

119

MINISTRIES

“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.”

Answering Your Questions (Mold, Ma’at, Sabbath laws, Uncontacted Tribes, and more)

119 Ministries receives thousands of emails a 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 that they are seeking.

So, let’s get started. First question:

I would like to ask if we as believers are allowed to eat blue cheese? Someone told me we are not allowed to eat mold according to scripture and therefore cannot eat blue cheese? Is this true?

Leviticus 14 details a process in which mold and/or mildew can be identified as harmful or unharmed. In the same chapter we also see a process on how harmful mold/mildew is to be removed as well as the consequences if that process does not work as intended. However, there are no Torah based instructions on the consumption of mold.

Mold in cheese would appear to fall into the same category as yeast in bread. The only difference between the two is that yeast is unicellular fungi and mold is multicellular fungi.

Clearly, according to Leviticus 14 and basic science, some forms of mold and/or mildew is detrimental to our health, and some is not. This is not much different than the fact that some fruits are edible and some are not. The mold in blue cheese is not the same kind that would grow because of spoilage. It is penicillium which is added to the cheese and is not toxic to humans like the other type of mold.

Next question...

Can 119 Ministries do a video for answering atheists on the supposed connection between the Torah and the 42 laws of Ma'at? Thanks!

The belief that the ten commandments found in the Bible originated from the forty-two precepts of Ma'at is an error in both logic and historical analysis.

The 42 precepts of Ma'at are associated with an Egyptian goddess of truth, justice, and order. They have found these precepts in tombs and some papyrus records. It is argued by critics of the Bible that the 10 commandments were plagiarized from the forty-two precepts of Ma'at.

There are two reasons why some connect the forty-two precepts of Ma'at and the ten commandments:

- 1) The forty-two precepts of Ma'at are Egyptian in origin and predate the ten commandments written down at Sinai. Thus, since the Hebrews left Egypt, it is argued that the Hebrews simply adopted these precepts in some form, resulting in the ten commandments.
- 2) There is some overlap with the ten commandments and the forty-two precepts of Ma'at, and thus the ten commandments came from the forty-two precepts of Ma'at.

Most scholars do not argue for any linkage between the ten commandments and the forty-two precepts of Ma'at. It is not uncommon for commandments or precepts in different religious systems to share commonalities. Most societies are going to suggest that bearing false witness is wrong. It is also common to religious systems to forbid adultery. These are two negative commandments found in the ten commandments and also found in the forty-two precepts of Ma'at. This does not mean that one came from the other.

In addition, just because the ten commandments were written down at Sinai does not mean that is when these commandments first existed for those that follow YHWH. For example, according to one of the ten commandments we should not commit murder. However, we see that it was wrong from the beginning to commit murder as evidenced by Cain killing Abel. Because of this, it is argued that the Torah has existed from the beginning, thus it would be more likely that the Torah, having come first, influenced the forty-two precepts of Ma'at, not the other way around. That is, if there was any relationship at all. As we already mentioned, it is not uncommon for different religious systems to share commonalities on how society should govern itself. Most societies are going to suggest that murder is wrong.

While much more could be said about this, there is no evidence that the ten commandments and forty-two precepts of Ma'at have any historical connection. Such proposed connections are tenuous and forced.

Moving on...

What is the thought on "making others work" on the Sabbath? If one travels on an airplane, or eats at a restaurant, doesn't that pollute the Sabbath? Thank you for your response!

This is a great question and it is often asked. There are only three commandments associated with the

Sabbath. First, we are to not work, we are to rest. Second, we are to not cause anyone to directly work for us. And lastly, we are to not have animals work for us; even animals are granted a rest day. Buying and selling is not technically forbidden on the Sabbath, but most cases of buying and selling requires someone to serve us in work, even if just for a brief moment. This is why Nehemiah found it justifiable to shut the entry gates of Jerusalem on the Sabbath to help prevent buying and selling in the marketplace on the Sabbath (Nehemiah 13).

