



*“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”*

## **Welcome to the Whole Word**

### **INTRODUCTION**

Welcome to what we like to call, the whole Word of God...in which we learn and apply in our lives everything from Genesis to Revelation. It is all truth and instructions for all in the faith today.

Nothing in the Law of God has been removed, ended, destroyed, deleted, not made applicable, or applied differently whether Jew or Gentile.

This teaching is mostly intended for those who are new to applying the whole Word, though others may find parts of this teaching valuable and worth considering as well.

This is not intended to be a small introduction and then just send you on your way...this is a first day on the job orientation if you will...to learn the role of being a part of the “Sect of the Way” as Paul called it.

So...we expect that you have studied Acts 10, Acts 15, and Paul’s letters in Hebraic context...and you have decided that our Messiah taught and practiced the whole law of God...and that follow Him should follow the whole Law of God just the same.

As you know, this is no small thing. You feel as though your faith has just been turned upside down, but in a good way.

A passion and energy for the Word that may not have been present since the first day you came into the faith is now full steam again in your life...

Now what do you do?

What is the next step?

We expect that those who have come to realize that the law of God has not changed nor will ever change would benefit from a “welcome wagon” to the “whole Word of God.” ...an “orientation” if you will, because at this moment, you may be suffering from “theological disorientation”...you may feel as though your head is spinning...

If you are not, then that is fantastic.

But we sure felt that way, at least initially...we had so many questions and were so confused about some things, that we did not always know exactly what to do, or who to talk to.

So, if you are like us...Then, we expect that you have many questions, and not that we have all of the answers, but we have seen many go through this process, and we have as well...so perhaps we can help some.

A common question we receive is “ok, I get it...now what do I do?”

“Where do I go from here?” “What is next?” “What do I do now?”

“What about this, or what about that?”

We have found these questions have come and continue to come from all backgrounds...examples include someone who may have been in Orthodox Judaism, maybe a Christian in Russia, or a new Christian in New York, and yes even seminary trained Baptist preachers wanting to know how they should handle their new Hebraic understanding with their local congregation.

It makes no difference what the person’s background might be.

People are coming to the truth that the whole Word of God is still true and applicable to believers today.

So, welcome to the whole Word of God...

But there are always immediate questions...

At first, this new perspective seems rather overwhelming to a person...having all of these questions.

However, it is a good overwhelming, if that makes sense...but you know what we mean.

Everything feels right and finally the big picture of our Creator makes perfect sense, from the beginning to the end.

More than likely, if you are like many others, this new realization has put you on a path in which you simply cannot get enough Bible.

Things are connecting and making sense that never made sense before. Quite often, we personally like to call this moment, being in “sponge mode.”

It is the point in which you are just “soaking it all in.”

Your faith before Torah may have felt rather dry and empty, and you have been placed in water, and you just can not stop soaking it all up...

Purpose, life, energy, meaning, truth, revelation, etc. is now exploding all over the Bible like never before...like some one turned on a switch, or pushed over a domino in a chain of dominoes.

You know what we mean, and explaining it to someone who has not come to this perspective is simply quite difficult...to your own frustration, they just don't understand the excitement.

Every waking moment available to you is likely consumed with examining the Word of God from a Hebraic perspective.

It dominates your thoughts and energy...

There are many questions that should be your first priority.

**Some of these questions include:**

What instructions from our Creator should I be following that I am not currently?

What commandments are often misunderstood or debated what is tradition vs. actual commandments?

What do I do about fellowship?

How should I expect this to affect friends and family, and how should I best proceed?

What teachers does 119 Ministries recommend?

These are all questions that you may have...so, we intend on doing our best in walking you through these things...at least the best that we can with the limited time we have for this teaching and the amount of ground that we must cover.

Before we get started, there are a few things to keep in mind.

119 Ministries is not your authority on anything. We will never claim to be your authority. The Word of God is your authority, and your only authority.

If you ever say, or hear someone else say, “I believe this because 119 Ministries said...” then please stop right there...our faith is in the Word...not what 119 Ministries believes and teaches.

We are an imperfect tool of Yah...he is perfecting us, yes...but we are not perfect yet.

“Test everything” we say, to the Word of God.

We are not always right, nor will we ever be always right as long as we are in the flesh.

119 Ministries is not immune to making mistakes.

We have made plenty of mistakes, and the longer that you observe 119 Ministries, the chances are is that you will see us make mistakes every so often.

We wish it were not true, but sometimes 119 Ministries simply messes up, and we need to repent, recover, apologize, republish, do damage control, etc.

We do hope however, that those mistakes become farther away and fewer in number, and even more so, when they do happen, that they might be learning opportunities for all of us.

Also, 119 Ministries will occasionally offend you.

We should repeat that.

Sometimes, 119 will offend you.

Either in truth in the spirit or sadly enough, perhaps even in error of the flesh, 119 Ministries might make you mad, sad, angry, offended, or cause any other sort of negative emotive response in you.

Let us be clear, we do not want to do that, especially if we are in the wrong.

There is not a day that goes by that it is not brought to our attention that we have offended someone by something we did, said, or posted on Facebook for example.

It is not that we try to offend, in fact, quite the opposite...we try to find a balance between truth and effective presentation.

However...people are diverse, and there is no getting around the fact that what we say can be misunderstood or perhaps not even agreeable to others. ...or to be more blunt, it could be that we simply said or did something stupid. Or it could simply be that the truth

itself is what is found offensive.

So, it is not if we offend you, but when we offend you, we do ask that you consider reaching out to us so that things can be reconciled, and we can repair our mistakes. Letting wounds fester causes death to the Body...similar to cancer...if we cause a problem, let us know...because our faith is not about us, it is not about you. It is about bring glory to our Creator...and everything...I mean everything we should do should be about that...if it is not, or even worse, if it damages the Body and flings mud on our Creator visible to the nations, then what worse offense could there be?

Also, you will not agree with us on everything. At some point you may find that something we teach contradicts your own conclusions. That is usually fine. Not every matter must be agreeable and none of us have figured everything out. It is possible that we could be wrong and may even need to correct our own views on certain things. Regardless, that is why we encourage all to “test everything.”

At minimum, we hope that we can agree that we should follow our messiah Yeshua, that he died on our behalf, enabling the grace that our Creator has always extended to those in the faith, and that in the faith, we should strive to follow the whole Word of God. If we can all agree to that, then we are all doing well.

So, let's get started. Our goal will be to answer each question to such an extent that it should help you get started in this new perspective...

That is to say that additional self-study or testing our responses should be warranted.

We always encourage more study and testing what we say to the Word.

Often, we will refer to an existing 119 Ministries teaching for more clarification and material.

Let's get started...

## **THE QUESTIONS**

[What instructions from our Creator should I be following that I am not currently?](#)

We will address this question assuming that it is coming from more of a traditional Christian mindset or background.

Now that you have entered into the understanding that the whole Word of God is still true and applicable to all in the faith, then there are a few instructions that are not too common in mainstream Christian circles today that are a part of the Word of God.

Often, when one begins this journey, one immediately searches out to see what “the Jews do.”

It is assumed that they have everything figured out and that they follow the Torah.

That assumption is both correct and not so correct.

Many Jews claim that there are 613 commandments.

When one really begins inspecting that so called list and examining the scripture provided for that list, a couple things are realized.

One, there are commandments that appear to repeat on the traditional list of 613 commandments.

And two, sometimes, even when looking at the Hebrew, it is very difficult to understand how they conclude something to be a commandment when the scripture that is cited does not seem to support it.

So there does not really seem to be 613 commandments. It seems to be more of a tradition. There seems to be less. It very well may be that 613 commandments is a close estimate, but that is something you can test out for yourself and see what conclusions you arrive to.

In addition, many of the commandments in the Torah require a temple, and there is no temple today, or require being in the land, and we have not yet been restored to the land.

That does not mean these commandments are abolished or changed, they are simply waiting for the established criteria and conditions to present themselves.

Here is an example that we like to use to help explain this.

There are countless traffic laws in the United States.

If all of the roads in the United States disappeared, it does not mean that the traffic laws disappeared too.

The traffic laws are still written and exist.

One cannot obey them however because there are no longer any roads.

Now, if roads appeared the very next day, those traffic commandments could be observed again.

So, in this example, the traffic laws were not abolished, even though they could not be observed.

Their observation was dependent on the existence of roads.

This is true for many of God's commandments as well.

Many of the commandments require a temple. There is no temple today. So those commandments are still in effect, but simply waiting for the temple to exist again.

There are other things to consider.

Just like in the United States, there are laws you must observe if you are a homeowner, for example, property taxes.

Or, there are laws if you are a farmer, for example, the safe application of fertilizer.

If you are not a homeowner, or a farmer, those particular commandments of the United States do not apply to you.

You can obey the whole law of the United States, even though it does not all apply specifically to you...but, the whole law of the United States applies to all U.S. citizens.

This is the same with the law of God.

There are commandments for woman. If you are a man, these commandments will not apply to you.

There are commandments for farmers. If you are not a farmer, these commandments will not apply to you.

There are commandments for those with parents. If you no longer have parents, these commandments will no longer apply to you.

There are commandments for Levites. If you are not a Levite, then those commandments do not apply to you. Most of the temple commandments relate to one being a Levite.

Thus, there are many things to consider here as it relates to what commandments are observed, and it really becomes more of common sense.

These are all still things that many have not really considered.

Here is another way to consider this.

Let's suppose that you do not break any of the laws in the country you live in.

You are a "law abiding citizen."

Does that mean that you observe the whole law of your country?

Yes, you do, because you do not break any of the laws.

BUT, in the same way, you do not really observe every law, because not every law is for you, or observing the law is circumstantial.

But you do keep all of the laws of your country...or at least, we hope you do.

There are laws if you are driving a car, flying an airplane, starting a business, owning a house, etc., etc.

But, if you are not driving a car, you cannot observe the traffic laws.

Or, if you are not a pilot, the laws of flying are not for you.

But, all the laws are for all of the citizens of your country.

Likewise, our Creator has laws for His Kingdom as well.

It is called the law of God, or the Torah.

And just like you need to figure out how the laws of your country relate or don't specifically relate to you, we need to look at the Word of God and see what commandments are written for you specifically, based on who you are, where you live, what you do for a living, if you have a family, if you own land, if you loan money, etc, etc.

All of these things matter.

So let's dive into some of the main commandments that might be new for a traditional Christian.

There really are not many, but despite this, they are quite significant.

This will not be an all inclusive list...studying God's Word and His instructions for us is something we should do as we live out the faith.

In other words, we simply hope to get you started...

## **THE SABBATH**

One of the more important instructions is the 7<sup>th</sup> day Sabbath (i.e. Exodus 20:8).

Many immediately think of the Seventh Day Adventists.

Yes, there are groups that claim to keep the Sabbath, such as 7<sup>th</sup> Day Adventists or 7<sup>th</sup>



Day Baptists, for example, but more often than not, the primary instruction surrounding the Sabbath is missed, and they do not realize it.

The Sabbath is intended for rest. The primary focus is not really about worship like some of these groups make it out to be. Every day is to be about worship.

We are to rest and not work, nor are we to directly cause others to work.

We are not to even cause our livestock to work, they are to receive a day of rest every week as well.

There is often the obvious question as to what exactly constitutes work...that question is not a new question...for example, in response to that question, the Pharisees constructed a massive list of do's and don'ts around the Sabbath.

That was never our Creator's intent, because then God's law becomes legalistic, and the point of it all is missed, which is to love God and to love others...the purpose is not to focus on man-made rules built around commandments of God. At that point, you begin following men, not God.

This is one of many reasons that Yeshua had such harsh words for the Pharisees and their doctrine.

Unlike the Pharisees, we are not going to define what is work for you to that degree of detail...that is between you and our Creator.

You need to define the difference between work and rest for you and your house.

Some things are obviously work...and some things, in context and in scope, may not be defined as really interrupting the rest that we are to have on this set apart day.

There are often other circumstantial questions that surround the Sabbath as well.

Fortunately, we have a teaching prepared that focuses only on the subject of the Sabbath.

You can watch the teaching titled "The Sabbath Day" at [TestEverything.net](http://TestEverything.net) for more on this subject.

## **DIETARY INSTRUCTIONS**

Another substantial set of instructions are found in Leviticus 11.

These are called the dietary instructions.

Most traditional Christians today do not observe YHWH's dietary instructions.

We can eat all food, yet YHWH lists what He defines as food for us, and what is considered not food.

Some examples of things not considered food are dog, cat, pig, shrimp, lobster, rats, buzzards, catfish, etc.

Things that are not defined as food by our Creator, we do not eat.

Quite often, the animals defined as unclean have higher toxicity levels and other undesirable things to consider.

Regardless of our Creator's reason for not eating certain animals, simply put, he said that unclean animals are not food...

## **CIRCUMCISION**

Circumcision is a commandment that is full of controversy, even in the Hebrew Roots perspective of the Bible.

In the end, we believe that one should follow the whole Word of God, which of course, includes circumcision.

Some teachings we recommend on this is our study "*Acts 15: Legalism or Obedience,*" and "*Circumcision: The Sign of the Covenant.*"

As with all of our teachings, these can also be found at *TestEverything.net*.

## **TZITZITS**

### **Numbers 15:38-41**

"Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of (Yahweh) the Lord, to do them, not to follow after your own heart and your own eyes, which you are inclined to where after. So you shall remember and do all my commandments, and be holy to your God. I am (Yahweh) the Lord your God, who brought you out of the land of Egypt to be your God: I am (Yahweh) the Lord your God."

This is a commandment that much of mainstream Christianity does not likely realize existed.

The commandment is simple enough. Tassels, that look like these (pic), are to attach to your garments.

They contain a blue thread.

Many understand that there are to be four tassels. The reason for this is because the commandment speaks of attaching the tassels to the four corners of our garments so it is inferred that there are to be at least four tassels (Deuteronomy 22:12). Whether or not that is exactly right, we know for sure that there are to be at least two, because the word “tassels” is plural.

At any rate, the symbolism of “four corners” should be clear.

Just as it is a Hebraic idiom to understand that the four corners of the world relates to the whole world (i.e. Isaiah 11:12), the four corners of our garments implies that we are to be fully clothed in the Word of God.

Our whole being is to remember His commandments, always.

In Hebrew, the word corners and edges are from the same word.

Some have modified their clothing to contain four corners or edges and then attach the tzitzits there (pic).

Some wear traditional Hebrew garments for the tzitzits to attach to (pic)...others, simply wear the tzitzits on their belt loops of their pants (pic), as many have realized that belt loops have four corners as well.

None of these methods are more right than the other. They all fit what YHWH is asking us to do...He simply said attached tassels containing a strand of blue to the four corners of our garments. How we chose to do that He left up to us...

The point is that we wear tzitzits to help us visually remember the commandments of God, which does imply of course, that they are visible and to be worn as often throughout the day that one wants to be reminded to keep the commandments of God...we would expect that one would want to be reminded all day of course.

It is understood that they should be visible as they would certainly not be much of a reminder if they are not seen.

Hidden tzitzits, or the lack thereof, sort of defeats the purpose of tzitzits being a visual reminder that was clearly the intent given to us by our Creator

Because this commandment can be carried out as instructed, and because they are to be visible reminders of obedience, most realize that this commandment is not only symbolic

or internalized, but physically observed as well.

That would mean that not wearing tzitzit would be considered sin.

There are many different styles and lengths, as Torah establishes no other detailed criteria.

There are instances in which Yeshua condemned the Pharisees in wearing of their tzitzits too long (Matthew 23).

This is not because it is necessarily bad to wear long tzitzits, but he knew the heart of the Pharisees.

The Pharisees did not wear long tzitzits because it might better help them to better remember Yahweh's commandments.

Instead, their tzitzits were there to draw attention to themselves. That is not to be their purpose.

So, when wearing them a certain way, we want to make sure we check our motives as to the reason why.

There are instructional videos on how to make your own, and there are places online that sell them as well.

Some teachings we have on this subject are the teachings "*Blue*", "*Should Women Wear Tzitzits?*", and "*Streets of Torah*".

## **MIXING THREAD**

There is a commandment found in Deuteronomy 22:11 that speaks of not mixing wool and linen together.

This is pretty straightforward. We are to not mix wool and linen together.

Indeed, this is an odd commandment. That is intentionally given to us by our Creator.

Why in the world would mixing thread matter?

Because it is an odd commandment, it is designed to get our attention.

Common to many of the commandments, there is a deeper spiritual understanding that can be found here.

For more on this, please see our teaching titled "*Wool and Linen*."

## **CHRISTMAS AND EASTER**

There are various commandments that instruct us to not worship YHWH as nations worshipped their gods (Deut. 31:32 for example).

Because the traditions and days of Christmas and Easter directly came from the traditions and days used to worship false gods, Christmas and Easter are consequently discarded.

For more on this subject, please see our teachings titled “*Sunburned*,” “*The Green Tree*,” and “*Let the Christmas Trees Rejoice*.”

Our Creator gave us many other holidays instead of ones that derive from false god worship.

We will discuss those next.

## **THE APPOINTED TIMES (The Moedim)**

The word ‘holiday’ is linguistically routed in the words “holy and day”... or “holy day.” That of course became what hear today as holiday.

The Hebraic Biblical definition of something being “holy” is to be considered “set apart” which comes from the Hebrew word “qodesh.”

The opposite of being set apart is to be common, or profane.

The only days truly “set apart” are days that our Creator declared to be holy or set apart.

Obviously man cannot declare a day to be “set apart” or “holy” when YHWH Himself did not declare it to be.

These set apart days are also called the moedim, or appointed times.

One of these days we have already covered...the Sabbath day.

There are more moedim, or appointed times...one of the places you will find these days is in Leviticus 23.

There is Passover (Pesach), Unleavened Bread (Chag HaMatzot), First Fruits (Reishit Katzir), Pentecost (Shavuot), Trumpets (Yom Teruah), Atonement (Yom Kippur), and Tabernacles (Sukkot)...and Sabbath (Shabbat) every single week.

As you can see, after discarding Christmas and Easter...God’s real holidays contain even

more days per year...

These appointed times have instructions within them that are often inclusive of being in the land and an existing temple.

As we reviewed earlier, that makes many of the instructions contained in the appointed times not able to be followed in the present time, though that will change when Yeshua returns, all is restored, and there is a functioning Temple once again.

Passover is really a lamb that becomes part of the Feast of Unleavened bread. So Passover is not really a day as much as it is a lamb. The Passover is slain on the 14<sup>th</sup> day of the first month on the Hebraic calendar. The Passover is eaten on the 14<sup>th</sup>, going into the 15<sup>th</sup> day of the month. So the 14<sup>th</sup> is the Day of Passover, in the sense of when the Passover is slain.

The 15<sup>th</sup> is also Passover in the sense of when the Passover is eaten.

Remember, a Hebraic calendar day is from evening to evening (See our teaching “Evening and Morning” – Coming Soon)

As the sun sets and the 15<sup>th</sup> day nears, the Feast of Unleavened bread begins.

This meal contains the Passover lamb, bitter herb, and unleavened bread.

So really, the Passover is slain on the 14<sup>th</sup> of the first month, and eaten on the 15<sup>th</sup>, as these two Hebraic days blend together during this event.

The Passover lamb is to be sacrificed in the Temple, and since there is no temple, there is no Passover lamb to eat today.

The unleavened bread and bitter herb however, can be eaten.

When Yeshua returns, we read that in Ezekiel 40-48 that the new temple will allow the sacrifices to take place again (See our teaching “*Sacrifices*” – Coming Soon)

Some might immediately express concern about this. But we must remember that the sacrifices specific to Yeshua always pointed to Yeshua our Messiah. They do not replace Him, but point to Him, they are shadows.

Even Yeshua said that he will eat of the Passover again when He comes to restore the Kingdom (Luke 22:16)

The first day and the seventh day of the week of Unleavened Bread are rest days.

Shavuot, or Pentecost, is also a day of rest.

The Day of Trumpets, or the Day of Shouting, or Yom Terah is a day of rest, and trumpets or a loud shout is made on that day.

The Day of Atonement, or Yom Kippur is a day of rest and affliction. We believe that affliction means to humble yourself, primarily through obedience.

Many teach that one is to fast on that day. We agree that fasting is a form of affliction, but there is no specific commandment to fast on Yom Kippur.

The bigger picture is to make sure that one is 100% focused on Yah and obedience to Him on that day.

There is a reason for this understanding, and we cover this in our teaching titled "*Is Yom Kippur a Day of Fasting?*" (Coming Soon)

Lastly, there is Tabernacles, also known as Sukkot. This is an eight-day festival of eating and dwelling in tents. It is basically a camping trip full of like-minded fellowship and food.

It is intended to occur in Jerusalem, inclusive of the Temple where He dwells...however, today that is not possible...as there is no temple.

Thus, any observance of this time using tents is marked as a memorial, and not really obedience...meaning this, it is not disobedience if one does not observe this aspect of Sukkot, at least until Yeshua returns.

However, there are rest days that can be observed, on day 1 and day 8 of Sukkot.

There are also the days of Purim and Hanukkah. These days are not commandments, but traditions compatible with the Bible, though some of the Jewish traditions associated with these days might want to be tested and questioned.

Generally speaking, that wraps up the commandments that most of mainstream Christianity have discarded in their doctrine.

It might be a lot less than you were expecting. Many seem to expect that there is many more. This might be because of many of the commandments that are specifically for Levites related to the Temple.

We will not see those observed again until Yeshua returns, and rebuilds the temple. Also, the observance will still be only by Levites, and not just anyone.

There are likely many questions that remain regarding the whole sacrificial system, how it applies to Yeshua, and the matter of them occurring during the 1,000 year reign. That subject however, merits its own stand-alone teaching.

## TEACHING TORAH

Most do not realize that we are commanded to teach the Torah to our children.

### **Deuteronomy 6:6-7**

“And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

This is simply a Hebraic poetic way of saying that we should always be teaching our children the Torah.

You might ask, how is that possible? It is possible in the same way our Messiah did it.

We lead by example.

Children are excellent at imitating and asking questions.

The number one way to teach is to show by example.

This is not the only way, but it should be obvious that our behavior should reflect what we read and say from the Scriptures.

Moving on to the next question...

[What commandments are often misunderstood or debated what is tradition vs. actual commandments?](#)

As you may, or may not know, there are commandments that are misunderstood or debated.

We would love to say that all those in Hebrew Roots all agree with each other on everything...that there is no division, no bickering, no arguing, or silly debates.

Sadly, though, humans are humans. Though Hebrew Roots is closer to the truth, there are still disagreements.

Sometimes people invent commandments based on a loose interpretation of the Scriptures.

Other times, different details of commandments are debated.

This is often the case when it comes to the Hebraic calendar.

There are some commandments that simply seem awkward or so foreign to us that it is



difficult to understand them unless we see them from a Hebraic perspective.

One of those examples are the Laws of Niddah.

## **LAWS OF NIDDAH**

Niddah means separated. This is speaking of the time in which a woman is on her menstrual cycle.

### **Leviticus 15:19-24**

“When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening. And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. And if any man lies with her and her menstrual impurity comes upon him, he shall be unclean seven days, and every bed on which he lies shall be unclean.”

Keep in mind, that being unclean is not necessarily a sin. Becoming unclean happens.

But, knowing when you are unclean is important, because it dictated when one was permitted to enter into the temple. Since there is no physical temple today, this matter is much less of an issue as to whether or not you are unclean.

However, there are direct commandments as to things that are forbidden during this time.

### **Leviticus 18:19**

“You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness.”

“Uncovering her nakedness” is a Hebraic way of saying intercourse.

### **Leviticus 20:18**

“If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people.”

Husband and wife are to remain separate from each other in this way. This is what is meant in Leviticus 15:19 in the sense of not “touching” your wife during her menstrual cycle.

The Hebrew word for touching can carry the meaning of literally just touching, all the way to intimate relations.

We can see from Leviticus 18:19 and 20:18 that the intent is surrounding intimate relations.

The means to becoming unclean during this time is a matter of being exposed to blood.

Not to be gross, but during a woman's cycle, especially during ancient times, a bed or chair, could easily become exposed to blood given the way it was managed...and of course, intimate relations would most certainly exposing the husband to blood.

We can also see that bathing, which is a mikveh or baptism, and the washing of the clothes, is a means to becoming clean after becoming unclean in this way.

Thus, it all fits and seems to make some sense.

The reason that this topic is debated, is because some Jewish traditions go to extremes to avoid becoming unclean...even building a separate house for his wife for her to reside in during this time.

Not that this is necessarily wrong, but it is certainly not necessary.

It is going overboard. In addition, those who do not understand the Torah assume that the Jews do observe the Torah as YHWH intended, thus, it can cause confusion.

Moving on...

## **MIXING THREADS**

As we covered, we do not want to specifically mix wool and linen per Deuteronomy 22:11.

Because Leviticus 19:19 is not as specific as Deuteronomy 22:11, some have implied that mixing other threads is not permissible.

While that might be the case, we suspect that Yah was referring specifically to wool and linen as indicated in Deuteronomy 22:11.

For more on this, please see our teaching titled "*Wool and Linen.*"

## **STONING**

It is not long before one realizes that the Torah contains instructions related to capital punishment.

In short, these commandments cannot be carried out because there is no Biblical body established to make judgments on these matters today.

In addition, we live in a land in which a non-Torah government projects authority that does not allow us to assemble a Torah-based judicial process.

We strongly recommend gaining a strong grasp on this subject, as those that do not follow the Torah are very often very sensitive to these commandments.

They assume because one if following the Torah that we should be stoning everybody.

Well, that is not really how it works, and such misunderstandings cause a lot of confusion on this subject.

All of God's commandments are good, and there is a good reason for them.

For a thorough review of this subject, please see our teaching titled "*Should We Stone Our Children?*"

## **THE LAND SABBATH**

Every seven years we are commanded let the land rest.

Some ask whether farmers or gardeners should let their land rest every seven years.

While that might be a good practice, as YHWH must certainly have His reasons, it is not required according to the Torah.

The Torah requires it once we have entered into the land that He gives us, which of course, has not yet occurred.

We are still scattered among the nations.

### **Leviticus 25:1-7**

The Lord (YHWH) spoke to Moses on Mount Sinai, saying, "Speak to the people of Israel and say to them, **When you come into the land that I give you**, the land shall keep a Sabbath to the Lord (YHWH). For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord (YHWH). You shall not sow your field or prune your vineyard. You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. The Sabbath of the land shall

provide food for you, for yourself and for your male and female slaves and for your hired worker and the sojourner who lives with you, and for your cattle and for the wild animals that are in your land: all its yield shall be for food.

So the Sabbath year for the land is recognized once we are in the land according to YHWH's own words (highlight verse).

Spiritually, the land resting in the 7<sup>th</sup> year likely stands for the 7,000<sup>th</sup> year, in which our Messiah is Lord on Earth with us for 1,000 years...and we rest in the land with Him.

We cover that understanding in several teachings.

Perhaps the most informational teaching we have on this is found in the two-part teaching, "*The 4<sup>th</sup> and 7<sup>th</sup> Day*" if you are interested.

## CHEESEBURGERS

Yes, believe it or not, in some circles, cheeseburgers are debated. It is debated because of this verse. This debate comes more from mainstream orthodox Judaism. We can find commandment in Deuteronomy 14.

### **Deuteronomy 14:21**

"You shall not boil a young goat in its mother's milk.

Really, the debate is not just about cheeseburgers, but really any food or dish in which meat and cheese are cooked together.

Jewish rabbis, including highly influential rabbi Rashi, came to these conclusions based on this verse and the one like it in Exodus:

- 1) the prohibition against cooking a mixture of milk and meat
- 2) the prohibition against eating a cooked mixture of milk and meat
- 3) the prohibition against deriving any benefit from a cooked mixture of milk and meat.

The generic usage of meat verses goat is the result of an analysis of the Hebrew used in this verse for goat.

Rashi, one of the most prominent talmudic commentators, argued that the term in question must actually have a more general meaning, including calves and lambs, in addition to young goats.

Rashi also argued that the meaning is still narrow enough to exclude birds, all the undomesticated kosher animals (for example, chevrotains and antelope), and all of the non-kosher animals.

The Talmudic writers had a similar analysis, but believed that since domesticated kosher animals (sheep, goats, and cattle) have similar meat to birds and to the non-domestic kosher land-animals, they should prohibit these latter meats too, creating a general prohibition against mixing milk & meat from any kosher animal, excepting fish.

But here is the problem with such interpretations.

The commandment specifically mentions the milk of the mother, not just milk in general.

Something more specific is going on here.

The statistical chances of the dairy from the mother, the meat from the young of the very same mother, and then those two products making it to the same distributor, then the same store, and then into the same customer is nearly impossible.

Despite the musings of ancient Jewish rabbis, multiple times our Creator used the word for a young goat that is not to be boiled in its mother's milk.

If our Creator meant the generic form of meat, there is a word that would have been used to refer specifically to generic meat.

The answer to the riddle of this commandment is like several other seemingly out of place commandments.

The spiritual teaches the physical and the physical teaches the spiritual.

The purpose of YHWH giving this commandment is for us to ask the question *why*.

We should ask *why* because it is so out of place.

Our Creator intended us to ask, *why in the world would such an odd commandment be offered to us in the first place?*

*Who would even consider boiling an animal in it's own mother's milk?*

Some have suggested that it may have been a pagan practice related to idolatry and the worship of false gods.

That is certainly possible.

But, perhaps Yah is simply teaching us something spiritual through an odd physical commandment...

### **Deuteronomy 14:21**

*“You shall not boil a young goat in its mother's milk.*

There are four components to this commandment.

- 1) Goat
- 2) Cooking
- 3) Mother
- 4) Milk

In regards to a goat in the Torah there are at least three references:

- 1) Jacob deceives his father Isaac into thinking he is his brother Esau by using both goat's meat and goat's hair
- 2) Joseph's brothers dip his coat into goat's blood in order to deceive their father into thinking Joseph is dead.
- 3) Tamar deceives Judah by dressing up as a prostitute and demanding a goat as payment.

The crucial element of each of the stories is deception and, the deception is related to the goat; this suggests that the goat is a metaphor for deceptive teachings.

Next, we need to look at the concept of cooking.

When foods are cooked, they are blended together...they begin to share the flavor and traits of the various products that have been mixed together.

Mothers are metaphors for mediums, so it is very important that the goat's milk is described as "mother's milk".

The "mother" is the source or "medium" for milk.

Finally, the fourth element is the milk itself and here the easiest example to quote comes from the Jewish Pharisee, Paul, who in his writings described meat as difficult spiritual understandings and the milk as the basics of the Torah.

For more on milk, please see our teaching titled "*Oracles of God.*"

We have now covered the four components of Deuteronomy 14, which again, is this commandment.

**Deuteronomy 14:21**

"You shall not boil a young goat in its mother's milk.

The four components again are:

- 1) Goat – Meaning deceptive teachings
- 2) Cooking – Meaning mixing together
- 3) Mother – As a mediator or provider of milk
- 4) Milk – And milk, meaning the Torah.

In our understanding, this commandment specifically refers to goat's meat and to goat's milk.

This commandment is repeated three times and thus the commandment should not be expanded to include all meat and dairy products; especially when the Torah explicitly forbids the adding to the law of God (Deuteronomy 4:2)

Furthermore, it is extremely important that the law speaks about the meat being cooked and today's interpretations also banned un-cooked food which further suggests that these traditional Jewish interpretations are just plain wrong.

The message behind this specific law of goat's meat and goat's milk has to do with forbidding the attempt to combine deceptive teachings by mixing them through "cooking" with the Torah which we received received through a medium, which is Moses.

The law about not seething a kid in its mother's milk has to do with making deceptive teachings about the Law of God and not so much to do with eating a cheeseburger at McDonald's.

In fact, even in modern times, we use the expression "*cook the books*" to refer to deceptive business practices, in which one hides truth with what is false, and mixes the two together.

The spiritual understanding here is similar to not mixing wool and linen, or mixing seeds. Those are both Torah commandments as well. So really, this is nothing new.

Now, should we really not boil a goat in its mother's milk.

Of course not, the commandment is also literal as well.

It is just that the commandment is so intentionally and seemingly absurd, that it almost forces the reader to ask what is the deeper meaning and understanding for those in the faith...which of course, is what we just did.

## **CALENDAR**

One of the most debated topics in Hebrew Roots is the calendar. In an effort to seek out observance of the holidays given to us by our Creator, there are several options of calendars out there, all claiming that they are following the Torah in how to calculate the

calendar. Though we offer our opinion on the calendar in our teaching series, “*Time: Our Creator’s Calendar*” we fully admit we are not 100% certain that we are correct.

To let you know how serious of a debate and how offensive this subject is to some, there are some that make jabs at 119 Ministries daily because of our position on the matter.

There are some that attempt to rally others to not support or share 119 Ministries teachings because of our position on the calendar, or at least what they might think our position might be, as they are not always correct.

Sadly, this is a very divisive subject. And the ones that are the most divisive are the ones who think they have all of the answers on this subject...and, unfortunately, they are many...and they all disagree with each other.

We would be concerned with anyone suggesting that they have the calendar of our Creator completely figured out.

That being said, give this area some study, perhaps consider and test our material on the subject, and be leery of anyone claiming that they have it all figured out.

At minimum, we recommend avoiding the crowds that belittle and attack others on matters of the calendar. In the end, we see these groups doing more harm to the Body than good. Such behavior and character brings no glory to our Creator.

## **MEZUZAH AND TEFFILIN**

A “mezuzah” is a little small object that is traditionally hung on a doorframe, typically at an angle.

It contains what is called the “*shema*,” which are a few verses taken out of Deuteronomy 6.

### **Deuteronomy 6:4-9**

“Hear, O Israel: The LORD (YHWH) our God, the LORD (YHWH) is one. You shall love the LORD (YHWH) your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

It is the part that mentions writing the commandments on the doorposts of your house and on your gates that the tradition of the mezuzah was founded. There is also the commandment to write the commandments on your hand and forehead.



Contrary to the Pharisees, the Sadducees and medieval Karaites took the commandments to be figurative.

The Pharisees preferred to take the commandment literal because then it could be seen in front of men...and they liked to make them as big as possible.

The Pharisees used this interpretation as another means to draw religious attention to themselves.

**Matthew 23:5**

They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long...

Also contrary to the Pharisees, we also do not consider these to be literal commandments and there are a couple reasons for this.

First of all, this section of Scripture called the “shema” is loaded with Hebraic poetry.

For instance, are we to only teach our children the Torah when we are sitting in the house, when we are walking, getting ready for bed and waking up?

Of course not, but that is what the commandment literally says.

What it really means, is that we are to be ALWAYS teaching our children the commandments of God.

Can you see that?

The Hebraic poetry continues, giving us figurative instruction to make a point.

The Hebraic language involves a lot of figurative language.

To write something on your hands and forehead means to hear and do, which is what the word *shema* means in the first place.

The word *shema*, in Hebrew, literally means “to hear” ...but to hear in such a way that you do it. To observe, or witness something, as an example.

When we write something on our forehead, it is not literal, it means that it is in our mind.

That is what the forehead figuratively means.

When we write something on our hand, it means we take action on it.

The hand is symbolic of action.

The mind (or forehead) tells the hand what to do.

So, to write something on our forehead and hand literally means to hear or observe, and then do it.

When we write the commandments of God on our forehead, it means that we hear them, and then observe them...so that they are in our mind.

Once they are in our mind, we write them on our hands. Hands are symbolic of action...we then do the commandments of God.

In order to further illustrate the figurative nature of this Hebraic poetry, here are a few other examples in which YHWH told us to write something on our forehead and hand.

**Exodus 13:9**

And it shall be to you as a sign on your hand and as a memorial between your eyes (forehead), that the law of the Lord (YHWH) may be in your mouth. For with a strong hand the Lord (YHWH) has brought you out of Egypt.

And then again in verse 16

**Exodus 13:16**

It shall be as a mark on your hand or frontlets between your eyes (forehead), for by a strong hand the Lord (YHWH) brought us out of Egypt.”

Also see Deuteronomy chapter 11.

**Deuteronomy 11:18**

“You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

We also see that the adversary has his own mark...the adversary has his own instructions, contrary to the Word of God that he wants others to hear and obey.

The adversary has his own “*shema*.”

**Revelation 20:4**

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus (Yeshua) and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

**Revelation 14:9-10**

Then another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on

his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

However, just because something has symbolic meaning, it does not mean that we should not do a commandment literally.

For example, as we reviewed earlier, the wearing of tzitzits has symbolic meaning, but we apply that literally.

Why?

Well, for one reason, as we already mentioned, we are supposed to “see” the tzitzits that we are wearing to help us remember to keep the commandments of YHWH.

The other reason, is because nothing prevents us from carrying out this commandment literally.

It is easy and possible to literally obey the wearing of tzitzits.

As it relates to writing all of the commandments on our forehead or hands, we cannot do that literally. They would not all fit, and not only that, can you imagine writing hundreds of commandments on your forehead and hand everyday?

This is why orthodox Jews simply place the “shema” in a box as a summary of the commandments, and then strap them to their forehead and hand.

So even they are not keeping the commandment literally, as it is not possible.

Placing a few words in a box is not the same thing as all of God’s commandments. In addition, strapping a box to a head or hand is not the same as writing them on a head or hand.

Thus, there is no possible way to keep this commandment literally...it must be figurative, only figurative.

This makes sense, as we already revealed the contextual figurative and Hebraic poetic language in the sentence prior about always teaching our children the Torah, or law of God.

That leaves us with writing the commandments on the doors and gates.

Again, some place the “shema” in a box to represent all of the commandments and then place that on a door.

That is not a literal application of literally writing all the commandments to the

doorframe of our house, or on our gates.

However, it is possible for us to do that. But, given the figurative language of the previous few verses, this is likely figurative as well, and we will demonstrate what it means.

When we write the commandments on the doorframe of our house, that carries special meaning, in terms of covenant theology.

It basically means to “remember the covenant for your household with your Creator.

For more on this, we would recommend watching our teaching, “*The Threshold Covenant*”

At the gates of the city, in a Torah based government, the elders were supposed to be at the gates, making judgments on matters of the law with the people.

Thus, we want to make sure that the commandments are always remembered at the gates of the city, where these judgments are to be made. We review this understanding some in our teaching titled “*Should We Stone Our Children?*”

All of that being said, the commandments in the “*shema*” found in Deuteronomy 6 are likely figurative, but with a practical and literal meaning once the symbolism is understood.

Despite all of this, if one wants to use a Mezuzah, or Tefillin, in the way that orthodox Jews do, as a tradition, there is nothing wrong with this. We just need to realize that it is a tradition not literal observance of a commandment.

Our own household has a Mezuzah, but we would not consider it obedience, but because we like the tradition.

## **SALVATION**

Salvation has been and always will be by grace. Nothing has changed, though sometimes there is some confusion in this matter. Some of our teachings that cover this in depth are the first part of the “*Pauline Paradox Series*,” and the teaching called “*Believing*.”

In summary, just because there are few more commandments than we originally thought when we may have been in traditional Christianity, it changes nothing.

Keeping the Sabbath does no more to earn your salvation than not committing adultery.

Wearing tzitzits does no more for your salvation than honoring your parents.

Eating “clean” does no more for your salvation than not stealing from others.

All commandments are a means to love God and love others, plain and simple.

Obedience is about love, not earning salvation.

Once we enter the plan of salvation by means of what our Messiah did for us, what is available to us by our faith in the Word of God, we should then want to “do” what we claim to have faith in...which is the Word of God.

Thus, obedience does not cause salvation, salvation causes obedience.

### **1 John 2:3-6**

And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.

## **SACRIFICES**

One of the most complicated subjects in all of Scripture is the nature of sacrifices. What relationship does sacrifices have with our sin? What is Yeshua’s relationship to sacrifices?

According to Yeshua at the Last Supper, he mentions that he will eat of the Passover again when he returns (Luke 22:16).

How can this be?

Wasn’t Yeshua the perfect sacrifice?

Indeed he was.

However, sacrifices point to Yeshua, not replace him.

In Ezekiel 40-48 we read prophecy about the 1,000 year reign and how it includes a new temple with the Levitical sacrificial system.

How can this be?

Isn’t Yeshua our High Priest?

Yes, but according to the author of Hebrews, that is of the Heavenly order, not the Earthly order. Yeshua cannot function as a High Priest on Earth (Hebrews 8:4) even

though he is a Heavenly priest forever.

So, when Yeshua rebuilds the temple on Earth, it will be the Levites administrating that system.

This is all so complicated, and we are actively studying it more ourselves. We usually recommend viewing the material of Rico Cortez if one wants to better understand the Temple system, the Letter to the Hebrews, and how it all relates to Yeshua's sacrifice.

We also have a short teaching called "*Sacrifices in the Backyard*" that reviews some of this material briefly.

What is important to understand is that sacrifices before and after the cross always point to Yeshua, not replace him...thus, there are no contradictions. The sacrifices are a shadow of our Messiah, they have always been and always will be.

The major purpose of the sacrifices is to teach us about the Messiah. (For more on this subject, please see our teaching "*Sacrifices in the Backyard*")

## **GRAVEN IMAGES**

This does not come up too often, but it does occasionally. There are some that apply the commandment about graven images hyper literally, and thus it causes contradictions in the Scriptures. We have a teaching that covers this matter in detail should you wish to review and test it, titled: "*The 2nd Commandment - The Truth in Context.*"

## **HALAL**

There is meat that goes through a process of being blessed in Islam faith before it hits meat markets. This is very similar to the situation Paul discussed about meat that was sacrificed to idols in the first century. This has caused much discension and confusion in the Body of the Messiah. If you would like to explore this further, we recommend the teaching "*Meat Sacrificed to Idols.*"

## **KOSHER SLAUGHTERING**

Jewish rabbis often refer to a particular way that clean animals must be slaughtered in order for them to be considered fit to eat according to YHWH.

Our Father simply said that we are not to consume blood (Leviticus 7:26-27; 17:10-14)

However, no matter how hard you try, all meat is going to have some blood in it. Thus, YHWH was likely referring to making every attempt to not consume quantities of blood within reason.

For example, when the pagans worshipped their false gods, they would often drink blood.

This is more likely the practice we are to refrain from.

However, it does make sense to attempt to remove as much blood from the meat as realistically possible, and nearly every modern way of slaughter already does this.

There are ways of slaughtering an animal to help facilitate this process, and it is also rather humane.

But, that being said, most meat today already does involve the draining of blood, and most, if not all meat would be considered not breaking Leviticus 7 and 17 in this regard.

Some might notice how ground beef at many meat markets today seems to be saturated in blood...by noting all of the red juice. In reality, many butchers actually add red dye to water to make it look more “fresh” and appealing...so it is not really blood, and thus not really an issue.

These are all things one can look up for themselves.

## **TWO HOUSE THEOLOGY**

It is not the biggest debate or point of contention in the Hebrew Roots Movement but it is likely in the top five. There are many flavors of this theology, much of which we would even disagree with. However, we agree to a perspective that would be considered two-house theology.

Some debate this subject with absolute passion. We present our case in this teaching titled “*The Lost Sheep*” but we do not invest a lot of time in defending ourselves in our perspective, as we do not believe it is extremely critical.

However, if you have never heard this perspective, you may find it to be an interesting take on the gospel that you may have never heard or considered, and it may be worth your consideration.

Our final recommendation on this subject is don’t get caught up in the debates. They are often not productive, nor does one’s position on this subject really matter in the end.

## **POLYGAMY**

It is truly disappointing that this subject even needs to be discussed. We believe that the model placed before us is one man and one woman, and that is what our Creator called good.

We believe that metaphorically, YHWH is married to us, being one body, and one bride...which is singular.

Thus, following our Creator's example, again, means one bridegroom and one bride.

The example of a bridegroom and multiple brides is an example not from God, but from man.

119 Ministries makes every attempt to follow the example of God, not what other men have done.

Thus, since it is the one man and one woman model that comes from our Creator, and it is He that we follow, this is what we believe and teach.

Since the model of polygamy is clearly from man, then that is not what we believe and teach, as we do not believe and practice the ways and doctrines of men.

It should also be noted that there is not one instance of polygamy in Scripture that led to a fruitful and blessed result.

That is saying something.

119 Ministries makes every attempt to follow the patterns in Scripture that yield blessings, not undesirable outcomes.

We also believe that once a man is married that even lusting after another woman is adultery in the heart, according to the teachings of our Messiah.

Thus, once you are already married, the desiring to be married to another, is simply not compatible with the spirit of the Torah.

We know that does not speak well of the many who entertained polygamy in the Old Testament.

However, they made their choices, and once they made those choices they had to commit to the covenants that they made.

In addition, in seeing how all of those outcomes turned out, we see that many suffered the consequences, as well as the generations going forward.



That being said, you will not find 119 Ministries to be an advocate of polygamy, but actually quite the opposite.

## **THE NAME (HASHEM)**

Welcome to perhaps the most heatedly debated topic in all of Hebrew Roots.

We do find it unfortunate that “LORD” in all capital letters replaced the Y-H-W-H that is commonly known as the tetragrammaton.

This is why in nearly all of our teachings, we will make a point of verbally changing “LORD” back to His name when reading the Scriptures.

Now, we do pronounce his name close to the way we believe it may have been originally pronounced...however, that is simply our opinion. We can do no better than a scholarly guess to support our conclusions, but we cannot prove it. We could be totally wrong.

No one can prove it.

Unless one had a method of audibly recording the name so long ago, there is no way to know for sure, and to that, all credible Hebrew linguistic scholars agree.

So, though we offer our opinion on the matter, it is just that. We stop short of correcting anyone on the different variances of spelling and pronouncing, and we have deep concern for anyone who is overly adamant that they have it figured out...and we are even more concerned for the types that go on the warpath and beat down anyone who does not understand the spelling or pronouncing of the name like they do.

You will also find that we do not say our messiah’s name as Jesus too often, and if we do, it is only as a reference and serves as an opportunity to share his Aramaic or Hebraic equivalent as Yeshua or Yahoshua respectively.

We do this because this is how he would have normally been referred to in the first century.

This is not to say that we have any problem with transliterating names. We find more meaning and value in the original Hebrew, but we stop short of saying that transliterating a name into another language is wrong. For instance, Saul transliterated his name into the Greek as Paul. A few hundred years before our Messiah, a group of Jews translated the Hebrew Scriptures into Greek, today it is called the Septuagint, which also included transliterating all of the names.

The name Yahoshua was transliterated into the Greek the same way our Messiah’s name

was transliterated into the Greek. It is not because there is a relationship to the Greek god Zeus. They followed simple Hebrew to Greek transliteration rules. If there was a really linguistic relationship between the Greek transliteration of Yeshua and Zeus, then the transliteration would have been spelled differently.

Also, a straight transliteration of Yahoshua to English actually would have been Joshua.

But because Yahoshua went from Hebrew (Yahoshua) to its linguistic cousin Aramaic (Yeshua), then to Greek, Latin, Old English, and then finally on to English...the sequence of transliterations evolved into what we hear today as Jesus.

Joshua would have been a better straight, or direct transliteration, Jesus is a poorer attempt based on an unfortunate series of events that happened over 2,000 years through multiple languages.

So, we do not disagree with the transliterations. As we said, Paul transliterated his own name. The Septuagint transliterated every name in the Old Testament Scriptures. And it is very possible that our Messiah may have transliterated his own name into Greek when speaking to a Greek individual, just like many transliterate their names today by moving to another country and another language.

Why? Because phonetically, a person who could only speak Greek could not usually say Yeshua, as there is not a "sh" sound in their standard phonics. So, to save others embarrassment, you would transliterate your name for them...like Paul did...to make it easier for them.

In summary, there is value in the original Hebrew or Aramaic names, and basically no value in the transliterated forms, other than they are often easier for others to say....which of course, is the whole point of transliteration.

Many are going to disagree with this, however, we teach the Torah. And the Torah does not say anywhere that transliterating a name is wrong, thus, we cannot say it's wrong either without adding to the Word of God.

So when someone uses the name Jesus, though Yahoshua or Yeshua or similar form would be more historically accurate, it is not something we can correct another person on...we can let them know that the more accurate spelling and pronunciation, to the best that we are able. But, we do not need to beat other people up over the matter.

There is one more issue related the name. Some believe that we are not to reveal the tetragrammaton, YHWH, or His name at all, and only refer to our Creator as *HaShem*, which simply means "*The Name*" in Hebrew. Sometimes this is due to a misunderstanding or belief that one is "profaning" His name by saying it.

Of course, if this was true, we would not find His name in the TANAKH nearly 7,000 times.

Name in Hebrew, or *shem*, literally means character or authority.

To profane the name of YHWH means to banner YHWH as your authority in your life with your mouth, but then live contrary to His instructions.

In such situation one makes void, or worthless His instructions or Torah in front of others.

It makes His authority out to be worthless in front of others. It has nothing to do with how often or in what way we say or write out His name in terms of actual spelling or pronunciation.

Due to time constraints, we were forced to be very brief on this subject.

This subject actually deserves a stand-alone teaching on the matter.

For more on this subject, please see our teaching titled “HaShem.” (Coming Soon)

If there is one take away that we can encourage you to consider on this topic is please, be kind, considerate, and understanding with others on this topic.

This topic often does more harm than good in the Body...and frankly, it simply is not necessary.

## **SUMMARY ON DEBATES AND POINTS OF CONTENTION**

Hopefully this did not scare you way. This was the good, bad, and ugly about what is commonly called the Hebrew Roots Movement.

You will be learning a lot, with much excitement and passion.

The Word of God will be a million times more alive.

Bible discussions will be fascinating and very meaningful.

Your life will be much more blessed in deep fellowship and other things that really matter.

These are all great things.

However, there is also a lot of maturity and growing up that the Hebrew Roots Movement needs to do as well...and there is a lot of improvement opportunity as it relates to teaching and correcting in patience, kindness, and self control.

That being said, consider being a part of a solution for that problem, by not contributing to the problem, and encouraging others when they teach with a smile and love.

Be patient with one another. Be kind to one another.

It is not helpful for people to become Torah Terrorists or Pagan Police...we need people with the right attitude coupled with the wholeness of all of His truth.

When we become united in truth in that Spirit and mentality, when we really live the love that the Torah stands for, that will be the true example that the nations need to see to come to the truth.

### ***Q - What do I do about fellowship?***

Many who begin following Torah are currently already attending services and fellowship at a Sunday church.

So the question becomes, what do I do?

The benefit to maintaining connections and attending Sunday fellowship is that you have an opportunity to continue to share the truth of the Torah and to be a light to them. However, don't be surprised if many are not as excited about the whole Word being true as you might be, and you might be even asked to leave. Regardless of how it goes, simply remember, sharing the truth in love, patience, and kindness always trumps displaying arrogance, pride, impatience or frustration. So we encourage you to keep that

in mind, because it can be a challenge, and it is easy for the flesh to get the best of us all.

All of that being said, one may choose to quietly or politely step away from Sunday fellowship. There are good reasons for this.

For one, the Sabbath is the day before, and you may have already found alternative meaningful fellowship already.

Or another reason may be that you may have a difficult time relating to those who do not want to see the truth of the Torah, and the persecution or interaction with those is simply too much, and there might be other reasons as well.

The fact of the matter is this, there is no perfect answer here. Talk to your Creator and see what He may have you do. See what doors are open. See what opportunities to share the truth might exist. See who has ears to hear and who does not.

But here is what not to do. We do not want to go on a crusade attacking those who reject the Torah. We have seen it take a year or years of patient and kind sharing before someone “gets it.”

However, we have also seen relationships go far south because of poor interaction.

If the presentation is poor and done with the wrong motive, the one rejecting Torah will never be open to considering the truth of the whole Word of again.

So, it comes down to this...if we cannot share the truth in a nice way, it is better not to share it at all and simply walk it out as an example. If they are interested, they will come to you with heartfelt truth seeking questions.

It is rare that we have seen someone who comes to understand the Torah continue to attend Sunday church long term. Short term is common as a means to share the truth, but one of two things happens eventually. The church asks you to leave because you are a threat to their doctrine, or the one who pursues Torah realizes they have exhausted all means of sharing the truth and it is time to move on, because all those who were willing to hear have heard, and those who are not willing to hear still won't.

Ideally, getting plugged into a local Torah fellowship should be sought. 119 Ministries offers a map of those who have offered their contact information, seeking fellowship in their area. That might be a good place to start. You may want to place your email address on the map as well.

However, be sure to test the doctrine and faith of all fellowship you interact with. We do not test everyone on the map for you. Be safe and search things out.

There are strange beliefs out there...so tread carefully and also remember that you might be new to the Torah and impressionable...take things slow...test everything...quick to

pause and test, and slow to adopt until confirmed in the Word.

Most of the time, getting plugged into Sabbath fellowship yields a thousand times more blessings than anything experienced in the traditional Sunday venues. So, we pray that such blessings are right around the corner for you.

If you are not able to find anyone locally immediately...keep in mind that nationally, people meet on the feast days in various areas...and that online, there is a lot of virtual fellowship that happens...with message boards, chat rooms, online teachings and interaction...so no matter what, you are not on your own, but plugged into the Body of the Messiah in some way.

***Q - How should I expect this to affect friends and family, and how should I best proceed?***

This is a difficult question. All relationships are different. However, one thing is certain. Eventually your friends and family deserve to know where the direction of your faith has headed, and why. This might be done in person, in a letter, over the phone, etc. Everyone knows the appropriate means to do this depending on the closeness of the relationship in question.

Keep in mind, the truth often offends, but that does not mean we should try to offend. We should do everything to present everything in love and in kindness. Ask them to consider testing these things, but do not be oppressive about it and beat them over their heads. This will be very sensitive, and despite how perfect your presentation might be, relationships may still be very damaged...and it may take months or years before things seem right again. Through all of this, walk the light before them...show them the grace and truth of the Messiah. Give them every reason to see your fruit and want to eat of it, so the seed may grow in them as well.

It is very easy to mess this up. And even if you do this perfectly, it may not feel like it. So, give it much thought and prayer. Ask yourself what your motives are with every word you say and every step that you take, and make sure those motives are compatible with the character of the Word of God that we claim to follow and believe in...

***Q - What teachers are recommended by 119 Ministries?***

We are often asked what teachers 119 Ministries might recommend. To be honest, our list is quite small. Not because we necessarily disagree with that many teachers out there, but few have been around long enough for us to have studied their character and doctrine in depth. We rarely have time to watch teachings from other ministries. There are also ministries that we actually do have much concern for and would be recommended against because of the fruit that we have witnessed.

What we can say, is that at the time of this teaching we would recommend Rico Cortes of

Wisdom in Torah Ministries (WisdomInTorah.com), and Brad Scott of Wildbranch Ministries (Wildbranch.org).

Again, this is not to say that there are not other ministries out there that are worthy of examining and testing, we simply are offering two ministries that we can recommend with confidence. This is also not to say that we may agree with those two ministries 100%, but we do agree with them on everything that really matters.

Sadly enough, there are other ministries that we do not recommend. Some would be considered “anti-missionaries” that attempt to discredit the New Testament and our Messiah. We would recommend the “The Brit Hadasha Series” should you encounter any of those. Any ministries that denies Yeshua as our Messiah is a ministry that does not pass the test for whatever our opinion is worth.

We suspect that the teachers we recommended might offer a good start. Please do not interpret that to mean that one should not consider other ministries, we are simply sharing two ministries that have proven over and over that we can confidently share them to others.

## **IN CONCLUSION**

We hope that this teaching was of some value. We fully realize that this was not a one stop shop introduction. There is simply too much to review and too little time for one teaching.

But, we pray that it has helped some, and set you on a path of blessings in your next level of an intimate relationship with your Creator...bringing more glory to Him, as we all continue to learn and apply His awesome ways.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

**Shalom, and may Yahweh bless you in walking in the whole Word of God.**

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