

119

MINISTRIES

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Answering Your Questions - (Outside Bathrooms, Gentiles and Feast Days, Spiritual Temple, Honoring Parents, Activities on the Sabbath, and more...)

119 Ministries receives thousands of emails every year. And as you would expect, many of those emails contain questions. Quite often, we repeatedly receive various forms of the same questions. Ideally, we would like to have a teaching available for every question we receive, however, some questions can be answered rather briefly, and do not require a regular length teaching to serve as a response. That is the purpose of this teaching series, to offer an easily available vehicle to answer your common questions.

In this teaching series, we will read a collection of hand-picked questions that we have received via email. Then, for whatever it is worth, we will offer a brief response, hopefully leading those interested in the right direction to find the answers they are seeking.

So, let's get started. First question:

Do you have a teaching on Deuteronomy 23:13? My husband says that we should build a place to use the bathroom outside of our house. I'm just studying up on this. It sounds crazy to me, and so hard to imagine because we all like our indoor toilets. I do want to obey what God commanded, but are toilets wrong if someone unclean sat on it?

Deuteronomy 23:13

[And you shall have a trowel with your tools, and when you sit down outside, you shall dig a hole with it and turn back and cover up your excrement.](#)

We do not have a teaching specifically on Deuteronomy 23:13. This commandment is for when you must eliminate solid waste and you are outside. It's also specifically within the context of going to war (v. 9, 14). These commands are directed toward an Israelite army in a specific context of being “encamped against your enemies,” not general commandments. However, it is generally a good idea to bury solid waste in similar circumstances. As an example for today, if you were camping with no facilities around, you would want to bury your solid waste. There is nothing in the Torah that forbids

indoor toilets. If one really wanted to be technical. As soon as one flushes the toilet, the solid human waste proceeds outside to underground sewers.

Let's move on to the next question.

Hello, need help understanding: If believers are to keep the feast, why didn't the believers from Ephesus go with Paul to the feast in Jerusalem? In Acts 18:21, Paul says ..."I must by all means keep this feast..." why didn't Paul say "...We must by all means keep this feast..." Thank You!

This is a good question. Before answering, first let's read the verses submitted in the question in the KJV

Acts 18:19-22 (KJV)

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

First, we should note that other translations do not mention Paul stating that he must go keep the feast. So, there could be a debate as to which ancient manuscript as a source for the English translation is the most accurate. We will proceed with answering it from a KJV perspective. So, back to the question.

If believers are to keep the feast, why didn't the believers from Ephesus go with Paul to the feast in Jerusalem?

We imagine it is because the Gentiles were not allowed in the temple without going through a complicated and unbiblical Jewish proselyte process, and even still, they were only allowed in the court of the Gentiles. This was not to be the case according to the Torah. However, the Pharisees and Sadducees created such rules around the temple. Paul would not have been able to bring the converted Gentiles to the temple even if he wanted to, unless the converted Gentiles entertained the Pharisaic proselyte practice, which Paul's letter to the Galatians cautions against. The Torah is clear that all in the faith are to keep the Torah. We even see in Zechariah 14 that Egypt and all of the nations are to keep Sukkot. This will be after Yeshua returns and builds the new temple, in which the Sadducees' and Pharisees' false rules of the first century will no longer exist. For more on this, we might suggest our teaching titled "[Grafted In](#)".

Could you please explain why we should follow the Torah portion readings? Is this from God? Or was it instituted by man? Nehemiah seems to be the originator of Parashah, a God-fearing man that wanted to make sure that Israel would not fall into the same sins that led to Israel's capture and exile to Babylon. He meant well, but instituted some fence laws (like closing the city gate before Shabbat). That is the same kind of thing we find in the Talmud, man-made laws. We are to test everything, and hold only to what is good. Reading the Bible is so important, and as Yeshua's followers we are to read and study His Word daily. But why follow a man-made system that is not from God but from man (Judaism)? Also, the Parashah only covers the TANAKH; what about the rest of the Bible, i.e. the Brit Hadasha? Jews do not believe it so have not included it. Even parts of the TANAKH; the Jews do not read all of Isaiah 53. Reading the Bible daily is so important, but we need to read all of it! Reading the Parashah is a man-made tradition from Judaism. Yeshua was upset with them for keeping the traditions of the elders; see Mark 7. Can you please explain

why we should follow such tradition?

