

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 - (Renting, Tuna, Washing Feet, and more)

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

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

So, let's get started. First question:

In regard to Exodus 13:7, how does that apply to renting out a building on our land to non-Torah observant persons, who would be living here during the Days of Unleavened Bread? Do THEY have to get the leaven out of their quarters because they are on our land during that time? How about renting to non-Sabbath keepers? Or Sabbath keepers who don't observe the Days of Unleavened Bread?

First, let's read Exodus 13:7.

Exodus 13:7

Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.

This question is asking what a person should do about leaven that might be on your property/building because of a renter who does not follow the Torah. This is an interesting question. Also asked is whether we can rent to those who do not keep the Sabbath. For whatever it is worth, we do not see anything in the Torah about a property owner's responsibility as to whether a renter does or does not observe the Biblical faith, or has any faith at all for that matter. So, that answers the Sabbath question.

Regarding the question about removing leaven, technically, the property owner is contractually renting out rights to the property. Under contract, a renter is paying for temporary rights to the property. So, we would expect that the property owner is removed from any responsibility of removing leaven during Unleavened Bread because the renter now has temporary legal rights to the property while it is under contract.

Let's move on to the next question.

I hear in these times from others: "God is in control." But I can't find verses to back that up. Do you have any teachings on this subject?

When a person says that God is in control, we would suggest that such a statement should not be misconstrued to be understood that God is micromanaging everything or controlling all humans like puppets.

The idea would perhaps be more accurately conveyed as nothing happens without God having allowed it to happen. So, if we fall into bad times, God did allow that to occur, and there is a reason for it, either to strengthen us, prune us, give him glory, or for any other possible reason.

Additionally, saying God is in control should not be a statement of dismissiveness as though we should ignore our part in doing good for others or taking part in helping our own situation. YHWH allows us to also exercise limited control based on our own circumstances and abilities.

There is nothing that has occurred or will occur that YHWH did not allow to occur, just by the very fact that he created everything.

So, that being said, while the phrase "God is in control" is not directly in the Scriptures, depending on the context in which the phrase is used, it can be scripturally backed up.

Continuing on to the next question...

I'm quite bothered by clean and unclean fishes. I saw a video saying that tunas and mackerels are unclean because they don't have the scales described in Leviticus. These fishes do have rudimentary and/or very few scales and I have heard that their "scales" are not the type of scales described in Leviticus because the Hebrew word used in this book means overlapping scales and not rudimentary scales. Could you confirm this? I have no issues avoiding tuna if it is truly unclean in the eyes of our Creator. I just want a confirmation because I don't know Hebrew, ancient or modern.

Interesting question. All tuna species have some prominent scales as well as nearly invisible rudimentary scales, thus still clearly qualifying as a clean fish according to the instructions found in Leviticus 11. The instructions in Leviticus 11 do not declare to what degree or visibility scales must exist, just that they must be present.

From the Northeast Fisheries Science Center:

Do tunas have scales?

Yes, all species do, but scales are so small over most of the body as to be nearly invisible. Prominent scaling appears only around the head, on the cheeks, and in a triangular area on each side of the body

near the head.

Source: <https://nefsc.noaa.gov/>

Regarding the claim that the scales must overlap to qualify as the type of scales being referenced in Leviticus 11, such a claim appears unfounded. We have been unable to find any Hebrew scholar suggesting that the Hebrew word *qasqeseth* is distinguished in such a way.

Even Jews and ancient Hebrew language scholars today, because of these things, have always considered tuna to be kosher. There is not even a debate.

Let's proceed to the next question...

What happens to all the billions of people who have lived and never had the opportunity to have even heard the name of Yeshua? My wife (now my ex-wife) found another man, a neighbor, and has had an adulterous relationship with him - even now. If she was never converted, would God give her another chance if she never repents in the Great White Throne Judgement?

This is a good question. Many have technically not heard the name of Yeshua and are still saved. Adam and Eve likely never heard of Messiah Yeshua by name, yet, they are still saved through Messiah Yeshua.

The Word of God says many things, but a central component of the Word of God defines how we are to live. It defines what is wrong and right, good and evil, sin or not sin. When we have faith that the Word of God is true, we also want to live by the Word of God, to do what is right, and hate what is sin.

Paul states that we can look at creation and know that there is a God. Paul also states that we naturally know that there is a right and a wrong. We know these things in our heart before we even hear of the Word of God. Because of this, Paul says all are guilty, but all are still equipped to make a choice, to seek God.

The Scriptures also state that if we seek God, that we will find him, that he will reveal himself to us (Deuteronomy 4:29; Proverbs 8:17; Jeremiah 29:13; Matthew 7:7; Luke 11:9; Acts 17:24-28). Salvation is already an opportunity afforded to all, should they seek him, desire to do right, and hate sin.

In our reading of Scripture, it does not appear that there will be another chance to repent following our death. We read in the Scriptures that some will be resurrected to eternal life, and some will be resurrected unto a judgment of eternal death. We have not found a third option in which some are resurrected to be given another opportunity to choose again.

This is a complicated subject, and there are some details that are difficult to sort out on this side of eternity. However, regardless, there are some aspects that appear rather clear. It is the choices we make before the resurrection that appear to matter, not any opportunity for a choice after the resurrection.

For more on this topic, we might suggest the Life After Death Series by 119 Ministries.

Let's move on to the next question.

What is the significance of Yeshua washing the feet of the disciples? Should we observe this also? For we must walk the way he walked or DWYD.

This is a good question. Let's read why Yeshua washed the feet of the disciples:

John 13:15-17

For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them.

Yeshua stated that the washing of the feet was just an example of a lesson he was trying to teach. What was that lesson? The lesson is this: regardless of our perceived status or role in life, regardless of our degree of authority or role in society, none is so great that they should not serve one another. We should all serve one another.

Yeshua was not teaching that we should be literally washing each other's feet. While it is certainly ok to literally practice the washing of each other's feet, that is missing the point if the main lesson is not also being taught. The point is that we should serve each other in absolute humility, anticipating each other's needs, regardless of how demeaning it might be perceived. In practicing this lesson, he states that we will be blessed.

Yeshua's teaching isn't limited to the first century practice of literally washing feet. The bigger principle is that we are to serve each other no matter our status in life and society.

Can you PLEASE help with something? John 20:23 "Whose sins you forgive, they are forgiven them; and whose sins you retain they are retained." That is sounding like Yeshua gave them the power to forgive sins? Only God can forgive sins.

In reading the context, it appears that Yeshua was sending them out to declare the gospel of salvation.

Thus, whoever believed their message, the disciples could confidently declare that the receiver's sins were forgiven, and conversely, the opposite is then also true, that those who reject the gospel the disciples could confidently say that their sins are not forgiven.

The disciples were simply equipped to make a statement of fact regarding a person's salvation status based on that person's decision or lack thereof. While it is worded a little funky to make it look like the disciples were the determiners of salvation, we do not think that is the case. They are discerning the forgiveness of sins, not determining them.

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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