

of the sun which is the sign of the son of the dawn. And he who does not obey the commandments of YHWH does not know Him.

2. The imputation of righteousness is eschatological in nature reaching perfection only when the resurrection or transformed body is received at the Second Coming of Messiah. Moreover, all righteousness requires obedience on the part of the faithful.

3. Elsewhere, the imputation of righteousness is the "imputation of justice,"<sup>390</sup> by which "justice is done" through the death of Messiah Yeshua. The divine justice was satisfied through Messiah's payment of the penalty. Justice was done. That is what it means to be justified.

4. Justification does not immediately mean, "made righteous" (a Catholic view) or "counted righteous" (the Protestant view). Being righteous requires obedience and divine circumcision of the heart. It is progressive in nature, and requires faithfulness on the part of the believer. The hope of pure righteousness must be waited for.<sup>391</sup>

5. We know that we know Him if we keep his commandments (1 John 2:3). If anyone says he knows Messiah and does not obey him, then he is a liar (1 John 2:4). Therefore, anyone who rests his hope on "once saved always saved" thinking that his disobedience to God's commandments cannot affect his status is deceived.

6. As the times and seasons show, God never meant to annul his Sabbaths or Holy Days. These days are a sign between God and the true remnant of His people. The sacred times and seasons are the key to biblical chronology and the end of days.

7. God never meant to modify or change the Levitical service in the Holy Temple at the time of Messiah Yeshua's death. For it is written, "You shall keep my Sabbaths and honor my Sanctuary"<sup>392</sup>. Yeshua died for the transgressions and iniquities of Israel. These are the serious sins. However, the Levitical service still will atone for sins of ignorance when it is renewed, and it will serve to cleanse ritual impurity.<sup>393</sup>

8. It should be noted that the Pauline letters, especially Romans and Galatians, and specific passages elsewhere in his letters are widely mistranslated. To correct but one passage (Gal 2:16), "knowing that justice is not done for a man by the customary works, but through the faithfulness of Messiah Yeshua. Even we faithfully trust in Messiah Yeshua so that justice may be done for us by the faithfulness of Messiah, and not by the customary actions. For by the customary deeds, justice will not be done for anyone." This has nothing to do with abolishing the Law of Moses, but relates to the use of Jewish traditional replacements for atonement.

9. Those cast into the lake of fire are burned up. This is the second death. The idea of eternal burning is contrary to the nature of God as well as sound exegesis of the Scripture.

10. In general, the first death is like sleep. Even the love and hate of the dead is perished. Generally, the dead know nothing until God raises them from the dead.

11. There is no pre-tribulation rapture to heaven, but a removal of Israel to the wilderness to be protected during the time of wrath followed by the second coming of Messiah.

12. The Laws about eating blood or unclean and clean animals are still valid. If someone takes offense at our observance of God's law, then it is persecution. If we encourage someone else to break God's law, then we become an obstacle.

13. There is definitely a "them and us" viewpoint for God's people. For it is God who sanctifies his people by His commandments. The believer should not be afraid of exclusivity or persecution by the disobedient. It will happen. The rest of Christendom should be conscious they have adopted errant doctrines. Their fathers inherited lies. It is they who have chased the truth away and who persecute the believers who hold it. Moreover, it is the believers who have borne them with much longsuffering who are more hospitable.

14. The Scripture does not side with the Calvinists, because it is written, "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (KJV, Deut. 8:2). The future is therefore partly undetermined.<sup>394</sup> Only those parts of the future that God has decided to plan ahead of time are determined.<sup>395</sup> Whether we will love and obey God is our decision to make. He wants us to choose the right path.

Furthermore, God can limit his perspective, should he wish it, or his glory, should he wish it, and did so when he took human form in Messiah Yeshua, and yet He remained God in that form, because YHWH has the ability to limit himself when He wishes.<sup>396</sup> Because they put priority on the philosophy of God rather than the divine revelation of the Bible, both Jews and Christians needlessly struggle to explain God manifesting himself as Messiah Yeshua. If fallen philosophy is put aside, the matter is not too difficult.

15. He who knows Yeshua knows God. For the Messiah is the unique expression of the nature of the true God.<sup>397</sup> To Him is the glory and the power and all worship.

16. For God so loved the world that he gave His only Son, that whoever faithfully trusts in Him should not perish but have everlasting life (John 3:16).

17. Amen.

<sup>390</sup> The same Hebrew and Greek words mean *justice* or *righteousness* depending on the context.

<sup>391</sup> Galatians 5:5.

<sup>392</sup> Leviticus 19:30.

<sup>393</sup> Ezekiel 45:17.

<sup>394</sup> Moreover, what is undetermined is only subject to contingent knowledge, i.e. knowledge of possibilities. This is called the "open" future, because it is not written yet.

<sup>395</sup> Such as His divine plan for Israel. Israel he called, and Israel he predestined to be conformed to the image of the likeness of His Son Yeshua the Messiah. We are Israel, and God works with all things for the good of His people Israel.

<sup>396</sup> The one who says that God cannot limit himself is limiting God. The God of the Bible has feelings. He loves. He gets angry. And He created man in His own image. God subjects himself to experiences, and some experiences He does not care to remember. God can even cause himself to forget if He so desires. This is how we know we know God, if we keep his commandments. God cannot be truly known by Augustinian or Greek Philosophies.

<sup>397</sup> Since God created man in His own image, it is possible for God to take the form of a man. God feels love and anger, grief and joy. The God of the bible is a real living person, and not the academic construct of Philosophers, either eastern or western. Our prayers influence God as he dynamically determines what will happen subject to the constraints of the fixed part of his overall plan.