We cannot tell anyone that they should follow the Torah Portion readings. If we did, then that would become an issue, making a tradition into a commandment of God. It is not a commandment. It is simply a tradition, and traditions from men are just fine. It is when we compel others by saying that one *should* follow a tradition that it becomes an issue. Or if a tradition nullifies the Word of God, then it would also be an issue. An example of such is indeed in Mark 7, but the Torah Portions would not be an example of the Mark 7 issue. In the Mark 7 example, the Pharisees were teaching that one had to wash their hands before they ate (tradition), otherwise their food was not clean. This is not anywhere in the Torah, at least for us. The washing of hands is found in the priesthood, but the Pharisees were extrapolating that commandment on to everyone else; thus they were adding to the Word of God. We are not aware of anyone teaching or stating that the Torah Portion reading schedule is a commandment or must be followed. One can argue positive reasons to follow the Torah portion readings, but, again, it is a tradition, not a commandment.

Some find the Torah Portions helpful, others do not. There is no requirement to follow the reading schedule. As for as the issues such as the lack of Isaiah 53...that is why we often add it back in.

Let's proceed to the next question...

I watched your teaching on the law of Niddah. You mentioned that it is not a law to worry about today because we do not have the temple. Yet, Paul says in 2 Corinthians 6 that we are the temple of the Holy Spirit and we should touch nothing unclean. In 2 Corinthians 7 he continues by saying that we should cleanse ourselves from every defilement of body and spirit, bringing holiness to completion. I am having difficulty understanding how to apply these kinds of instructions to the fact that God is now dwelling within us. Should we not be keeping these laws even more carefully now? I would really appreciate your assistance with shedding some light on this for me. Kind Regards

This is a good question. First, a point of clarification might be in order. We are not suggesting that we shouldn't consider respecting and applying the laws of niddah. It's just that if we become unclean, it really has little practical effect because of the lack of the temple. It should still be considered best practice, because clearly, being in a clean status is the ideal Biblical status, and should be our goal. This leads to your next question.

The idea that we are YHWH's temple is a metaphor. According to the Talmud, this was a rabbinical teaching long before Yeshua. It is the same reason that the Pharisees decided that we should all wash our hands before we eat, as the High Priest was also required to wash at the temple. So the Pharisees extrapolated this commandment for the High Priest to all because the Pharisees understood that our bodies are metaphorically the temple. We see this example in Mark 7. The problem with the Pharisees' approach is that it caused them to make void the Word of God.

The point is that us being the temple was not a new idea. It was not a new concept because of Messiah Yeshua. It was not a new concept because of Paul. Paul was well taught as a Pharisee and he understood the metaphor as well. It is a sound metaphor, and there are practical implications behind it. However, even Yeshua became unclean when he touched a dead body, and if our bodies are a temple, how much more is Yeshua's body a temple? Yeshua even referred to his body as a temple. Yet, Yeshua became unclean despite metaphorically referencing himself as the temple.

Our bodies being a temple is a Biblical concept, however, it does not mean that we will not become unclean from time to time.

We would agree that the laws of niddah should be followed. However, being unclean meant that you could not enter the temple. But the metaphor of us being a temple has practical limits in sound application. If we are the temple, well, YHWH's temple should never become unclean. But, again, we see that happened even with Yeshua. We have to be careful to not extrapolate metaphors beyond their intent. Bringing this back to Mark 7 in which the Pharisees took the metaphorical concept of us being a temple hyper literally, we see that it did not go well for them, as they were found guilty of adding to and nullifying the Word of God.

Let's continue onward...

In what form would the memorial sacrifices be done on the new earth since there will be no more death? I know you can't answer every email but perhaps you could cover this in a future teaching. I trust you for truth after several years of following your teaching.

Great question. The author of Hebrews makes an interesting comment...

Hebrews 10:15-18

And the Holy Spirit also bears witness to us; for after saying,

“This is the covenant that I will make with them
after those days, declares the Lord:

I will put my laws on their hearts,
and write them on their minds,”
then he adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Revelation 21:4

He will wipe away every tear from their eyes, **and death shall be no more**, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

At the time following all resurrections, all those who exist will have the law on their heart and mind.

