

On Health and Holiness



Does God Really Care About
What We Eat?

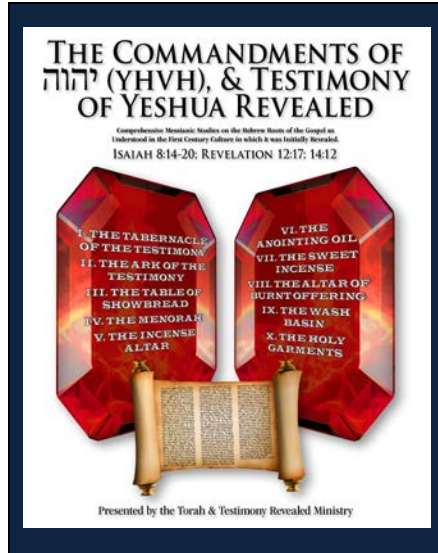
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**Does God Really Care
About What We Eat?**

**Presented by the Torah & Testimony Revealed
A Jews For Yeshua Apologetics Ministry**

The Torah & Testimony Revealed

Apologetics Ministry



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Preface

Erroneous Doctrines Concerning the Consumption of Unclean Animals

Throughout the centuries many of the pure and unadulterated doctrines of the early assembly have become influenced and corrupted by pagan tradition, commerce and human appetite.

One of those corruptions of Scripture is the teaching that all animals are now made clean through Messiah.

However, it is evident that when these people say “all” animals, that they are only referring to animals such as pork and shellfish which our culture has bred into their diet and mentally conditioned them to accept.

These same people often would never consider eating a dog or rat, a bat, vulture, cockroach, centipede, spider or fly - but often are the very same people who worry over having too much salt or sugar in their diet! (Even though the Scriptures state salt is good!) **See, Luke 14:34; Mark 9:49, 50; V'yikra (Leviticus) 2:13.**

The contradiction is evident, for if all things are clean through Messiah - then that means *all things*, including sugar, salt, vultures, bats, cockroaches, maggots, and green peas alike.

So then, how can one justify the eating of unclean animals through the Scriptures when, God, who changes not, states clearly in His word in **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14** that certain things are not meant as food or allowed for human consumption?

If I at one point in my life do drugs, then it reflects my standard of acceptance of drugs, and shows me to be one kind of person.

But if after ten years, I decide that drugs are not acceptable to do, and I then stop doing drugs, then I make myself into a different kind of person.

By changing my standard, I myself become a different person, for my standard reflects ultimately, who, and what I am.

God's standard is a divine blueprint to us of His mind, and He changes not, because His standard changes not.

The problem is that people do not practice the consumption of unclean meats through a thorough understanding or application of Scripture; but rather through what they have been taught by others, and through the conditioning of their human appetite through the dietary and commercial customs of their culture. This development revolves around certain passages in Scripture that have been grossly misunderstood and misrepresented over the centuries.

As a result, believers have erroneously adopted a dangerous, unhealthy desire for forbidden things as a part of their cultural and doctrinal practices; practices that can be easily remedied by placing these passages back into the context and understanding of 1st century Israel and its original assembly of believers.

Kepha's (Peter's) Vision (Ma'aseh (Acts) 10:1 thru 11:18)

The first is a vision given to Kepha (Peter) in **Ma'aseh (Acts), chapters 10 and 11**, where God presented a sheet of unclean animals to Kepha (Peter) and commanded him to rise and eat, to illustrate to Kepha (Peter) that it was now acceptable to take the gospel to the people of the nations [the uncircumcised] and not just to the Jews [the circumcised] only; **Ma'aseh (Acts) 10:28; 11:18,19**.

Sadly, rather than reaching the above conclusion in these chapters, the eaters of unclean meat maintain that these following chapters in **Ma'aseh (Acts) 10 & 11** are about the cleansing and purification of unclean animals, making them suitable for human consumption.

This conclusion is an erroneous reading of Scripture as I will quickly demonstrate.

We'll begin with **Ma'aseh (Acts) 10:1** as follows:

10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band;

10:2 A *devout* man, and one who revered יהוה with all of his household, and who gave gifts and services of compassion to the poor of the people and prayed to יהוה always.

The word “Devout” here comes from the Greek word “Eusebes” and means: highly reverent, pious. This word “*devout*”, “*pious*” makes it clear that Cornelius was a highly dedicated religious individual.

The remainder of *verse 10:2* makes it clear that the Jewish faith of the time was the religion that his “devoutness” was in regard to, for he “*reverenced יהוה with all his household*” and so was a gentile proselyte not yet fully converted (i.e. not yet circumcised or able to participate in the Temple sacrifices). But was apparently mature in the Faith concerning obedience to the Torah (God's Law) as he “*gave gifts and services of compassion to the poor, and prayed to יהוה, the God of Israel always*” and was of “*good reputation among all the nation of the Jews*”; **Ma'aseh (Acts) 10:22**.

Now concerning Kepha (Peter), it says in,

10:3 “He saw in a vision, around 3pm, a Messenger (Angel) of יהוה coming to him and saying, “Cornelius,”

10:4 “And when Cornelius looked at the Messenger (Angel) he became

afraid and said, “What is it Sir,” and the Messenger (Angel) said to him, “Your prayers and deeds of compassion for the poor have come up for a memorial before יהוה.”

10:5 “So go now, send a man to Joppa and ask for Simon, whose surname is Kepha (Peter).”

10:6 “He is lodging with one called Simon, a tanner, whose house is by the seaside; he shall tell you what you must do.”

It is important to note at this point in history {a minimum of 8 to 10 years after the resurrection} that the Gospel was not yet allowed to be taken to the people of the nations [the uncircumcised] or Samaritans {the Samaritans were inter-racially bred Jews}. **Mattit'yahu (Matthew) 10:5,6; Yehochanan (John) 4:9; Ma'aseh (Acts) 11:18,19.**

This is consistent with the requirement of the Torah that forbid both the believing and non-believing Jewish community from intermingling with people of the nations. **Ma'aseh (Acts) 10:28 and 11:1-3.**

In fact, Samaritans and people of the nations alike were considered no better than dogs. **Mark 7:25-27; Mattit'yahu (Matthew) 7:6.**

But Cornelius, a gentile (an uncircumcised person of the nations), was observant of God's Law of life for verse **10:2** states that “he was a *righteous* man who revered יהוה”. **D'varim (Deuteronomy) 6:25; II Corinthians 6:17,18; I Yehochanan (I John) 2:3, 29 & 3:7; and Mizmor (Psalm) 119:172.**

Kepha (Peter), accordingly, perceived from his vision that in truth the Almighty shows no partiality, but that in every nation whoever reverences God and works “*righteousness*” is acceptable by Him. **Ma'aseh (Acts) 10:34, 35.**

The Scriptures define God's Commandments as righteousness, as it is written in **Mizmor (Psalm) 119:172,**

119:172 My tongue shall speak of Your Word, for all Your Commandments are righteousness.

And in **D'varim (Deuteronomy) 6:25,**

6:25 Then it will be righteousness for us, if we are careful to observe all these Commandments before יהוה our God, as He has commanded us.

Cornelius was a Gentile who worshipped God, the God of Israel, and who worked righteousness. Meaning that he was a Torah observant Gentile, that is, he was one who observed the Commandments of God, but as one who was still yet uncircumcised in his flesh.

Kepha (Peter), likewise, being a Jew raised up under the perfect and righteous Law of God from his youth, was thoroughly familiar with the

dietary laws concerning the clean and unclean.

So then, with this knowledge in mind, we see that the Messenger (Angel) did an unusual thing by speaking to Cornelius, this person of the nations, and by instructing him to go to *the home* of Kepha (Peter), a Jew, for instruction and knowledge.

Ma'aseh (Acts) 10:7-10 goes on to say,

10:7 And when the Messenger (Angel) which had spoken to Cornelius had departed, Cornelius called two of his household servants, and a devout soldier of them, who waited on him continually,

10:8 And when he had explained all these things to them, he sent them to Joppa.

10:9 Now, the next day as they went on their journey and drew near to the city, Kepha (Peter) went up on the housetop to pray at about 12 pm.

10:10 And Kepha (Peter) became very hungry and would have eaten, but while they prepared [for lunch], he fell into a trance.

In this trance Kepha (Peter) received a vision, and in this vision...

10:11 ...he saw heaven opened, and a certain vessel descending to him, as it had been a great sheet fastened at the four corners, and let down to the earth,

10:12 which contained all kinds of four footed beasts of the earth, and wild beasts, and crawling things, and birds of the air.

10:13 And there came a voice to him saying, rise Kepha (Peter), slay and eat.

10:14 But Kepha (Peter) replied, not so, Master, **for I have never eaten anything that is common or unclean.**

Note at this point that this vision was received no sooner than 36 CE (AD), {about 8 -10 years after the death and resurrection of Messiah}, that at this time Kepha (Peter) had still never eaten anything unclean, or anything sold in the common market, which was in complete harmony with God's dietary law for us.

This is also in harmony with Yeshua's teaching in **Mattit'yahu (Matthew) 5:18** where He says,

5:18 "Truly I say to you, that until heaven and earth pass away, *not the least stroke of a pen will under any circumstance pass from the Torah until all things* have come to completion."

And in **Mattit'yahu (Matthew) 23:2, 3**, He states,

23:2 “The scribes and Pharisees sit in the seat of Moshe (Moses),”

23:3 “therefore, *whatever they teach you [from Torah] to obey, that obey and do*; but do not follow in their example, for what they teach [from Torah] they do not practice.”