The question specifically asked if eating at a restaurant or traveling on an airplane on the Sabbath would be violating the Torah. In short, the answer is yes, as both activities require people to work for us. In the case of the restaurant, there are people taking your order, processing your order, cooking your order, and serving your order. It is literally called an “order” because you are ordering someone to do something for you. Your server is called a server because they are serving you. In that instance they are your servant. In the case of the airplane, there are those checking your bags, processing you through security, taking your ticket, serving you on the plane, and flying the plane, just to name just some of the work directly involved. Thus, in both cases, such activity on the Sabbath would violate the commandment to not have anyone serve us.

Some might say, “but technically they are not my servant.” Our answer would be that if they are directly serving you then they are your servant. This is the very definition of a servant. The intent, or spirit, of the Torah is just as important. If we are looking for ways around it, then maybe we should ask ourselves why.

Next question...

What happens to the people who have never heard of Yeshua, like uncontacted tribes?

In response to this question we have to acknowledge that we do not fully know the details. We know that salvation is only through Yeshua. Because of this, we know that not “all roads lead to God.” The Bible also declares YHWH to be just, thus whatever the answer might be, we can rest assured knowing that the end result will be just (Isaiah 30:18). God is also merciful and gracious (Exodus 34:6).

According to Paul, all men are without excuse (Romans 1:20). The witness of our conscience declares evidence of God (Romans 2:14-15). The idea here is that a universal and general agreement on moral laws in society must have derived from a higher power or authority that installed in us a generally agreed upon moral code. For example, most in a society would agree that murder is wrong. Because of this recognition of a higher authority as the source of this moral code, the one true God, then one may begin to seek him. Our Messiah promised that the one who seeks God will indeed find him (Matthew 7:7).

For whatever it is worth, it is possible Yeshua strongly implies in John 9:41 and 15:22 that people are not condemned for a lack of knowledge. This would suggest that God holds us accountable according to what we did with the (in some cases extremely limited) knowledge given to us

While we do not yet know the details of how God will work through all of this on the day of judgment. In the meantime, we are called to live out our faith by following the Word of God and share the message of salvation with all who will hear it.

Next question.

Shalom. I have a question I am uncertain of how to handle. My living situation may be changing in the future. The person I would be living with would not be Torah. I am wondering how to handle Feast of Unleavened Bread. I would not have leavened bread for myself obviously but they likely would be keeping bread for themselves. How would I handle that situation Scripturally? Thanks

Shared ownership of living arrangements does present a complexity that is not specifically addressed in the Torah when attempting to follow Exodus 12:15. We know such issues would have also occurred in the first century as Paul offers words of advice on different matters to those who have a spouse that is not in the faith.

To start, you can politely ask your roommate to observe the Exodus 12:15 instruction with you. If the answer is no, then this answer must be respected. In this situation there is nothing you can do but remove your leavened bread and observe it the best that you can.

Shalom. I have a pretty straight forward question. Is birth control sin? Shalom.

There is nothing in the Torah that prohibits birth control in of itself. However, some forms of birth control still allow for a fertilized egg but simply restricts implantation and subsequent death of the fertilized egg. It is 119's position, and the position of many that follow the Bible, that once an egg is fertilized it has become a human being and should be protected and treated as such.

119, would love to hear your take on the argument going around that the law was divided into moral, ceremonial and judicial. Where is this specifically in Scripture (it's not)?; when did this argument appear?; and what would be your ministry's version of the apologetics towards it? Shalom!

The Scriptures certainly never mention such a partition of the Torah. In fact, none of those terms--"moral," "ceremonial," or "civil"--appear anywhere in the Bible in any context. What's interesting is that the Torah does partition *itself* into categories--*mishpatim* (judgments), *chukot* (statutes), *edut* (testimonies), *mitzvot* (commands), and *torot* (laws/codes)—but these categories have nothing to do with being moral or ceremonial.

As for when these artificial categories of law started being classified, it's hard to say. This article claims that the roots of the idea go back to the 10th century A.D.:

"First Mention of Ceremonial Laws.