There will be no more sin. There will be no more death. The promises of the new covenant will be fully actualized. So, that is the timing being mentioned. The judgment will have occurred, and the forgiveness of sins will have covered us, enabling our resurrection.

This could be why there is a mention in Revelation of there being no more temple following all of the resurrections. There is no sin, there is no death. This also may be why Yeshua said in Matthew 5:17-20 not one jot or tittle would change till all is fulfilled. After the resurrections there will be no more sin and there will be no more death. We will have been restored back to the beginning, as it was during the time of Adam and Eve prior to sin.

It is not that the Torah changed really; that is not what Yeshua is saying exactly. It is that the criteria for the temple activities have changed...there is no more sin...there is no more death.

Where there is forgiveness of these, there is no longer any offering for sin.

It was only after the introduction of sin and death in the garden that we saw Cain and Able making offerings to YHWH. And we will be restored back to the beginning, just as it was prior to the introduction of sin and death.

However, during the millennial reign, between the first and second resurrection, there will still be death, which is why we still see the temple performing (i.e. Ezekiel 20-48, Zechariah 15), despite that one of the resurrections (the one we in the faith will participate in) has already occurred.

Let's move on to the next question.

I need of clarification of “honoring “ one’s parents. Both my husband and I deal with toxic relationships with them. We want to follow YAHs Law but not sure how to proceed.

This is a tough situation, and we certainly appreciate that. We should honor and respect our parents, giving them the weightier consideration in matters, there are limits to how well this can be done if they are not following the Word of God. It was not mentioned here whether they are following the Word, but the notation of there being a toxic relationship somewhat implied that possibility.

What does “honor” mean? The Hebrew word for “honor” (*ka-bed*) consists of the same letters as the Hebrew word for “heavy” (*ka-ved*). The only difference is a dot in the second letter.

In other words, “honor” means treating one’s parents with the gravity that their position demands. In one of many examples of the genius of Hebrew, the opposite of “honor” is “kalel.” The word is always translated as “to curse,” but its literal meaning is to make light of (from the Hebrew “kal,” light).

One curses one’s parents not only if one directs curses at them, but if one treats them lightly, as if what they say or do does not matter.

However, honor does not mean blind obedience. In another great Torah lesson, one learns from Abraham, who disagreed and even argued with God, his Father in Heaven, that one can argue and disagree with one’s father on earth. But one also learns from the way in which Abraham did it, how to differ with one’s parent respectfully.

One honors one’s parents through speech and actions. While this is tough if the relationship is toxic, it does perhaps mean that if there is a relationship that is worth building, repairing, salvaging, and growing, it is with one’s parents. This is not always possible, as it is not always up to you. Some people are so toxic and produce so much tension, that the honorable thing to do is to keep one’s distance as to not make matters worse, and to keep them in constant prayer. And if this is the path that must be taken, it should be done with as much respect as possible.

Let's proceed to the next question...

Shalom. We are looking and studying into following God's Law. My question is, my daughter is excelling in chess. All the chess tournaments fall on Saturdays. Are we allowed to attend the tournaments on Saturdays?

This is always a difficult type of question to answer, not because the answer escapes us, but because we know it can be hard to hear it. But the instructions surrounding the Sabbath are clear. We are to not work, our animals are to not work, and we are to not have anyone work directly for us. We would expect that a chess tournament would employ staff to work and facilitate the event. While there are some exemptions to work on Shabbat for work considered weightier matters (i.e. preserving life, safety, ministry, healing, reducing pain or misery, etc.), a chess tournament is not likely to qualify.

We receive questions like this quite often. Sometimes it is about soccer practice, football games, band, or any number of extracurricular activities. In this specific case, the best advice would be to try to grow such a child's gift in chess through outlets that do not compromise the Sabbath, if such outlets can be found. The same suggestion would hold true in similar circumstances.

If this series and presentation format interested you, there are many more questions we will be covering in the subsequent parts of this teaching series. As always, if you have questions for 119 Ministries, please use the Contact Us page offered on our website, <http://119ministries.com/contact-us>. And if you do contact us, thank you for your patience as our team works to respond.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

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

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