See also, **Mattit'yahu (Matthew) 8:1-4**, where Yeshua commanded the leper to go to the priest and make an offering as commanded by God through Moshe (Moses). So with this in mind, we see that,

- 1) Kepha's (Peter)'s resistance to the command to slay and eat unclean animals was in complete harmony with the requirements of God's dietary law, that,
- 2) Kepha (Peter) did not suddenly jump for joy that he was now free after all these years to eat vile, unclean animals like vultures, bats, rats, and maggots; and,
- 3) As can be seen in **Ma'aseh (Acts) 10:17** below, Kepha (Peter) was confused about the vision and did not immediately understand what it meant.

This **3rd** point is important, because had Yeshua taught during His ministry that unclean animals were now good for food, then,

#1, no such vision would have been required to tell Kepha (Peter) something that he would have already known from the time of Yeshua's ministry, and,

#2, he would not have been confused about the meaning of the vision, as shown in **verse 10:17** below, and,

#3, if Yeshua had made unclean animals clean, they would have been clean from the time of His ministry not from a time beginning a minimum of 8 years after His death and resurrection.

#4, Yeshua would have been teaching in violation of Torah (God's Law) and therefore be guilty of sin, for sin is violation of God's Law; **I Yehochanan (I John) 3:4**.

Now let's go on to **Ma'aseh (Acts) 10:15**

10:15 “And a voice spoke to him again the second time, ‘What **קדש** has cleansed you must not call common’.”

What has God cleansed? The clue is in the very next verse, **Ma'aseh (Acts) 10:16**,

10:16 “This was done *three times*, and the sheet was taken up into heaven

again.

God showed the sheet 3 times because 3 uncircumcised Gentiles (people of the nations) were approaching Kepha's (Peter)'s door to speak with him; and God was telling Kepha (Peter) that he was not to consider those 3 uncircumcised men as unclean, as is clearly stated in the following verses; **Ma'aseh (Acts) 10:17-22.**

10:17 “**Now while Kepha (Peter) wondered what this vision he had seen meant**, behold, the men who had been sent from Cornelius had made inquiry for Simon’s house, and stood before the gate.”

10:19 And **while Kepha (Peter) thought about the vision**, the Spirit said to him, “Behold, **three men** are seeking you,”

10:20 “**Arise** therefore, go down and go with them doubting nothing, for I have sent them.”

10:22 “And the men said, ‘Cornelius the centurion, a just man, one who reverences **יְיָ** **and has a good reputation among all the nation of the Jews**, was divinely instructed by a Holy Messenger (Angel) to summon you to his house, and to hear words from you.’ ”

Once again, we see that Cornelius was a man who practiced righteousness; one who had a good reputation among the Jews.

And there was only one way for a person of the nations to have a righteous reputation among the Jews, and that was by being obedient to God’s perfect code of conduct contained within His Torah, including the dietary laws.

Cornelius was not just any person from the nations, but was a person from the nations who followed the ways of the Almighty as taught in Torah, *a proselyte who had not yet been circumcised to officially complete his conversion to the covenant of Avraham.*

Then in **Ma’aseh (Acts) 10:28,**

10:28 “And Kepha (Peter) said to them, ‘You know how it is an unlawful thing {I thought “the Law” was done away} for a Jewish man [circumcised man] to keep company with, or to come to one of another nation [an uncircumcised man], **but יְיָ has shown me that I should not call any man common or unclean**.’”

This is further explained in **10:35** when Kepha (Peter) says,

10:35 “...but that in every nation, whosoever reverences Him, and works “*righteousness*”, is accepted by Him.”

And in **Ma'aseh (Acts) 11:15,18** as Kepha (Peter) spoke,

11:15 "...the Ruach haKadosh (Holy Spirit) fell upon them, as upon us at the beginning."

And when the Jews heard these things,

11:18 ...they exalted Elohim saying, "Then **ה'י'י'** has also granted to the people of the nations repentance unto life."

These things make it clear that the vision was saying that it was now okay for the Jews to take the Gospel to the people of the nations - to now accept fellowship with proselytes who had not been circumcised in official conversion to the Temple based system of salvation.

As you go on to read the remainder of **Chapters 10 and 11 of Ma'aseh (Acts)** you will see more confirmation of the same, with no evidence whatsoever presented to indicate any purification of unclean animals.

This makes sense of course, for the Almighty does not change (**Malachi 3:6**) and therefore His universal and eternal laws, likewise, do not change.

Therefore, that which the Almighty created as clean and unclean will always remain clean and unclean, and that which is not healthy for consumption is always unhealthy for consumption.

You may ask then, if such is the case then how is it that a person of the nations can go from being unclean to becoming clean?

The answer to that is simple. All creation does only that which it was created to do, except for humans whom God gave the ability to choose between living in harmony with, or in disharmony with, Him; to choose between being clean or unclean, and to choose between being pure or impure, moral or immoral, good or evil.

God did not make Cornelius, or any of us, clean or unclean, but rather, God, through His mercy (grace), exposed us to His perfect and higher standard of instruction - His Torah; and Cornelius, and all who are redeemed, chose to follow that higher standard.

That choice to follow God's higher and perfect standard in turn is what makes us clean in reference to our current and future conduct; **D'varim (Deuteronomy) 6:24, 25; Romans 2:13.**

God in turn honors that choice by completing the cleansing process by forgiving our *sins past* through the blood of Yeshua Messiah our High Priest and Sin Offering; **Romans 3:25; Evreem (Hebrews) 9:11,12; I Yehochanan (I John) 1:6,7;** and through immersion in the Ruach haKadosh (Holy Spirit); **Ma'aseh (Acts) 5:32 & 11:15-18.**

This is a perfect illustration of the Greek word translated as grace, the word of which means literally, "The divine influence upon the heart, and its reflection in our life."

This divine influence begins with the Almighty exposing us to His perfect and higher standard. When we in turn respond to this higher standard with confession and repentance, He cleanses us with the Testimony of the

blood of Yeshua His Son *shed for the remission of those sins that are past;*
Romans 3:26.

This grace does not apply to animals, but only to humans; for animals do not have the ability to discern and choose between good and evil. Therefore clean animals remain clean, unclean animals remain unclean; but humans who have the ability to discern and choose between right and wrong become clean or unclean as determined by their choices in life.

The Twisting of Timothy

(I Timothy 4:1-5)

Another passage that is commonly quoted out of context of Scripture to support the consumption of unclean creatures is **I Timothy 4:1-5**, which reads as follows,

The *italicized* words in these verses will be the primary focus of our discussion.

4:1 “Now the Spirit of **יהוה** specifically states that in the latter times some shall depart from the Faith, giving their minds over to deceiving spirits, and to doctrines of demons,”

4:2 “Speaking lies with deceptive words, having their own moral convictions seared as if with a hot iron,”

4:3 “Forbidding marriage, and commanding people to refrain from eating *foods* which **יהוה** created to be received with thanksgiving by those who *believe and know the truth.*”

4:4 “*For every creature of יהוה is good, and nothing is to be refused if it is received with thanksgiving,*”

4:5 “*For it is sanctified with the word of יהוה and through prayer.*”

In verse **4:1** we see the message opened with a warning that deceiving spirits, and doctrines of demons, will arise to cause some to depart from the Faith as taught by the Almighty through the Holy Scriptures, as even **2 Timothy 4:3,4** state:

4:3 “For the time will come when people will not remain faithful to the true doctrine, but will pile up for themselves teachers that tickle their ears with what their own appetites for forbidden things want to hear,”

4:4 “and they will turn their ears away from the truth to follow after fiction.”

2 Corinthians 11:13-15 states that these teachers are,

11:13 “...false representatives (Emissaries), deceitful workers, transforming themselves into Emissaries of **יהוה**'s Anointed One,”

11:14 “And no wonder, for the Accuser (Sat-n) himself transforms himself into a Messenger (Angel) of Light,”

11:15 “Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end shall be according to their works.”

In **verse 4:2 of I Timothy**, warning is given that these unholy doctrines will be spoken of and presented in deceptive ways, reminding us of **II Thessalonians 2:9** which states,

2:9 The coming of the Torahless One will be according to the work of the Accuser (Sat-n), with all power, signs, and deceptive miracles.

The word translated as “lawless/wicked” in **verses 8 & 9** of most translations of this passage comes from the Greek word “anomos”, which refers specifically to one who does not submit to the Torah given through Moshe (Moses), thus the translation “Torahless one”.

And of **Mattit'yahu (Matthew) 24:23,24** which states,

24:23 ...if anyone says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe it.

24:24 For lying prophets, and those who claim anointing of **יְהוָה**, will arise and show great signs and miracles, so as to deceive, if possible, even the chosen of **יְהוָה**.

Now, going back to **I Timothy 4:3**, two doctrines are clearly identified as belonging to the various false teachings of darkness. Those two teachings are identified as:

- 1) Forbidding people to marry, and
- 2) Commanding people to refrain from *foods* which God created to be eaten with thanksgiving.

Regarding these two teachings of doctrine, we must first determine what group of individuals was teaching abstinence from marriage and abstinence from that which God created to be used as *food*.

There are two potential candidates.

Group 1: The Essenes. A group of Jewish ascetics, who denied all pleasures of the flesh, were vegetarian in diet, and forbade marriage except under the most stringent of circumstances - preferring to live and die as virgins.

Group 2: The Orphics, varying groups of ascetic people among the nations that branched off from Dionysos worship in opposition to the practices of the licentious, barbaric, Baccheus branch of Dionysos worship.

Concerning the Essenes, the Essenes had their main populace on the

West Bank of the Dead Sea, but had numerous agricultural communities throughout Israel, and possibly the Roman Empire, with a small portion living in cities.

The implication that they kept mostly to themselves in agricultural communities somewhat diminishes their weight as the group of Shaul's concern, but because their doctrinal teachings match the description of the group addressed by Shaul, it remains a strong possibility that the Essenes are precisely who Shaul was opposing.

The vast majority of Essenes not only forbade marriage and practiced vegetarianism - refusing to take the life of animals to sustain their own lives (which matters are very descriptive of the concerns expressed by Shaul in **I Timothy 4:1-3**).

But they were also strict in their enforcement of circumcision, extremely meticulous about cleanliness and ceremonial washings (very descriptive of the men of **Colossians 2:20-23**); and considered worthy of death, anyone who blasphemed the name of Moshe (Moses).

These practices of the Essenes cause them to be highly suspect as the causers of division in the early assembly, for many of the major issues of the early assembly, [with the exception of circumcision for participation in the Temple sacrifices; **Ma'aseh (Acts 15)**], dealt precisely with the issues that the Essenes would have been fiercely defensive of.

However, since the Essenes were by and large, not city dwellers, and unlikely to have traveled to the synagogues located in the cities where the Emissaries were most likely to be attending; it is possible that it was not the Essenes being addressed here, but their uncircumcised Greek counterparts.

These were the Orphics, and they shared all the same ascetic characteristics as their Jewish counterparts.

In fact, if you eliminated all the Mosaic practices from the Essenes community, that is, Sabbath keeping, circumcision, and the festivals of the Almighty, is what you essentially have left remaining is a branch of Greek Orphic Mystery religion.

Orphism is the diametrically opposed branch to Bacchism within the worship of the cursed god Dionysos, the son of the cursed god Z-us. The Bacchic branch of the tree sought to worship by offering up savage blood sacrifices where the intoxicated, frenzied worshippers would tear a wild animal with their bare hands and devour the flesh raw with its blood.

They did this to take into themselves the "soul" of the animal to thus become one with the god they worshipped, the god of which was represented by the sacrificed animal. Blood baths, orgies, and the occasional sacrifice of new born infants appear to have been part of these rituals as well.

It was believed that the death and ingestion of this animal/god would somehow atone for their sins and make them immortal.

The Orphic branch of the tree was the exact opposite. They believed, like the Essenes, that the only way to escape the evil prison of the fleshly body was through strict self-denial.

They were vegetarian, refrained from sexual relations - and therefore

marriage, and were very careful about what they touched and tasted. They believed in purity, cleanliness, and uprightness of character, and had a much more intellectual approach in their worship.

They also, unlike the Essenes, lived in the cities where the Emissaries spent most of their journeys teaching; and their Gentile background and vegetarian diets are consistent with the issues present in **Romans 14**. But I believe the Essenes remain the better candidate here.

So taking this historical background into consideration let's continue now to determine what **I Timothy 4:1-5** is actually saying.

Regarding teaching #1, The Prohibition of Marriage

The Essenes forbade it for the most part, *but did allow it under the strictest of ascetic conditions*, and the Orphic Mystery Religions forbade it because it encouraged sexual interaction thereby defeating the Orphic ideal of becoming spiritual by denying all physical stimulation.

So this demonic teaching which Shaul is addressing is *not* coming from those who practiced the traditional Jewish mainstream Faith of the time; because the Faith was, is, and forever shall be zealously pro-creation, and family/marriage oriented.

So if it was not those of the traditional mainstream Faith who were spreading the first demonic doctrine against marriage, then neither could they have been the ones spreading the 2nd demonic doctrine of abstaining from foods which God created to be received with thanksgiving. For Shaul is addressing a group of individuals that is teaching both against *marriage and against the consumption of things created to be used as food*.

The two groups that best fit the description are the small branch of the Jewish Faith called the "Essenes" and the converts from among the nations coming out of the Orphic Mystery religions;

They both refrained from sexual relations (the Essenes more so than the Orphics), they both practiced vegetarianism, and they both refrained from animal sacrifices (the Essenes more so than the Orphics). They likewise, were both present in the cities (the Orphics much more so than the Essenes).

The Essenes are the best choice concerning marriage practices and animal sacrifices; about equal concerning vegetarianism; and the Orphics who became believers the best choice for being present in the cities and at the synagogues on the Sabbath where these issues were most frequently brought up (though the Essene initiates that did live in the cities during times of probationary testing did attend the city Synagogues on the Sabbath; and the ones living in the country could conceivably have attended the assemblies taking place in people's homes during the week).

Regarding Teaching #2, the Prohibition against Meat Consumption

So even though the converts from the Orphic Mystery religions were no doubt caught up in the discussions of circumcision and of issues concerning idol worship and of things offered to idols (see the teachings in the sections

entitled “Clearing the Conscience” and “Do Not Worship Idols”), the evidence points to the Essenes concerning the passages in **Colossians 2**, and **I Timothy 4**.

In **B' resheet (Genesis) 1:29** it states,

1:29 “...I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.”

This makes it quite clear that we were originally created as vegetarians/fruitarians. But when sin entered the world, death entered the world, and our diet, for reasons unspecified in Scripture, came to include meat.

At this point it became important for the Almighty to distinguish for us the difference between which animals are pure and which ones contaminated, between which ones are toxic and non-toxic, between which ones are healthy for consumption and which are not healthy for consumption.

For once death entered into the world, it became necessary to set aside a certain portion of creation to dispose of the resulting death and rot in the earth, and to distinguish between animals which are properly and improperly equipped to filter out things toxic to us through their digestive processes.

This knowledge of how to distinguish between the toxic and the non-toxic was known from earliest times by God's people, as can be verified in **B' resheet (Genesis) 7:2** where God says to Noah,

7:2 “You shall take with you seven each (7 pairs) of every pure animal, a male and his female; and two each (2 pair) of animals that are contaminated, a male and his female.”

Almost 2,000 years later in **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14**, this distinguishment between the pure and contaminated is shown to be the basis of God's dietary law for us. See, **V'yikra (Leviticus) 11:46, 47**

11:46 “This is the law of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,”

11:47 “to distinguish between *the unclean and the clean*, and between the animal *that may be eaten* and the animal *that may not be eaten*.”

D'varim (Deuteronomy) 14, begins as follows,

14:2 “...You are a Holy people to יידיש your Father, and יידיש has chosen you to be a people for himself, a special treasure above all the peoples on the face of the earth,”

14:3 “[Therefore], *you shall not eat any detestable thing.*”

Following is a summarized list of what can and cannot be eaten beginning with the list of unclean first. For a complete list these, please study **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14**.

The Unclean (i.e. THE CONTAMINATED)

- Eat nothing with paws, such as: Rodents (including bats), bear, dogs, cats, squirrels, rabbits and possums.
- Eat nothing that has a split hoof but does not chew the cud, such as: Pigs.
- Eat nothing that chews the cud but does not have a split hoof, such as: camels and horses (these animals are also carriers of trichinella).
- Eat nothing that crawls on its belly, such as: snakes, worms, snails and slugs.
- Eat nothing that crawls on many legs such as: caterpillars, centipedes, spiders, cockroaches and flies.
- Eat no sea life or water creatures that do not have both fins and scales, such as: crabs, lobsters, clams, shrimp, catfish, eel and oysters.
- Eat no bird life that is predatory in nature and holds down its prey with a claw while tearing at its prey with its beak, such as: vultures, eagles, owls, crows, and ravens.

And eat no insects. Only grasshoppers, crickets, and locusts are declared safe insects for food.

The Clean (i.e. THE PURE)

- Of animals: You may eat cattle, sheep, deer, ram, antelope, goat, and buffalo. Of birds: Turkey, chicken, duck, goose, quail and pheasant; and of fish: Salmon, Trout, Pollack, etc. And of insects: grasshoppers, locusts, and crickets.

Once again, this is only a summarized list of the most common clean and unclean animals concerning human diet in our culture.

This is further supported by the fact that, from the time of the flood, to time the Israelites went into Egypt there is no evidence of any of God's people ever eating as food anything which the Scriptures declare as unclean.

This illustrating as well, that the giving of the instructions of the clean and unclean in **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14** was a mere reiteration and restoration of the Torah to the Israelites after fleeing Egypt. For God's Law has been known from the very beginning, as can be illustrated through the examples given through Abel, Noah, and Avraham.

See, **B'resheet (Genesis) 4:3, 4; 8:20 and 26:4,5.**

This restoration of the Torah was necessary after the exodus from Egypt because during Israel's captivity in Egypt their culture, religion, and diet had become absorbed and lost to Egyptian customs and traditions. This required the need for the Israelites to have their pre-Egyptian understanding of God's standard for them restored to their awareness and full understanding.

Now that we have identified through Scripture what it is that God created to be eaten *as food* **V'yikra (Leviticus) Chapter 11 & D'varim (Deuteronomy) 14**, we can go on to the remainder of **I Timothy 4:3** which states:

4:3 "...which אלהים created to be received with thanksgiving by those who believe *and know the Truth.*"

It is to be received with thanksgiving by whom? *By those who know the truth.* So then, "what is truth"? Once again, the Scriptures provide our key to interpretation and define the "Truth" as follows:

In **Mizmor (Psalm) 119:142 & 151** it states,

119:142 "Your righteousness is an everlasting righteousness, *and Your Law [Your Torah] is Truth.*"

119:151 "You are near, O אלהים, and *all Your Commandments are Truth.*"

And in **Yehochanan (John) 17:17-19**,

17:17 "Purify and make them Holy through *Your Truth, Your Word is Truth.*"

17:18 "As you sent me into the world, I also have sent them into the world,"

17:19 "and for their sakes I have kept Myself Holy and pure so that they also may be made Holy and pure through *the Truth.*"

We see from this, *Truth* manifested in 3 ways,

- The Word of God*
- The Torah of God, and*
- The Commandments of God.*

The **Word** of the Almighty, our all knowing, and loving Creator, goes from **B'resheet (Genesis) to Revelation.** His Holy **Torah** is likewise contained within His word, and His righteous and life giving **Commandments** are contained within His Torah; and these 3 are one and in harmony with one another.

We see in **Yehochanan (John) 1:14** that *the Word* became flesh,
1:14 "And *the Word became flesh* and dwelt among us, and we beheld His

splendor, the splendor as of the only begotten Son of the Father, full of favor and Truth.”

This Word revealed in the flesh was Yeshua Messiah, our Anointed King and Savior, Who stated in **Yehochanan (John) 14:6**,

14:6 “...I am the Way, *the Truth* and the Life, and no one can come to the Father except through Me.”

Once again, we see “the Word” associated with “the Truth”, and that “the Word” and “the Truth” were perfectly reflected in Yeshua’s life and character.

We also know that Yeshua was without sin; as it is written in **Evreem (Hebrews) 4:15**,

4:15 “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, *yet without sin.*”

And in II Corinthians 5:21,

5:21 “For **יְהוָה** made Yeshua, *who knew no sin*, to take on the penalty of sin for us so that we could obtain righteousness from **יְהוָה** through Him.”

This means that Yeshua never violated any of God’s Law, for,

I Yehochanan (I John) 3:4 ,

3:4 “Whoever commits sin violates the Torah of **יְהוָה**, *for sin is the violation of Torah.*”

I Yehochanan (I John) 3:5 ,

3:5 “And you know that Messiah was revealed in order to take away our sin, *and that in Him is no Torah violation.*”

Is **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14** part of God’s “Law”, of the Torah of God?

Absolutely! In **V'yikra (Leviticus) 11:46 & 47** God states plainly,

11:46 “*This is the law* of the beasts and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,”

11:47 “to distinguish between the unclean and the clean, and *between the animal that may be eaten and the animal that may not be eaten.*”

Had Yeshua ever violated the dietary law of God His Father, He would

have been guilty of sin. But Yeshua was without sin, and therefore innocent of ever violating, or of teaching against, the dietary law of His Father.

Likewise, in **Mattit'yahu (Matthew) 4:4**, Yeshua states,

4:4 “Man shall not live by bread alone, but by *every Word* that proceeds out of the mouth of אלהים.”

Is **V'yikra (Leviticus) chapter 11 and D'varim (Deuteronomy) chapter 14** part of the **Word** of God? Absolutely! It is contained between B'reshet (Genesis) and Revelation, and therefore *is the Word of God*, which accordingly *is the Truth of God*.

Did this word of the clean and the unclean proceed directly out of the mouth of God?

Absolutely, for in the very beginning of **V'yikra (Leviticus)**, where God's dietary law for us is presented, it states plainly:

11:1 “And אלהים *spoke* to Moshe (Moses) and Aaron, *saying to them...*”

God then proceeds to instruct them on the law of the clean and the unclean; thereby clarifying that not only is this the *Word of God*, but that the words spoken in **V'yikra (Leviticus)** came *out God's mouth directly*.

Therefore, Yeshua lived in complete harmony with the dietary laws of His Father.

Yeshua is the Truth, and the Torah is the Truth, and according to **I Yehochanan (I John) 2:21**,

2:21 “... no lie is of the Truth.”

And as it is written in **I Yehochanan (I John) 2:4**, Whoever teaches against God's “Law”,

2:4 “...is a liar and the Truth is not in them.”

And most importantly, we have learned that the law of the clean and unclean, of what animals may and may not be eaten, are of the Truth.

So going back to **I Timothy 4:3**, we see that,

4:3 “...those who believe *and know the Truth...*”

...are those who believe and know the Truth about what is clean and unclean, and about what animals may and may not be eaten, as defined by the Holy Scriptures, the Word of God.

Let's proceed now to **I Timothy 4:4,5** which say,

4:4 “For every creature of **יְיָ** is good, and nothing is to be refused if it is received with thanksgiving,”

4:5 “...for it has been declared Holy and pure by the Word of **יְיָ** and prayer.”

Verse 4:4 is the portion of this passage that is used to justify the consumption of pig flesh by those who do not believe and know the Truth as taught by Scripture. And indeed, at a glance it does appear to support such a doctrine.

However, in light of “*the Truth*” referred to in **verse 4:3**, and of “*the Word of God*” referred to in **verse 4:5**, we see that **verse 4:4** is to be understood in light of what **verses 4:3 and 4:5** teach, and not the other way around; for it is “the Truth” and “the Word of the Almighty” that determines translation.

By this we understand that when **verse 4:4** states that “every creature” of God is good, it is referring to every creature that God made as good *for food* as defined by His Torah of health given in **V'yikra (Leviticus) 11 and D'varim (Deuteronomy) 14**.

A contemporary example of this concept can be understood by the following analogy:

Let's say you are having a special dinner and you were inviting a friend to come and join you, and your friend responds by asking, “who's going to be there?” and you respond by saying, “everybody!”

Does “everybody” mean *every* person on earth? *Every person* in the USA? *Every person* in the City? Or does it just mean *every person* that you have as a common circle of friends? I believe the answer is apparent.

And in the mind of the early assembly, which was entirely made up of circumcised Jews for the first 8 to 10 years following the resurrection, the understanding of what “every creature” of God is referring to, when presented in the context of things that can be eaten as food, is just as apparent.

No early believer would have understood “every creature of God”, in the context of food, to have included unclean animals which were *not* considered as food to begin with.

And though the Orphics could qualify for this passage in that they are of Greek society, and therefore ignorant of the “Truth” about what is clean and unclean; they are not qualified in that they are unlikely to be **commanding** believers (who do have a knowledge of Torah, and therefore a knowledge of what is and is not food), **to abstain** from that which the Torah plainly states could be eaten; for it was the pagans who were converting to the Faith, not the Jews to paganism.

So it had to be a sect of Jews who were commanding these things with the appearance of authority.

This points us to the Essenes who did have knowledge of Torah, and who did in fact *command* people - contrary to the teachings of Torah, to abstain from eating meat within their own communities. So with this it would be easy to see how the Essenes would view the multitude of gentiles coming to the Jewish Faith through Yeshua as a tremendous opportunity to find new converts to their particular sect; especially with the lack of internal growth created from the absence of marriage and child bearing opportunities.

This would also provide an incentive for them to spend more time in the cities than in times past; as such I believe the Essenes are the guilty parties in this passage.

This passage was not written to pit pig eaters against non-pig eaters, but to warn new believers of heretical influences and doctrines within the religious circles of the Faith of the time, namely Essenism.

In light of the abundance of scientific data against the consumption of meats that the Scriptures define as polluted, and by the simple fact that if any human dared to eat a centipede, vulture, black widow, scorpion, or other clearly detestable and toxic creature, that they would die within hours of consuming most of these creatures, I would have to maintain that unclean animals are still not meant to be used as food, and that unclean animals were not a consideration in the mind of the Emissary when writing **verse 4:4 of I Timothy.**

The context of this passage is not about people who eat any kind of animal versus people who eat only some kinds of animals, but is about people who eat meat versus people who had been conditioned all their lives by the pagan influences and/or ascetic upbringings of the Essenes to eat no meat at all.

Eating Meat vs. Vegetarianism (Romans 14)

This takes us to our next passage of Scripture which is commonly taken out of context. That is the passage of **Romans chapter 14**, which is comparing meat eaters with vegetarians, and not meat eaters with other meat eaters.

This is made quite evident by the fact that **verse 14:1-3** begins with the statement:

14:1 “Receive one who is weak in the faith, but not to disputes over doubtful things.”

14:2 “For one believes he may eat *all things*, but he who is weak *eats only vegetables*.”

14:3 “Let not he who eats [meat], despise him who does not eat [meat], and let not him who does not eat [meat] condemn he who does eat [meat], for **יהיה** has received (them both).”

Once again, in the writer’s mind, “all things” means “all things” that the Almighty ordained in the Torah to be fit for food, not all things ever created; and as **verse 14:2** clearly defines, is comparing one whose diet includes meat versus one whose diet does not include meat.

For example: If we were Hindus and you ask me what my favorite food was, and I told you, “Oh, I love to eat all things!” You as a fellow Hindu would understand that my statement of loving to eat all things does not include cows which the Hindu religion forbids to be used as food.

Or if we were vegetarians, and I told you, “I love to eat everything”, you would understand that to mean, “I love all kinds of vegetarian dishes”, not meat, which is contrary to the vegetarian mindset.

Likewise, if you ask me what I like to eat as a Jew, I too, will tell you that I enjoy eating just about anything; and you, understanding my Faith, would understand my statement to be within the context of what the Torah teaches me is food. You would know that I do not consider bats, rats, flies, pigs, or cockroaches to be food.

But you see, that’s the whole problem. Everyone wants to interpret the Scriptures (which in their entirety were written by Jewish people of the Faith), through the customs and diets of their own non-Jewish cultures.

In this passage we run into the problem of Greeks leaving vegetarian lifestyles to join a religion that sacrifices and eats animals.

This was a difficult transition for many, for part of the reason they joined the vegetarian mystery religions of the Greco/Roman empire was to oppose the barbaric Bacchic mystery religions of the Greco/Roman empire whose worshippers worked themselves up into a frenzy to eat the warm,

blood drenched flesh of animals slaughtered in sacrifice to their god(s).

Given the choices, it is understandable that many Greeks of good conscience would be repulsed by that form of worship and be diligent to adopt the vegetarian alternative, and be resistant to adopting a meat diet, even if approved by God.

Now, the other factor to take into consideration here concerning this passage is that the Bacchic branch and the Orphic branch all worshipped the same cursed god - Dionysus, son of the cursed god Z-us, through the animals associated with him.

Both groups considered the animal a manifestation of the god they mutually worshipped, the distinguishing difference between the two groups being *how* they worshipped their god.

The Bacchics had a twisted belief that the way to become like their god, was to violently kill him in his manifested form through strangulation and with bare hands, and to then consume him raw; while the veggies, being of a more civil mind and purer conscience, worshipped him by using the animal as the idol and focus of their rituals and worship.

These issues all made the transition of vegetarian converts from Orphism difficult because it is something that required the slaughter of an animal which was repugnant to them, even as it is offensive even to some vegetarians today; also because they had previously believed that animals were manifestations of their god to be worshipped - not eaten.

However, the solution to this conflict in diets was simple. Since the Scriptures do not require or forbid the eating of meat, the meat eaters were not to compel the vegetarian converts to eat meat; and the vegetarian converts were not to condemn the meat eaters for not being vegetarians.

As a result, no great conflicts or debates ever arose over this particular dietary matter (though the issue of eating meat offered to idols did become a fairly large issue).

Now, before going on to the remainder of **Romans 14**, let me add more detail to the cultural influences that Shaul and the other Emissaries were being pitted against and having to address.

You've already learned about two of the hundreds of ways that Greeks worshipped. The one group by denying every fleshly desire and venerating the animal that represented the god they worshipped; and the other group by indulging in every fleshly craving, and devouring raw, the animal representing the god that they worshipped.

This gives the impression that some Greeks were civilized and others barbaric. Don't for one moment think that Greeks were civilized. For all the Greco/Roman empire was barbaric by God's standard, and even by today's standard, and the only civilized ones within that Greco/Roman culture were the Torah obedient Jews of the time.

For example: The so called "civilized" Greeks frequently murdered their newborn infants for any reason. It was completely legal and in perfect harmony with Greek thought which taught that happiness comes only from physical and mental perfection.

So if a child was born with any perceivable physical or mental defect, they would murder it; and some in the Bacchic mysteries are believed by some to even have sacrificed and cannibalized their unwanted children.

They would murder their children if they were diseased or sickly, if there were too many mouths to feed, or if there were too many to divide up the inheritance among.

In fact, Plato once suggested that families be limited to just one boy and one girl. What would they do with the other children? Offer them up in cannibalistic sacrifices to their disgusting cursed deity Z-us?

Homosexuality was also rampant in Greek culture and glorified, as was pedophilia - especially between men and boys.

In addition to all this was the promotion of adulterous relationships and institutionalized prostitution where men would go to temples of the cursed fertility goddess Isht-r (Easter) to have sex with temple prostitutes to ensure the fertility of the next year's crops.

Is it any wonder that some Greek converts to the Faith would struggle with the concept of marriage and family when the whole culture they came out of saw women as mere prostitutes and vessels to produce children through to sacrifice to their god of perfection? That exalted homosexual relationships above heterosexual relationships, and taught that no man's wife was sacred, but available to whoever might desire to commit adultery with her?

You know, America is not too far behind. When you look at things closely, you see that America is becoming a mere sterilized version of the Greco/Roman Empire. And you know something, the only thing that has prevented America from adopting the barbaric version of the Greco/Roman empire is the Torah of God (God's "Law").

No matter how opposed the church has become to His Torah, the fact is that the only reason any degree of morality exist in this country is because this country is full of Bibles that contain within them the Torah - the Law of Almighty God.

The sad thing is that the more "New" Testaments we pass around that don't have an "Old" Testament connected to it, the more morally bankrupt our society, and the church, appears to become. It has a similar effect as taking prayer out of schools does.

So now that you have a little history under your belt concerning the cultural influences the Emissaries had to deal with, which in many ways were very similar to our own. Let's go on now to gain an understanding of the basis of Shaul's letter to the believers in Rome.

Shaul's letter to the believers in Rome, as were perhaps all his letters, were written in response to questions posed to him through letters addressed to him. So before we can do any responsible research on the meaning and interpretation of Shaul's responsive letters, we must first identify what questions were being asked that Shaul was addressing.

And to identify the questions being asked, we must understand the Greco/Roman cultural influences of the time, and understand at what point

these Greco/Roman influences were clashing with the teachings of Torah.

Once you identify these two things you can identify the question(s) likely being posed to Shaul concerning the Greco/Roman influences entering the assembly with the new believers, and understand Shaul's response to those questions from Torah.

Romans 14:1-23 contains the answer to the following question likely to have been asked:

We have some new believers here {likely the more "civilized" vegetarian Orphic Greeks}, who are offended that we eat animals and are contending that it is wrong to eat animals, and we have instructed them plainly from Torah that some animals are acceptable for food, but they remain unconvinced. How do we resolve this issue?

Shaul (in perfect harmony with the Torah) responds as follows,

Romans 14:1-23,

14:1 "Receive one who is weak in the faith, but not to disputes over doubtful things."

14:2 "For one believes he may eat *all things*, but he who is weak *eats only vegetables*."

14:3 "Let not he who eats [meat], despise him who does not eat [meat], and let not him who does not eat [meat] condemn he who does eat [meat], for **יהיה** has received (them both)."

14:4 "Who are you to condemn another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for He is able to make him stand."

Now in **Romans 14:5,6** Shaul uses an analogy concerning Holy days to show how favoring one type of food to another is like comparing one Holy day to another.

This is further supported as an analogy by the fact that the entire text of **Romans 14**, both before and after these two verses, is entirely about the issue of food, not about Holy days. So the purpose of Shaul's analogy here is to show that meat eating vs. vegetarianism is just a matter of preference (a preference of which happens to be in perfect harmony with the established boundaries of Torah).

14:5 "[For example] one person esteems one day above another; another esteems every day alike. Each is fully convinced in his own mind."

14:6 "For he who observes the day, observes it to **יהיה**."

The remainder of the verse is not in the oldest of manuscripts, but was added in latter manuscripts; it reads as follows,

“...and he who does not observe the day, it is to יהיה that he is not observing it {in the sense that they will be held accountable}. [Likewise] He who eats [meat]{in the sense of having a clear conscience about meat}, eats for יהיה, and gives יהיה thanks, and he who does not eat [meat]{in the sense of obeying a conscience lacking in faith}, it is for יהיה that he does not eat, and he gives יהיה thanks.”

14:7 “For none of us lives for himself, and no one dies for himself.”

14:8 “For if we live, we live for יהיה, and if we die, we die for יהיה. Therefore, whether we live or die we are יהיה’s.”

14:9 “For this (end result) Messiah died and rose, and lived again, that He might be Master of both the dead and the living.”

14:10 “Therefore, why do you condemn your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of יהיה.”

14:11 “For it is written: “As I live, says, יהיה, every knee shall bow to me; and every tongue confess to יהיה.”

14:12 “So then each of us shall give account of himself to יהיה.”

14:13 “Therefore let us not condemn one another anymore, but rather resolve this, not to put a stumbling block, or a cause to fall, in our brother’s way.”

14:14 “I know and am convinced by Yeshua our King that no [clean animal] is unclean of itself; but to him {the vegetarian who is weak in the faith **verse**

14:1,2} who considers any animal flesh to be unclean, to him {the vegetarian} it is unclean”.

14:15 “Therefore, if your brother is grieved because of *food* [you are compelling him to eat], you are not walking in love. Do not lose {in the sense of destroying a relationship} with your food, the one whom Messiah [also] died.

In this last verse, and in the verses that follow, the word “food” comes from the Greek word “broma” which refers specifically to things allowed to

be eaten as food by the Torah.

14:16 “So do not let your good be spoken of as evil.”

14:17 “For the kingdom of **יהוה** is not about (eating and drinking); but about (doing what’s right) and about peace, and joy in the Ruach haKadosh (Holy Spirit).”

In other words, the emphasis about what constitutes acceptable behavior from a fellow believer is not whether they like and eat the same foods as you do, but about righteousness, that is, about doing that which is right; and that which is right is ultimately defined by Torah.

In this case, the Torah states that it is not proper to compel someone to eat meat in the absence of a commandment requiring the consumption of meat.

In fact, the Torah states plainly that meat is not required as part of one’s diet, but only forbids the consumption of certain types of meat.

As it states plainly in *D’varim (Deuteronomy) 14:4,6,9,11,20*, “...these are the animals you may eat...the sea life you may eat...the birds and insects you may eat...”, ...NOT shall eat.

Shaul continues then in **Romans 14:18**,

14:18 For he who serves Messiah in this [way] is acceptable to **יהוה** and approved of men.

14:19 Therefore let us pursue the things of peace and the things by which one may (build-up) another.

14:20 Do not (diminish) the work of **יהוה** over issues of food. All [food] indeed is pure, but it is evil for the man who stumbles at what they eat.

14:21 It is good for your brother not to eat meat or drink wine or do anything that he stumbles at.

Many translations in **verse 14:21**, add, “...*or is offended or made weak*”; however, the oldest manuscripts do not contain these words.

14:22 The faith that you have {to eat meat}, have to yourself before **יהוה**. Blessed is he who does not condemn himself in what he allows.

14:23 For he [the vegetarian] who doubts will be condemned if he eats [meat], because he does not eat with faith {see **verse 14:1,2**}; and whatever is not from faith is sin.

Don't Judge Me!

(Colossians 2:11-17)

In **Colossians 2:16,17** we run across another favorite for the consumption of toxic and disgusting things. However, this passage has nothing to do with dietary law, and everything to do with accepting people of the nations in fellowship at the appointed feasts who had not been circumcised on the 8th day of their birth, or at anytime thereafter.

Let's begin with the literal translation of **Colossians 2:11** and work our way up to **2:16,17**.

2:11 In Yeshua you were also circumcised with the circumcision made without hands {Shaul speaking to the uncircumcised believers from among the nations}, by putting off the body of the flesh [the sinful nature], by the circumcision of Messiah.

2:12 Buried with Him in immersion, in which you also were raised with Him through trust in the workings of אלהים who raised Him from the dead.

2:13 And you {still talking to the believers from among the nations}, being dead in your violations of Torah, and in the uncircumcision of your flesh, He has made you alive together with Him, having forgiven all your Torah violations,

2:14 Having wiped out the record of debt, the judgment brought down and written against us, and held against us. And He has taken that judgment and debt out of the way, having nailed it to the cross.

2:15 Having disarmed the rulers and authorities of darkness, He triumphed over them publicly, putting them to shame, and triumphed over them concerning this.

2:16 Let no man condemn you therefore in eating, or in drinking either in participation of a festival, or of a New Moon, or of the Sabbaths,

2:17 which are but a shadow of things to come for the whole body of Messiah.

Now when reading a common English translation of this passage, one usually has the impression that Jewish believers, like myself, are not to condemn believers coming out of the nations concerning what they eat or drink, or regarding any resistance to the appointed feast days they present, which are but a shadow of things to come, because the body is really about Messiah, not about anything we say or do.

But when looking at this same passage even from a literal "Greek" text, and without even having to go into the Hebrew, it becomes evident how far

the translators have gone to eliminate anything even remotely resembling Hebraic thought. And just how anti-Semitic, anti-scriptural, and anti-Messiah some have been willing to be in order to preserve currently accepted theology.

The deliberate mistranslation they have presented in this text is very easy to identify and clear up however.

Looking at the words food and drink in **verse 2:16**, we can see that they have been translated as nouns (a person, place or thing) in this passage, but in the Greek they are verbs (action words), and can only be translated as such. These words in the Greek have only one meaning they can be translated into. Eating and drinking.

So the literal word for word translation is as follows,

2:16 Let no man condemn you therefore in eating or in drinking, either in participation of a festival, or of a New Moon, or of the Sabbaths,

And in **verse 2:17**, of many translations the word “is” has been added with no basis of support in the Greek.

The following is the literal translation of **verse 2:17**,

2:17 which are but a shadow of things to come for the whole body of Messiah.

Now the literal translation presented above makes sense, not only because this is entirely consistent with everything ever taught in Scripture from **B'reshet (Genesis) to Ma'aseh (Acts)**, but also because it brings both Jews and the people of the nations under one standard, the standard of Torah, so that there would be no division among them, or within the body of Messiah who redeemed them.

God is one, His people are one, and His standard is one. If there were one covenant and law for the people of the nations and one covenant and law for Jews, there would be divisions; and it is because of this very theology that there exist a division between Jews and the people of the nations today.

For even as rabbinical Judaism (Rashi'ism) refuses to accept Yeshua as the only acceptable standard for the remission of sins, even so, Christian theology refuses to accept the Torah as the only acceptable standard of right and wrong.

The Almighty most certainly did not teach our people Torah for 4,000 years just so that when Messiah came, we could all go out to the people of the nations to become like them.

No, He taught us the Torah for 4,000 years so that when the perfect sacrifice through Yeshua came, *we could then take His perfect standard of Torah to the nations* so that they could become like Yeshua - which is what the Torah teaches us how to be.

You see, there is no division in the body of Messiah. Therefore, those in the body of Messiah are of the same standard. And if you have a different

standard in your life, then you are not of the body of Messiah, but a division against it.

And what is that standard? The Torah of God, or the traditions of the pagan nations that surround us?

Did Yeshua come to convert Israel to the standards of pagans, or to convert the pagans to the standard of Israel, the Torah of God our Father, and Testimony of haMashiach Yeshua His Son, and our Redeemer?

In this passage it is made clear from the literal translation that it is the people of the nations who were to convert, not us. For as Yeshua said, “Salvation is of the Jews”; **Yehochanan (John) 4:22**, for the covenants, the Torah, and the Promise of salvation through Messiah were given to us, to in turn take to the nations.

As Yeshua says, “I have only come for the lost sheep of the House of Israel”. **Mattit’yahu (Matthew) 10:5,6 & 15:21-28**.

This rebuke of Shaul was directed to the “circumcision”, that is, to those who believed that participation in the animal sacrifices was necessary to be observed in addition to one’s faith in Yeshua’s sacrifice before gentile converts could be considered valid believers, and thereby participate in table fellowship at the appointed festivals, New Moons, or Sabbaths; the participation of which required adult circumcision for conversion to the sacrificial process.

However, the Scriptures make it clear that though the works of the law (the Hebrew idiom referencing the Temple sacrifices) had their place in the past for the atonement of sin, under the Blood of Yeshua, we are saved now not through the “works of the law” (the animal sacrifices), but through faith in Yeshua’s Sacrifice only.

However, these matters do not nullify the requirement of 8th day circumcision for newborn sons, or for the consumption of any Passover Lamb physically sacrificed in Jerusalem. **B’resheet (Genesis) 17:1-27, Shemot (Exodus) 12:43-49; D’varim (Deuteronomy) 16:5,6; Aleph Melekim (I Kings) 14:21**.

Likewise, as it says in **verse 2:17**, for these things are a shadow of things to come. And if these things are a shadow of things yet to come, then they cannot be done away, even if it was possible for something of the Almighty to be done away.

When Avraham, Moshe (Moses), the Prophets, the Kings, the Israelites, and Yeshua and the Emissaries themselves celebrated these things, they were a shadow of things yet to come then, too. Did that mean they were not to celebrate them? Of course not!

Why, because these shadows of things to come are rehearsals to prepare us for the real thing in the kingdom of our Almighty God during the Millennial Kingdom of Yeshua’s 1000 year reign on earth; **Revelation 5:9,10 & 20:1-6 (the reign); Yesh’yahu (Isaiah) 66:21-24 & Zechar’yah (Zechariah) 14:16-21 (the feasts)**.

In fact, the Hebrew word translated as feasts, festivals, or holydays, depending on what version and passage you’re reading, all come from the

Hebrew word “Moedim” which literally means appointed times/rehearsals. And if you don’t practice your part in the rehearsals, then you’re not going to be on the stage during the performance.

Bread, or a Serpent?

(Mattit'yahu 7:7-12)

In Mattit'yahu (Matthew) 7:7-12 it states,

7:7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

7:9 *Or what man is there among you who, if his son asks for bread, will give him a stone?*

7:10 *Or if he asks for a fish, will he give him a snake?*

7:11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

7:12 Therefore, whatever you want men to do to you, do also to them, for this is the *Torah and the Prophets*.

If you know the Torah, and the dietary law within it, then you know that Yeshua was teaching within the boundaries of the Torah and the Prophets. And in **verse 7:12**, He plainly states this fact.

Simply put, if your son asks you for food, such as bread or fish, are you going to turn him around and give him something that he cannot eat - like a stone, or something that is forbidden as food - like a snake?

Some people could reason that the reason why you wouldn't want to give your son a snake is because it is poisonous and could bite him.

This argument fails on two points. The first is that the argument itself assumes that the word snake in this passage is referring to a poisonous snake. To that argument I say, if a person would not eat a poisonous plant, then why would they eat a poisonous snake?

The second point where this argument falls short is because the Greek word "*ophis*" used in this teaching is the Greek word used to refer to **NON-poisonous snakes**. This is in contrast to the Greek word "*echidna*", (translated as "*viper*" in most bibles), which is used to refer to **POISONOUS snakes**.

The Conclusion?

If non-poisonous snakes were an acceptable food source then it wouldn't matter one way or the other whether you gave your son a fish or a snake; and there would be no point in Yeshua implying that snakes and

stones would be evil things to provide as food in place of fish and bread.

These verses make clear that it *does* matter what you provide as food; and testifies that not everything that can be placed into the mouth is good for the stomach.

What Yeshua is teaching here is in perfect harmony with the dietary laws of Torah and with the Books of the Prophets; and as He states in **verse 7:12**, the concept of treating others the way you, as a Law abiding citizen of the Kingdom, would want others to treat you is precisely what the Torah and the Prophets teach us how to do.

The Lack of Controversy

This brings us to our next point, which is the lack of any conflict, or debate, over the consumption of unclean creatures. Anytime any question of the Torah of the Almighty arose, it created conflict, and even severe controversy in some cases, among both the Scribes and Pharisees, as well as among the Emissaries of Yeshua.

For example, when Yeshua walked the earth, great controversy erupted around Yeshua's healing of people on the Sabbath, which though in perfect harmony with the Torah concerning Sabbath activities, was not in harmony with the Pharisee's and Scribe's oral traditions and conclusions concerning Sabbath law.

The Scribes and Pharisees, likewise, sought to kill him for these healing activities. *See, Mattit'yahu (Matthew) 12:9-14; Yehochanan (John) 5:1-16.*

Yeshua was also confronted by the religious leaders for not washing His hands before eating, for dining with the outcast of Israel, and for eating from standing grain on the Sabbath; all things concerning the oral traditions developed around the Torah.

The Emissaries, likewise, experienced great controversy over the question of whether Gentile converts needed to be circumcised to receive remission of sin; that is, whether or not they needed to participate in the Temple sacrifices in addition to their faith in Yeshua's sacrifice. **Ma'aseh (Acts 15:1-5).**

Many passages scattered throughout several epistles were written as a result of this controversy, and caused temporary division even among the Emissaries themselves. *See, Ma'aseh (Acts) 11:1-3 /15:1-7, 8-11; Romans 4:9-12; Galatians 2:11-14,* as some examples of this dispute.

However, when it comes to the consumption of unclean animals, there is only silence; and of a certainty, had Yeshua, or any of the Emissaries, taught that it was acceptable to consume unclean animals, it would have stirred up just as serious a controversy and dispute as the controversies revolving around circumcision for Temple participation, the Sabbath, and the other issues did.

To Eat with Unwashed Hands

(Mattit'yahu 15:1-20)

In **Mattit'yahu (Matthew) 15:1-20** we come to another passage that is often taken out of context. It is where Yeshua and his disciples began to eat without first washing their hands as required by oral tradition, which in turn stirred up controversy among the religious leaders. The relevant text goes as follows,

15:1 “Then the scribes and Pharisees who were from Jerusalem came to Yeshua, saying,”

15:2 “Why do your disciples transgress the tradition of the elders? **For they do not wash their hands when they eat bread.**”

So the context of this passage is clearly defined from the beginning as pertaining to the question of eating with unwashed hands, not to the question of eating unclean animals; and that the scribes and Pharisees stated their concern as being in relation *to their tradition - not in regard to the Torah.*

Make note in **verse 15:3** that Yeshua immediately responded to them by attacking their oral traditions which went directly against the written Torah (which *is exactly* what contemporary theology has done through the traditions of the church).

Then from **15:11, 15-20** Yeshua says,

15:11 “Not what goes into the mouth pollutes a person; but what comes out of the mouth, this pollutes a person”

15:15 “Then Kepha (Peter) answered and said to Him, “Explain this parable to us.”

15:16 “So Yeshua said, “Are you yet without understanding?”

15:17 “Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?”

15:18 “But those things which proceed out of the mouth come from the mind, and they pollute a person,”

15:19 “For out of the mind proceed evil thoughts, murders, adulteries, prostitution and incest; thefts, false accusations, and blasphemies;”

15:20 “These are the things that pollute a person, *but to eat with unwashed hands does not pollute a person.*”

Context is everything, and **verse 15:20**, reconfirms the context of this passage (and opening statements in **verses 15:1,2**) as referring to nothing other than eating with unwashed hands.

But then some might point out the parallel passage in **Mark 7:1-23**, in **verse 7:19** which says,

7:19 “Because it does not enter his mind, but his stomach, and is eliminated, *thereby cleansing all foods.*”

And contend that this brings the element of food into the context of the passage.

And I would agree, that yes, you could bring the element of food into this discussion with this passage; however, even if the context of the passage was mainly about food it would not change the conclusion, for in the mind of the Israelites who heard Yeshua, “food” referred to that which the Torah in **V'yikra (Leviticus) 11** and **D'varim (Deuteronomy) 14** declared as food, not to those things which the Torah did not declare to be food.

Yeshua was speaking to Israelites in this passage, not to foreigners (gentiles).

Make note also that Yeshua was a Jew, both a descendent of Judah and an adherent of “the Faith” (the Torah and Promises given to Avraham, revived through Moshe (Moses), and preserved through the Kingdom nation of Judah).

Take note also that all of the Emissaries were Judeans (Jews) who practiced this same faith. And that the early assembly of believers was composed entirely of Israelites and Judeans who practiced this Faith, including those Israelites scattered abroad who were called out of the nations up to 8-10 years after the resurrection.

This again is further evidenced by the fact that His response, though offensive to the religious leaders, did not stir up any controversy.

That is because Yeshua’s response was not in disharmony with “the Law“, or even in disharmony with the religious leaders’ understanding of “the Law“, but was only contrary to their tradition; the tradition of which taught that the soil from “unwashed” hands could defile (contaminate) the food. Which is why Yeshua responded by saying that it is the stomach that cleanses the soil from the food.

Yeshua, of course, does not mean here that unclean things do not need to be washed off our hands. Obviously, the touching of raw meat, common surfaces such as door knobs and the touching of menstrual discharge, blood, dead bodies, garbage, and genitals, and rear ends during toileting activities are things that would indeed potentially contaminate our food beyond the stomach’s capacity to cleanse it.

No, Yeshua was just simply stating that not every circumstance or activity requires the washing of hands prior to eating. It all depends on what you have been touching.

If you have not been touching anything that the Torah says is unclean, like menstrual discharge, blood, and dead bodies, etc..., then your stomach will handle it just fine. And that if it's just organic soil from the farm, or from other things that the Torah does not declare to be unclean, then the stomach will handle it just fine.

In these passages it was only the religious ego of the scribes and Pharisees that was bruised, but no more; for had Messiah been teaching in these passages that it was okay to eat unclean animals, the religious leaders would not have remained silent, but would have vehemently attacked him for teaching such a clearly unlawful and heretical doctrine; and would possibly have stoned Him on the spot. But again, there was only silence.

And yes, it is true that it is what comes out of a person's mind that pollutes them. That is because all sin can be summed up in one sentence, "*the desire for those things which are forbidden*".

And just like adultery, stealing, perjury, murder, and blasphemies, the consumption of unclean animals as a food source is also a forbidden desire that begins with the lust of the mind; and like all sin, is a desire that leads only to sickness, and ultimately, to death.

Over the Cliff They Go

(Mark 5:1-17)

In **Mark 5:1-17** we hear the story of the demon possessed man who when seeing Yeshua approaching in **verse 7**, “cried out with a loud voice and said...”

5:7 ...What have I to do with You, Yeshua, Son of the Most High God? I demand you, by **קִיָּי**, that you do not torment me.

5:8 For Yeshua said to him, “Come out of the man, unclean spirit!”

5:9 And the man answered, saying, “My name is Legion; for we are many.”

5:10 And he begged Yeshua earnestly that He would not send them out of the country.

5:11 Now a large herd of pigs was feeding close-by near the mountains.

5:12 And all the demons begged Him, saying, “Send us to the pigs, that we may enter them.”

5:13 And Yeshua gave them permission. Then the unclean spirits went out and entered the pigs (which were about 2,000 in number), and the herd ran violently down the steep place into the sea, and drowned in the sea.

Now, if I told you to go and inject poison into 2,000 of our neighbor’s cows, and those cows died from the poison, the Law of God, and even human law, would declare us guilty of sin, and we would be required to pay the owner for the loss of his cows.

For those of us who believe Yeshua is the Messiah, we know that Yeshua was without sin. That Yeshua never once violated the Torah of His Father. So if Yeshua was without sin - without violation of Torah, then how is it that He was able to destroy this man’s herd of pigs without being guilty of sin?

It was for the same reason that He was able to turn over the tables of the bankers and merchants in the Temple Court without sin - because the merchant activities taking place within the Temple Walls was in violation of Torah; and Yeshua as our Messiah, and as the King of Israel, had the authority, and the duty, to cleanse the Temple of sinful activities.

So here we have an example in the Temple of the destruction of personal property where no restitution is owed because the property being destroyed was being used in the commission of sin - the sin of polluting the Temple with greed and dishonest gain.

As Yeshua said in **Mark 11:17** “My House shall be called a House of

Prayer for all nations, but you have made it into a den of thieves.”

But as the King of Israel, not only was Yeshua bound to cleanse the Temple of sin, but the land and the people from sin as well.

In the case of the pig herd, **V'yikra (Leviticus) chapter 11** and **D'varim (Deuteronomy) 14** state clearly that pigs are not to be used for food because though they have a split hoof, they do not chew the cud.

And **V'yikra (Leviticus) 24:22**, as well as other passages, state,

24:22 “You shall have the same law for the stranger and for the native born. For I, יהוה, am your God.”

In this particular case, we see men raising pigs for foreigners passing through the land because they had made a distinction among themselves that a stranger *passing through* the land was different than a stranger *living in* the land.

So they reasoned that it was okay to sell them to strangers just passing through the land, because after all, they aren't Israelites, and there could be good profit in it, and what the strangers did with the pig after they bought it was their business.

It was a clever way of getting around the commandment that required the Israelites to apply the same Law of Torah to everyone in their midst, regardless of who they were.

It also violated the commandment in **V'yikra (Leviticus) 19:18** which states,

19:18 “You shall love your neighbor as yourself.”

The Torah strictly requires us to apply the same standard to all people. But as can be expected, when a profit can be made, it is the weakness of human nature to justify the means of making that profit.

And this practice of pig raising for foreigners was entirely greed motivated as even the activities in the Temple Court were greed motivated.

This is why Yeshua was able to destroy the assets (2,000 pigs), and the income of these pig herdsman without being guilty of sin. Because it was sin that He was cleansing out of the land - and therefore the destruction of their property was justified; even as governments today reserve the right to destroy, with impunity, the assets of criminals within their own jurisdictions in many of today's societies.

This is one of the reasons why the pig herders, rather than being angry and throwing Yeshua out of their region, or stoning Him, were fearful, and *pleaded* with Him to leave instead.

As it says in **5:14-17**,

5:14 Now those who fed the pigs *fled*, and they told it in the city and in the

country. And they went out to see what it was that had happened.

5:15 Then they came to Yeshua, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. *And they were afraid.*

5:16 And those who saw it told them how it happened to him who had been demon-possessed, and about the pigs.

5:17 Then they began to beg Yeshua to depart from their region.

Let's put that into modern terms. You have a pig farm with 2,000 pigs, and let's give them a conservative value of \$100 a head, and someone comes along and shoots dead all your pigs before your eyes. You just saw \$200,000 go down the drain (they probably didn't have insurance back then). Are you going to go beg this person to leave, or are you going to be severely ticked off and upset at them?

You're going to be severely ticked off and upset - *unless* you knew that what you were doing was illegal, and had a conscience about that illegal activity - especially if you knew that the person who killed your business and livelihood was righteous - and righteous for what He did.

The men in this story were not angry as one would expect them to be; but rather, terrified and afraid - convicted of their sin and pleading with Him to depart before more judgment came upon them.

Another point to consider in this matter is the evidence provided in this account that pigs are clearly capable of being demon possessed.

Do you really want to eat an animal that is capable of demon possession? Perhaps you have eaten a demon possessed pig before; and perhaps some of the ailments and curses in your life are related to that consumption of demon flesh. Pork Chop anyone?

No servant of the Almighty would question the abomination that would be created from slaughtering a pig on the altar of the Temple; but Yeshua says that He is the Temple of God that would be raised up in 3 days, **Yehochanan (John) 2:19-22.**

The Emissary Shaul (the Apostle Paul) states that we as members of Yeshua's body are the Temple of the Almighty with Yeshua **I Corinthians 6:15; I Kepha (I Peter) 2:4,5.**

And states in **I Corinthians 3:16,17 & 6:19,20;**

3:16 Know you not, that you are the Temple of יהוה, and that the Ruach (Spirit) of יהוה lives in you?