The discrimination between "laws based upon reason" and "laws demanding obedience to God's will" was adopted by Saadia ("Emunot we-De'ot," iii. 12; compare Ibn Ezra to Ex. xxi. and "Yesod Moreh," v.), and, with direct reference to the rabbinical passages quoted, by Maimonides ("Moreh Nebukim," iii. 2b; "Shemonah Peraḳim," vi.). Joseph Albo ("Iḳḳarim," iii. 25), if not Simon ben Zemaḥ Duran (see Zunz, "G. S." ii. 194), is the first who divides the Biblical laws into ceremonial, juridical, and moral laws. He admits, however, that he adopted this classification from a Christian controversialist; and, as a matter of fact, he forced himself in consequence to declare, with Maimonides (l.c. iii. 46), the sacrifices of the Mosaic law to be a concession to the pagan propensities of the people, and (in accordance with Sifre to Deut. xi. 13) prayer to be the true "service of the Lord"—a standpoint hardly to be reconciled with the belief in supernatural revelation and the permanence of the Mosaic law."

(from <https://www.jewishencyclopedia.com/articles/4180-ceremonies-and-the-ceremonial-law>)

We make these points in our brief teaching, "[The Immoral Moral Law.](#)"

Do you have a teaching concerning the people that rose from the dead, when Christ did? Was that a local event? I don't have find this occurrence in any historical accounts that I've read. Which resurrection would that be considered, a part of? We tend to only think of Jesus as being resurrected and then of course we will be resurrected at his second coming. It seems that it would have been a huge recorded even in the annals of history. Thanks for any insight!

Scholars debate whether this really happened and suggest that perhaps it is a scribal insertion in the book of Matthew, though there is no evidence of a scribal insertion.

It is odd that no other books mention it, so we do not even have 2-3 witnesses to establish the matter...and frustratingly there is no mention by Josephus or other any other ancient writing...it should have been quite the spectacle.

So, while the legitimacy of this verse is debated by some, we do not really have any evidence that it was a scribal insertion. No matter what, if it did happen, it was not the first resurrection, as that is still yet to come according to Revelation 20.

It could be argued that Matthew's point in recording this event was to foreshadow Messiah's resurrection and testify to him being the Messiah who conquers death and brings about the resurrection. Similar to Yeshua resurrecting Lazarus, this is a foretaste of the resurrection to come.

Matthew was not interested in satisfying our curiosity and answering all of our questions. He includes this story to make his own point. The fact that other gospel writers did not include this event is not necessarily evidence that it didn't happen—not every gospel writer records all the same events. John admits that he didn't record all of Yeshua's miracles (John 20:30). Absence of evidence is not always evidence of absence.

I have questions about Deuteronomy 4:2. How was all the other books added to the Bible if we went by this verse? We would only have the 1st five books of the Bible. No Psalms, no Proverbs, no "new" testament, etc.

In the writings and prophets we also find all sorts of commands...either they are circumstantial or relate back to an interpretation of another already existing commandment. Thus, the writings and prophets do not add to the Torah and the NT is approached in the same way. An answer beyond that would require specifics, such as a particular statement by Yeshua, Paul, etc.

Should Christians toast drinks since it is possible this was done in service to other gods?

While we cannot say that anyone should toast drinks, such as in the celebration of a wedding, what we can do is determine if the practice in any way violates the Torah. We are commanded to not worship other gods (Exodus 20:3) and not worship YHWH in the same way that other gods were worshipped (Deuteronomy 12:30-31). Thus, even if toasting was done in service to other gods in times past, it would not violate either of these two commandments, unless you were toasting to another god. One may certainly refrain from toasting drinks for personal reasons, but we cannot say that it is because the Bible says not to.

Next question.

How aggressive should we be in sending 119 material to “Sunday Keeping” Christian friends.

This is a fantastic question. Consider the phrase “If you force things, you break things.” That is true in relationships as well. There is a delicate balance between presenting just enough information to hopefully gain a person’s interest so they request more by asking questions and turning on the firehose so that a person drowns or cannot or will not take it all in. Thus, the answer to this depends on the nature of the existing relationship and many other factors. Sometimes it makes sense to be aggressive and that is what the person needs. In other cases, the best approach is to simply walk it out around friends and say nothing until they might ask some serious and genuine questions. While that might be a frustrating answer, it is a method that should certainly be considered when all else seems to fail.

Always pray and seek discernment on how you are to use existing relationships and spheres of influence to share your faith. There are certainly ways to do this more or less effectively and the best approach for each instance comes with experience and patience, rooted in a sincere love for others, not just a desire to be right or prove a point to others.

That’s all of the questions that we have for this part of the series. 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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