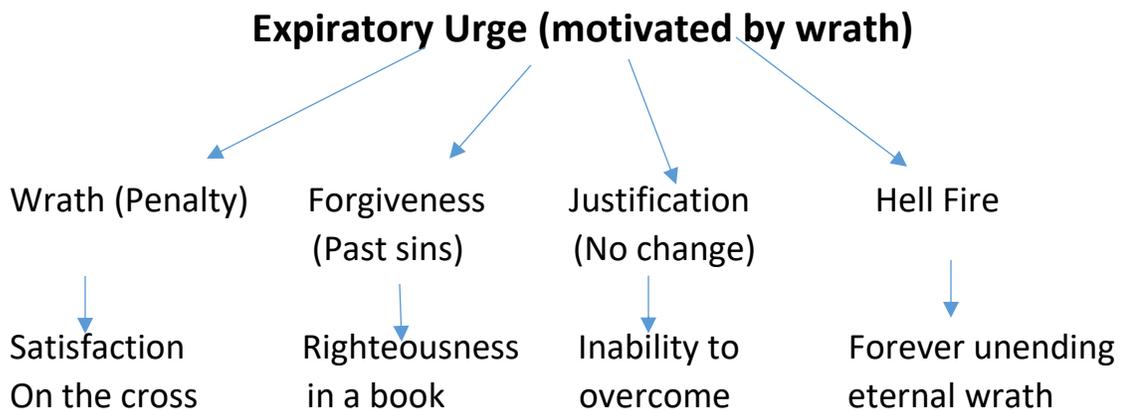
I quote:

“The idea of God satisfying his wrath on innocent Christ and then telling us that we are now forgiven in Christ is Satanism and pure Satan worship.”

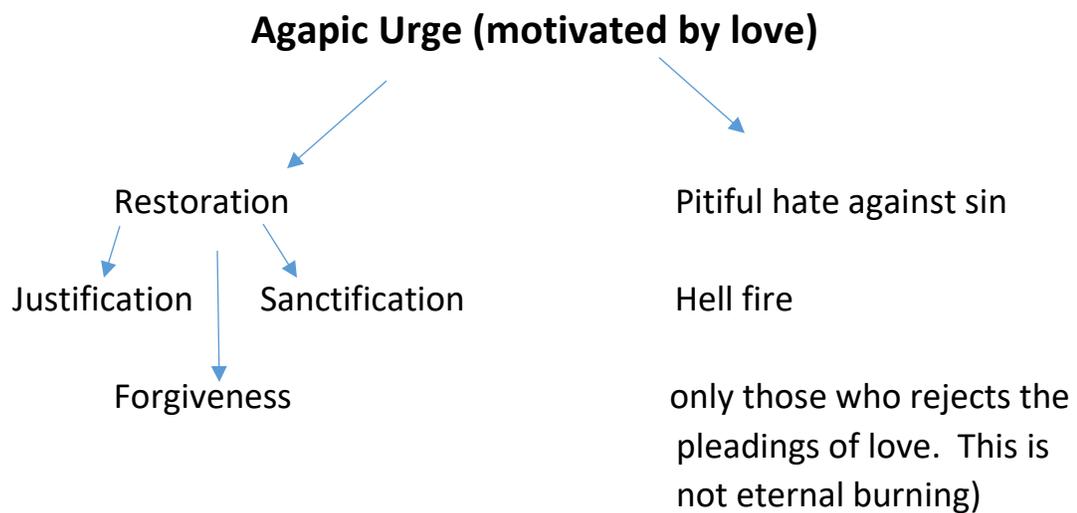
Richard Warmbrand, Marx and Satan pg. 28-29.

24. Below are charts showing the summary understanding of the true and false idea of Christ's death.

### Evangelical False Doctrine



### True Biblical Doctrine



(Eze 33:11; Jer 32:19, 30; Jam 3:22; Ps 37:20; Ps 104:35).

25. Now, one may ask, how did the Evangelical get the idea of the death of Christ all wrong? They have misinterpreted the preposition word **'for'** in the bible, with regards to Christ's death, to mean 'in place of'.

a. There are two words in Greek that is translated 'for' that gives a total different meaning when it applies to the death of Christ. One of them is 'Huper' which means:

"... the primary meaning of over... meaning for, in behalf of, for the sake of, in the sense of protection, care, favor, benefit". Dr Spiros Zodhiates, **The Complete Word study Dictionary**, New Testament p. 1411

b. The other is 'Anti' which means:

"...signifies one thing over against another, one thing in the place of another, or something given in exchange for something else. In a popular sense the word "instead" illustrates its meaning." **Ibid** p 117.

26. In all of the texts in the bible that refers to Christ's death used the Greek word 'Huper', which means a provision and protection. (Lk 22:19, 20; Eph 5:2, 25; 1Cor 5:7; 1Cor 11:24; Jn 10:11.15).

27. There is no scripture in the Bible that shows Christ's death as 'Anti', which would mean that His death was a vicarious or substitutionary death.

What was substitutionary about Christ's death is the life that he gave to replace the carnal mind, which causes our death. But it is not the death of Christ in itself that was substitutionary – meaning that Christ died in place of our death.

Christ was our Substitute, only in the sense that our iniquity was placed upon Him. He was made to feel the separation that sin causes to us.

The Greek word 'Anti' which represents 'for' and seen as substitutionary, is shown in two places in the bible. (Matt 20:28; Mk 10:45). This shows that it was **His LIFE that was given as a substitute or 'in place of' our spiritual death**. This is how the bible puts it.

28. What happened to Christ on the cross? Did God forsake Him? E. White puts it this way:

I quote:

*"In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him."*-Ellen G. White, **The Desire of Ages**, pp. 753, 754.

*"The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God."* -Ellen White, **The Desire of Ages**, p. 753.

Note well that Christ being our substitute does not mean that His death was a substitute for our death. Christ became sin for us to experience the penalty of sin so that we can experience LIFE and be free from sin. The Father's hatred for sin, not for us, was seen in the separate experience of Christ on the cross.

When Jesus cried out, “Why have you forsaken me?” He felt abandoned forever due to sin, not for Himself, because He was sinfree. He felt what the wicked will feel.

29. Christ died and resurrected so we must not look and center upon the cross but where Christ is at present, which is in the second apartment of the Heavenly Sanctuary, doing His final work of reconciling man to God. Therefore the atonement was not completed on the cross as many teach. Within the veil of the Second Apartment of the Heavenly Sanctuary, exists our hope and comfort (Heb 6:19, 20).

### **Conclusion:**

Every day we hear about the death of someone, which often brings compassion and sorry to the heart, for death is an anomaly and should not exist. But while many die, their deaths have a totally different meaning to that of Christ’s death. For His death is the only death that reconciles man back to God.

Therefore may the meaning of Christ’s death draws you closer and closer to God for He truly loves you. May it cause us to devote our lives to Him daily.

May God add His blessings.