

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.”

Welcome to the Whole Word – Part 1

INTRODUCTION

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

Nothing in the Law of God has been removed, ended, destroyed, deleted, or applied differently whether Jew or Gentile.

This teaching is mostly intended for those who are new to applying the whole Word, although 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 type of video. 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.

By this point we expect that you have studied our teachings on [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 we who 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 ahead in your life again.

So, what do you do now?

What is the next step?

We expect those that have come to realize that the whole 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 just a little bit

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 know exactly what to do or who to talk to.

So, if you are like us...we expect that you have many questions! We don't claim to have all of the answers, but we have seen many go through this process, and we have as well...hopefully we can be of some help.

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? What about that?”

People from all different backgrounds have asked this same question...examples include someone who may have been in Orthodox Judaism, or 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 understand that the whole Word of God is still true and applicable to believers today.

So, welcome to the whole Word of God!

At first, this new perspective seems rather overwhelming to a person because there are always so many immediate questions.

However, it is a good overwhelming, if that makes some sense...

Everything feels right and finally the big picture of YHWH begins to make 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 on which you simply cannot get enough Bible.

Things are connecting and making sense that never made sense before. We personally like to call this time being in “sponge mode.”

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

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

Purpose, life, passion, meaning, truth, revelation, etc. is now exploding all over the Bible like never before...like someone turned on a switch or pushed over the first domino in a chain of dominos.

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

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

It dominates your thoughts and passions...

There are many questions that should be your first priority.

Some of these questions include:

- What instructions from God 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?

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...as yours should be too...not in what 119 Ministries believes and teaches.

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

Our mantra is "Test Everything," please test everything we say to the Word of God.

We are not always right, nor will we always be 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, chances are 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, we may 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. When that happens we do ask that you consider reaching out to us so that things can be reconciled and so we can repair our mistakes. Letting wounds fester causes death to the Body, similar to a cancer. If we cause a problem, let us know...because our faith is not about us, it is not about you. It is about bringing glory to YHWH...and everything...we mean *everything* should be about that...if it is not, or even worse, if it damages the Body and flings mud on God and is 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 everything figured out. It is possible that we could be wrong and even need to correct our own views on certain things. Regardless, that is why we encourage all to “test everything.”

At minimum, we hope we can agree that we should follow our Messiah Yeshua, that he died and rose again on our behalf, enabling the grace that YHWH 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 with this new perspective...

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

We always encourage more study and comparing 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 YHWH 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 from God's Word that are not too common in mainstream Christian circles today.

Often, when one begins this journey, one immediately searches out to see what modern Judaism does.

It is often assumed that Judaism has everything figured out and that they follow the Torah.

That assumption is both correct and not so correct.

In modern Judaism, it is traditionally said that there are 613 commandments of the Torah.

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

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

Second, 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 might be fewer than 613 commandments or it very well might be that 613 commandments is a close estimate. But that is something you can test out for yourself and see what conclusions you arrive at.

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

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

Here is an example 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 all the traffic laws disappeared too.

The traffic laws are still written and still 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 application 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. This is the exact same situation that the prophet Daniel was in while in Babylonian exile. The temple was destroyed, so all temple commandments could not be observed until the temple was built 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.

There are laws if you are a farmer—for example, the safe application of fertilizer.

If you are not a homeowner or a farmer then these particular commandments of the United States don't apply to you.

You can obey the whole law of the United States, even though not every law specifically applies 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 women. 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 the 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 a commonsense thing.

These are all 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 and many laws depend on your circumstances.

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, then the laws of flying are not for you.

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

Likewise, YHWH 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.

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 aren't that 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 all 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 seventh day Sabbath (Exodus 20:8). Many immediately think of the Seventh Day Adventists.

Yes, there are groups that claim to keep the Sabbath, such as Seventh Day Adventists or Seventh 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 YHWH'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 God.

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 that teaching titled "[The Sabbath Day](#)" at [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 God, we do not eat.

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

Regardless of YHWH'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.

As you've likely already learned, the controversy regarding circumcision in the New Testament revolved around salvation. The command of circumcision was misused by some sects of Judaism as part of a conversion ritual. It was taught that Gentiles needed to get circumcised as a prerequisite to salvation.

Obviously, the apostles taught against such an idea—they taught that we are saved on the basis of our faith in Messiah, not by a conversion ritual—but they never taught that the commandment of circumcision is done away with.

For more information on this topic, we recommend our studies, "[Acts 15: Obedience or Legalism](#)," and "[Circumcision: The Sign of the Covenant](#)."

As with all of our teachings, these can also be found at [TestEverything.net](#).

TZITZITS / TZITZIYOT

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 the LORD [YHWH], to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. So you shall remember and do all my commandments, and be holy to your God. I am the LORD [YHWH] your God, who brought you out of the land of Egypt to be your God: I am the LORD [YHWH] your God.”

