

The Roman Road

One of the more popular propagandizing tools of conservative Christianity.

Christian Evidence	Karaites Counter Evidence	Conclusions Supported By Evidence
<p>The Problem of Sin Romans 3:23 “For all have sinned and fall short of the glory of God...”</p>	<p>Luke 1:5 - 6 [5] In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the course of Abijah. And his wife was of the daughters of Aaron, and her name was Elizabeth. [6] And they were <u>both righteous before God, walking blameless in all the commandments and ordinances of the Lord.</u></p>	<p>“Righteous” means “obedient to Torah.” “Blameless” means that you cannot find fault with them. So we see that even their own new testament contradicts Paul’s assertion that “all have sinned” and there is “none righteous, no not one.” SEE: Document #36 for full explanation.</p>
<p>The Wages of Sin Romans 6:23a “For the wages of sin is death...” 1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.</p>	<p>Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezekiel 18:26 When a <u>righteous man</u> turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.</p>	<p>Not everyone dies (eternally). Verse 26 stipulates that there is such a thing as a righteous man. Only the sinner die, and not everyone commits sins that prevent their eternal life. Because Jesus died, then he must have been a sinner.</p>
<p>The Love of God Romans 5:8 “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.”</p>	<p>Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.</p>	<p>Jesus could not die for anyone’s sins other than his own sins. Ezekiel’s verse is unequivocal. You cannot find an unequivocal verse in the Tanakh saying that at any time, then or in the future, anyone can die for the sins of mankind.</p>

Christian Evidence	Karaite Counter Evidence	Conclusions Supported By Evidence
<p>The Free Gift of Salvation Romans 6:23b “But the gift of God is eternal life in Christ Jesus our Lord.”</p>	<p>Ezekiel 18:27 – 28 [27] Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. [28] Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.</p>	<p>Eternal life is our own reward for our own obedience, and has nothing, whatsoever, to do with Jesus. Never has. Never will. If you want to convince someone otherwise, then find a verse in the Tanakh that supports your allegation.</p>
<p>Accepting the Free Gift Romans 10:9 “That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.”</p>	<p>Ezekiel 18:27 – 28 [27] Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. [28] Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.</p>	<p>You save yourself by your own actions. Believing that Jesus was raised from the dead was not and is not needed for salvation, forgiveness, or for eternal life. There is no support for this idea in the entire Tanakh. Whether Jesus lived or died is, was, and always will be irrelevant to our opportunity to have ETERNAL LIFE.</p>
<p>Romans 10:13 For whoever calls on the name of the Lord shall be saved</p> <p>In this verse, “Lord” = kurios, or “master.” It is not a term used for denoting YHWH, but a boss or task-master.</p>	<p>No matter how many times the Christians ASSERT that Jesus and YHWH are one, and that Jesus is the savior, there is no scriptural support for these positions in the Tanakh. SEE: Isaiah 44:22; Isaiah 33:22; Isaiah 43:11; Ezekiel 18:27 – 28; Psalm 78:35. CALLING on YHWH might get help, but OBEYING YHWH’s Law is the only way to receive SALVATION and ETERNAL LIFE.</p>	<p>The bottom line? Using the Roman Road leads to Matthew 23:15.</p> <p>Woe to you, scribes and Pharisees, hypocrites! For you compass sea and the dry <i>land</i> to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.</p>

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יהוה

The name of our Creator is made up of four, Hebrew vowels, Y H W H יהוה. Vowels are sounds, not just marks on paper. (source: Flavius Josephus - *Antiquities of the Jews*)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or *THE, SPECIFIC, to the EXCLUSION of ALL others*.

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha_Eretz," meaning *THE Land of Israel, to the exclusion of all others*.

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה associated with **both** the י and the ו means that the name is specifically, to the exclusion of all others, both *past* and *future*, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others**.

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah