

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 2

Welcome back to what we like to call, the whole Word of God...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. In part 1 of Welcome to the Whole Word we were systematically going through some common questions often submitted by those who have recently become Torah observant. In part 2 we will continue doing our best to answer some of the most common questions.

Let's continue...

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 who do not follow the Torah are very often sensitive to these commandments.

They might argue that because one is following the Torah that they should be stoning everybody to be consistent in their doctrine.

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 to 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.

Spiritually, the land resting in the 7th year likely stands for the 7,000th 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 three-part teaching, "[The 4th and 7th Day](#)" if you are interested. Other teachings are [The Creation Prophecy](#), or [Hebrews 4: In His Rest Now or Later](#).

CHEESEBURGERS

Cheeseburgers!

Yes, believe it or not, in some circles, cheeseburgers are forbidden. Such understanding comes from mainstream orthodox Judaism in misunderstanding a verse 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 any food or dish in which meat and dairy are cooked or served 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 and 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.*

Most English translations translate the verse referencing a goat, whereas modern orthodox Jewish interpretation has generalized the commandment to be inclusive of all meats.

Rashi, one of the most prominent Talmudic commentators, argued that the term in question must actually have a more generalized 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 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 are the two problems with such interpretations.

- The commandment specifically mentions the milk of the mother, not just milk in general.
- The commandment specifically mentions goats, not other animals.

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 these two products making it to the same distributor, then the same store, and then to the same customer is nearly impossible.

Despite the musings of ancient Jewish rabbis, multiple times YHWH used the Hebrew word for a

young goat and that young goat is not to be boiled in its own mother's milk. It is quite a specific commandment, and yet esteemed Jewish Talmudic commentators have chosen to broaden the commandment not only in relation to the meat, but also the source of the milk.

If YHWH meant the generic form of meat, then there is a word that would have been used to refer specifically to generic meat. Meaning this, common Jewish interpretations of this commandment actually add to the intent and purpose of the commandment, thus violating Deuteronomy 4:2 by adding to the Word of God through their interpretation.

Sadly, this interpretational mistake is not uncommon in the Jewish Talmud, or oral law. In the first century, Yeshua referred to these oral laws as the "traditions of your fathers" when criticizing the Pharisees in Mark 7.

Who would even consider boiling an animal in its 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. However, we have not found any evidence of such a pagan practice. And still, the commandment in such an interpretation still appears out of context and random.

So, how do we better understand this commandment?

The answer to the riddle of this commandment is similar to many other misunderstood commandments. The answer is in the context itself.

Because of this verse, as we already mentioned, Jewish oral law literally forbids the mixture of milk and meat, and consequently many refuse to eat cheeseburgers.

However, the physical application of this verse may actually be quite simple when examined in context.

In Avigdor Bonchek's book, *Studying the Torah: A Guide to in-Depth Interpretation*, Bonchek explains it like this:

First let's read the Scripture:

Exodus 23:19

"The best of the firstfruits of your ground you shall bring into the house of the LORD [YHWH] your God. "You shall not boil (or seethe) a young goat in its mother's milk.

And he (Avigdor Bonchek) says as follows:

"This injunction forbidding seething a kid in its mother's milk is the biblical basis for the laws of Kashruth requiring the separation of meat and milk. See how the following Plain Sense interpretation, based on the Contiguity Principle, completely divests this clause of

that familiar meaning. At first glance, we have here two unrelated clauses within the same sentence.

Not so, according to the early commentator Joseph Bekhor Shor. He points out that the word *Bashail*, regularly translated here as “seethe,” (or boil) really means “to become ripe or mature.” The phrase then means “Thou shalt not allow a kid to become mature with its mother’s milk,” that is, you should not allow the kid to mature, rather bring it as a sacrifice in the Temple. In this way, both clauses of the sentence are related: Bring your first fruits as an offering and likewise bring your first—young—animals as offerings to God.”

To summarize, the common Jewish oral law of this commandment fails to best apply a particular translation the Hebrew word normally translated as “boil” or “seethe” in English.

A better translation would be:

Exodus 23:19

“You shall not “mature” a young goat in its mother's milk.

In the preceding context of the firstfruits offering, this would make so much more sense. The first part of the verse is about bringing in your firstfruits of the land as an offering to YHWH. The second part of the verse is about bringing in your first, or young, animals as offerings to YHWH. Why? Because one might be tempted to only offer YHWH the older and less preferable animals to YHWH. YHWH does not want us to offer our least preferable, he wants our hearts to desire to offer Him our best.

In properly applying the Hebrew in context, all of verse 19 seamlessly flows together. Whereas the more common translation of Exodus 23:19 (and also repeated in Exodus 34:26) uses an interpretation that causes the commandment to be not only really out of place and random, but also quite absurd and awkward.

Deuteronomy 14:21 also repeats the same commandment of Exodus 23:19 and Exodus 34:26, and what do we discover? It also precedes the similar context of offering your best to YHWH in offerings to Him.

So, Exodus 23:19, Exodus 34:26, and Deuteronomy 14:21 appears to have nothing to do with cooking a goat, or actually any meat, with the mother’s milk, or any milk in general. The physical application has to do with us offering our preferred young animals to YHWH instead of trying to keep the best for ourselves.

We hope that this explanation offers you a more contextually and linguistically accurate physical application.

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 YHWH, there are several options of calendars out there, all claiming that they are following the Torah in how to calculate the calendar correctly. Though we offer our opinion on the calendar in our teaching series, “[Time: Our Creator’s Calendar – The Foundation](#)” 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 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 YHWH 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 God. For more on that, we would suggest our teaching “[Calendar Chaos](#).”

MEZUZAH AND TEFILLIN

A “mezuzah” is a small object that is hung on a doorframe, traditionally 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.

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

Contrary to the Pharisees, the Sadducees and medieval Karaites took the literal commandments to bind them to our hands and forehead 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 do not consider these to be literal commandments, and there are a couple of reasons for this.

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

For instance, are we to teach our children the Torah *only* when we are sitting in the house, when we are walking, or 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 speech.

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. Again, 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

And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be

tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

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

For example, as we reviewed earlier in part 1, 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 to help us remember to keep the commandments of YHWH.

The other reason, is that 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 every day?

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 on the doorframe of our house or on our gates.

However, it is possible 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—we simply 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](#),” “[What is Salvation](#)” 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, which is available to us by our faith in the Word of God, we should 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 do 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 how 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.

Some teachings we have on is [Hebrews 7:12: A Change in the Law](#) and [What is New About the New Covenant?](#) covering Hebrews 8.

This is all so complicated, and we are actively studying it more ourselves. We also have a short

teaching called [Animal Sacrifices in Light of Messiah](#) 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. Again, for more on this subject, please see our teaching [Animal Sacrifices in Light of Messiah](#).

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. In the Torah, there are examples of those making images in heaven above and the earth below. It was (and is) not an issue unless they are being bowed down to or being worshipped.

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 the Islamic 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 dissension 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 they're also rather humane.

But that being said, most meat today already does involve the draining of blood, and most, if not all clean meat, would be considered permissible according to 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 still be considered two-house theology.

Some debate this subject with absolute passion. We present our case in a 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 of 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 would also argue that the Torah, in fact, prohibits the practice of polygamy, as we unpack in our teaching, "[*Answering Atheists: Does the Bible Endorse Polygamy?*](#)"

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 all 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.

In fact, 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 a 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 war-path and beat down anyone who does not understand the spelling or pronouncing of the name like they do... or even worse, believe our salvation is dependent upon pronouncing the name in a specific way

You will also find that we do not say our messiah's name as Jesus too often, and if we do, it is usually only as a reference and serves as an opportunity to share his Hebrew name, Yeshua.

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 Yehoshua is a longer form of the name Yeshua—like Michael is the longer form of Mike. It was transliterated into the Greek the same way our Messiah's name was transliterated into the Greek in the New Testament. It is not because there is a relationship to the Greek god Zeus, as some have claimed. They followed simple Hebrew-to-Greek transliteration rules. If there were really a linguistic relationship between the Greek transliteration of Yeshua and Zeus, the transliteration would have been spelled differently.

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

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

So, we do not disagree with 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 own 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. To save others embarrassment, you would transliterate your name for them to make it easier for them, like Paul did.

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.

Some people might 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 Yeshua or Yehoshua 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 s replace saying the tetragrammaton with saying *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," or *shem*, in Hebrew, 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.

For more on this subject, please see our teaching series titled "[HaShem](#)."

If there is one take away that we can encourage you to consider on this topic it's this: 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 away. This was the good, bad, and ugly about what is commonly called the Hebrew Roots Movement.

You will be learning a lot, and 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 love, patience, kindness, and self-control.

That being said, be part of a solution to that problem by not contributing to it! Encourage others 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 continue to 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 even be 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, and there might be 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. Talk to the Father 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 finally “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 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 [Fellowship Finder](#) 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 that map as well. Or, better yet, invent a new email address just for this purpose as this is public information.

However, be sure to test the doctrine and faith of the 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 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. Also, online there is a lot of virtual fellowship that happens with 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 we can to present everything with 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 that 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...

IN CONCLUSION

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

But we pray that it has helped some, and that it has set you on a path of blessings in your next level of an intimate relationship with YHWH...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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