This is a commandment that many mainstream Christians likely do not even know about!

The commandment is simple enough.

They contain a blue thread.

Many understand that there are to be four tassels. The reason for this is the commandment speaks of attaching the tassels to the four corners of our garments. Thus, it is inferred that there are to be at least four tassels (Deuteronomy 22:12). Whether or not this is exactly right, we don't know for sure...but we know 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 relate 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 words corners and edges are from the same root word.

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

Some wear traditional Hebrew garments for the tzitzits to attach to...others, simply wear the tzitzits on their belt loops of their pants, 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 to attach tassels containing a strand of blue to the four corners of our garments. How we choose 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 to be visible and 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 sort of defeats the purpose of tzitzits being a visual reminder, which was clearly the intent given to us by YHWH.

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 could 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 their tzitzits too long (Matthew 23).

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

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

Instead, their tzitzits were there to draw attention to themselves. This 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.

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 the nations worshipped their gods (Deut. 12:32 for example).

Because there’s evidence to suggest that the traditions and customs associated with Christmas and Easter came from the traditions and customs used to worship false gods, Christmas and Easter are consequently discarded.

For more on the subject of Christmas, please see our teachings titled “[The Green Tree](#),” “[The Christmas Question](#)” and “[Let the Christmas Trees Rejoice](#).”

YHWH actually gave us his holidays.

We will discuss those next.

THE APPOINTED TIMES (The Mo'edim)

The word 'holiday' is linguistically rooted in the words "holy and day", or "holy day." That, of course, became what we 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 YHWH 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 *mo'edim*, or appointed times.

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

There are more *mo'edim*, 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, of course, the Sabbath (Shabbat) every single week.

As you can see, God has many holidays, and they are all full of meaning, both historical and prophetic.

These appointed times have instructions within them that apply in the land and with 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. However, that will change when Yeshua returns, and when 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 14th day of the first month of the Biblical calendar. The Passover is eaten on the 14th day, going into the 15th day of the month. So, the 14th is the Day of Passover, in the sense of when the Passover is slain.

The 15th is also Passover in the sense of when the Passover is eaten.

Remember, a Biblical calendar day is from evening to evening (For example, see our teaching "[Evening and Morning](#)")

As the sun sets, and the 15th day nears, the Feast of Unleavened Bread begins.

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

So really, the Passover is slain on the 14th of the first month, and eaten on the 15th, as these two 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, for example, can be eaten.

When Yeshua returns, we read in Ezekiel 40-48 that the new temple will allow the sacrifices to take place again (For more on this, please see our teaching “[Animal Sacrifices in Light of Messiah](#)”)

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

Even Yeshua said that he will eat 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 rest day.

The Day of Trumpets, or the Day of Shouting, or Yom Teruah, 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 Sabbath and day of affliction. We believe that affliction means to humble yourself, primarily through obedience.

Many teach that one is to fast on that day and we agree that fasting is a form of affliction.

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 are not commandments, but traditions compatible with the Bible, though some of the Jewish traditions associated with these days should, perhaps, be tested and questioned.

We have videos covering each of the appointed times in our series, [The Mo'edim](#), where we cover them in a bit more detail.

Generally speaking, that wraps up the commandments that have been neglected by much of Christianity.

It might be a lot fewer than you were expecting. Many seem to expect that there are many more commandments that we are to be observing. This might be because many of the commandments are specifically for the Levites to observe or are directly 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, 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. We cover this in our teaching "[Animal Sacrifices in Light of the Messiah](#)."

TEACHING TORAH

It might be surprising to learn that we are commanded to teach the Torah to our children.

Deuteronomy 6:6-7

"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.

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 it, 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...

TRADITION vs. ACTUAL COMMANDMENTS

As you may or may not know, some commandments in God's Law 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 no 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 Biblical 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.

An example of this is 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 a sin. Becoming unclean happens to everyone.

But, knowing when you are unclean is important, because it dictates when one is 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.

This means to become unclean during this time is a matter of being exposed to blood.

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 be exposing the husband to blood.

We can also see that bathing or immersing in a *mikveh*—that is a ritual bath—and the washing of the clothes is a means to becoming clean after we become unclean in this way.

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

This topic is a matter of debate because certain Jewish traditions go to great lengths to avoid becoming ritually impure, to the point of even requiring a separate bed for the wife to sleep in during this time.

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

In addition, those who do not understand the Torah assume that modern Jewish traditions like these are what YHWH intended, thus, it can cause confusion.

This concludes part 1 of Welcome to the Whole Word. In part 2 of Welcome to the Whole Word we will continue with going through some of the common questions once a person decides to become “Torah pursuant.”

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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