3:17 If any man defiles the Temple of יהוה, him shall יהוה destroy, for the Temple of יהוה is *Holy*, which Temple you are.

And again,

6:19 What? Know you not that your body is the Temple of the Ruach haKadosh (Holy Spirit) which is in you, which you have of **רוח קדוש**, and that you are not your own,

6:20 For you have been bought with a price; therefore exalt **רוח קדוש** in your body, and in your spirit, which belong to **רוח קדוש**.

And be rest assured, there is nothing *holy* about a pig. But yet how often have you heard it taught that somehow Yeshua took this *unholy*, potentially demon possessed flesh encapsulated in the form of a pig, and declared it to be acceptable to place inside the *holy* temple of our bodies where the Ruach haKadosh (the Holy Spirit) is to dwell?

My friends, this doctrine of consuming that which is forbidden comes straight out of the domain of the Wicked One.

Remember, it is this very issue of what may, and may not, be eaten that caused trouble to begin falling upon us when in the Garden of Eden.

Eating that which is forbidden is, in fact, the very first sin committed by mankind; and as such, is one of the most difficult of all sins for people to overcome, or to even comprehend as sin.

Do not believe the lie that all things are good for food, because they are not, and have never been, as is evident even from the beginning in the Garden of Eden with the forbidden fruit.

Likewise, I have yet to meet anybody who was willing to eat *anything*; which is a wise thing for there are many animals such as, salamanders, various spiders, scorpions, centipedes, certain types of fish, and buzzards, among others creatures, that if you were to eat them you would be dead within a short matter of time.

Eat Whatever is Set Before Me?

(Luke 10:1-8)

In **Luke 10:1-12** Yeshua sends seventy of His disciples out to heal the sick and proclaim that the Kingdom of God has come near, along with instruction on how to conduct themselves on their journeys and on how their wages would be received.

Beginning with **verse 2**, it says,

10:2 ...the harvest is great, *but the laborers are few*; therefore pray to the Master of the harvest *to send out laborers* into His harvest.

10:3 Go your way; behold, I send you out as lambs among wolves.

10:4 Carry neither money bag, (food sack), nor sandals; and greet no one along the road.

10:5 But whatever house you enter, first say, ‘Peace be to this house.’

10:6 And if a son of peace is there, your peace will rest on it; if not, it will return to you.

10:7 And remain in the same house, *eating and drinking such things as they give, for the laborer is worthy of his wages*. Do not go from house to house.

10:8 Whatever city you enter, and they receive you, *eat such things as are set before you*.

10:9 And heal the sick who are there, and say to them, ‘The kingdom of **ג'ג'ג'** has come near you.’

Some people have given this verse to justify the consumption of pig meat because it states in **verses 10:7, 8** that the disciples on their journey are to eat “such things” as are set before them.

The words “such things” are not contained in the oldest manuscripts, and as such, somewhat confuse the context for those looking for excuses to eat pig meat & shellfish, etc...

But Yeshua provides the plain and simple reason for this command in **verse 7**, where He states,

10:7 “... for a workman is worthy of his wages.”

And then He repeats this command in **verse 8**, emphasizing the

importance of this command.

This is why Yeshua commanded the 70 disciples not to take a bag for money or sacks for food, because as stated in **verse 2**, He was sending them out as laborers, as laborers to heal the sick and proclaim that the Kingdom of the Almighty has come near. Stating to them that this was their employment, and that whatever was given to them as "*food*", shelter, or clothing was to be accepted by them as their wages.

So the context of this passage has nothing to do with what is clean or unclean. It is about what they were to seek and expect as the wages for their labor.

Likewise, these were Israelites, going to the houses of other Israelites, in the land of Israel, to heal the people of Israel, and to proclaim to the lost sheep of the House of Israel, that their Messiah has come.

As Yeshua stated in **Mattit'yahu (Matthew) 10:5,6**;

10:5 "...do not go into the way of the people of the nations, and do not enter a city of the Samaritans."

10:6 "But go rather to the lost sheep of the House of Israel."

And in **Mattit'yahu (Matthew) 15:24**,

15:24 "I have been sent only to the lost sheep of the House of Israel."

And in **Mattit'yahu (Matthew) 18:11**,

18:11 "For the Son of Man has come to save that which was lost."

And the "Law" of Israel was the Torah - and the Torah forbids the consumption of pigs, rats, bats, vultures, cockroaches, maggots, and flies.

So you can be rest assured that no house they stayed in served pigs, rats, bats, dogs, cockroaches, centipedes, spiders, maggots, or flies to their guest.

Likewise, when Yeshua gave them the commandment the second time in **verse 8**, not only was He reinforcing to them not to feel uncomfortable about receiving food without having to pay money for it, but was also telling them to be **content** with the food provided to them as their wages.

In summary, Yeshua was telling them, I am sending you out as laborers, and as laborers you will be paid. Therefore, do not feel guilty about being paid, because it is the wage of your labor, and likewise, be content with your pay.

Nothing Poisonous Will Harm Us?

(Mark 16:18)

The last defense.

In **Mark 16:18**, it states,

16:18 “they will take up serpents; and if they drink any poisonous thing, it will by no means hurt them...”

Absolutely true! Praise God for that, however, this under no circumstance means that you can drink poison willfully and deliberately.

Evreem (Hebrews) 10:26 “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins.”

It is clear that this promise is in reference to providing divine protection over the lives of disciples who face the possibility of being poisoned by enemies for their testimony in Yeshua.

Then in **Ma’aseh (Acts) 28:3-6** we see another example of divine protection,

28:3 “...but when Shaul had gathered a bundle of sticks and laid them on the fire, a poisonous snake came out because of the heat, and fastened on his hand,”

28:4 “So when the natives saw the creature hanging from his hand, they said to one another, ‘No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.’ ”

28:5 “But Shaul shook the creature off into the fire, and suffered no harm.”

28:6 “However, the natives were expecting that he would swell up or suddenly fall down dead; but after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.”

Once again, we see that divine protection is for accidents and unintentional poisoning, not for deliberately enticing a snake to bite us, for it is written,

Mattit'yahu (Matthew) 4:6, 7,

4:7 “You shall not test אלהים your Father”.

This concludes what the Scriptures state regarding the consumption of unclean animals and poisonous things from a past and present perspective; and which covers all the common Scriptures used by the eaters of unclean

meats in the defense of their deadly appetites.

But what do the Scriptures tell us about the consumption of these things in the future? Are they consistent with the conclusions reached in this discussion?

The Clean and Unclean in Prophecy

(Revelation 16 & Yesh'yahu (Isaiah) 66)

Let's begin this last section with the dependability of the word and prophecies of the Almighty.

The Dependability of the Word

I Corinthians 14:33 “**יהוה** is not the author of confusion” and,

Malachi 3:6 “I am **יהוה**, I do not change...”

Mizmor (Psalm) 100:5 “For **יהוה** is good; His mercy is everlasting, and His Truth endures to all generations.”

We know by this that when the Almighty speaks He speaks only that which is eternal, for with our heavenly Father,

Ya'aqob (James) 1:17 “there is no variation or shadow of turning.”

By this we know that what He speaks to one generation, He speaks to all. What is sin in the beginning is sin forever; and what is righteousness in the beginning, is righteousness forever.

The Almighty does not declare adultery, or murder, or lying, or stealing, or any other act against Truth to be a sin to one generation, but not a sin to another. The Almighty has the same standard for all people, in all places, throughout all generations.

Isn't that refreshing to know, that unlike human law which changes from generation to generation, and from year to year, and from state to state, and nation to nation, that our heavenly Father's standards can be depended on forever?

What a blessing! Just learn His Law once, and you can depend on it for guidance, and instruction, and life, always!

Thank the Almighty for His wonderful and perfect understanding and wisdom, and for the access He provides us to His awesome and amazing intelligence.

Just think of the billions of dollars in medical research, the trillions of dollars in health cost, and the millions of lives that could have been spared throughout history had we as a species simply trusted in His dietary laws and Torah from the beginning.

The Prophecies

Revelations 16:12-14,

16:12 “Then the sixth Messenger (Angel) poured out his bowl on the great

river Euphrates, and its water was dried up, so that the way of the kings from the East might be prepared,” [This has not happened yet - see also **Revelation 9:13-16**].

16:13 “And I saw three **unclean spirits like frogs** coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.”

(Here in the future, *and prior to Yeshua's return*, we see unclean spirits related to frogs, implying that frogs are still considered unclean)

16:14 “For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, **to gather them to the battle of that great day of Almighty יהוה**.”

(This battle is at the time of Yeshua's return).

Yesh'yahu (Isaiah) 66:15-18,

66:15 “Behold, יהוה will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.”

66:16 “For by fire and by His sword, יהוה shall judge all flesh; and the slain of יהוה will be many.”

66:17 “Those who sanctify themselves in the gardens, and purify themselves, to go to the gardens after an idol in the midst; ***eating pig meat, and the abomination, and the mouse, shall be altogether destroyed*** says יהוה.”

(This showing that those who pollute themselves with the consumption of unclean animals will not stand in God's presence)

66:18 “For I know their works and their thoughts. And it shall be that I will gather all nations and languages, and they shall come and see My glory.”

Revelation 18:1,2;

18:1 “After these things I saw another Messenger (Angel) coming down from heaven, having great authority, and the earth was illuminated with his glory,”

18:2 “And he cried mightily with a loud voice, saying, ‘Babylon the great is fallen, is fallen, and has become a habitation of demons, a prison for every

foul spirit, and a cage *for every unclean and hated bird.*' ”

(And finally, we see here the existence of unclean birds still proclaimed in the future)

Yes, praise the Almighty that the just can live by Faith! Faith in what? Faith in God's perfect understanding of what works and what doesn't work.

If God had intended to do away with any of His perfect Way, then, be rest assured that He would have forewarned of it in numerous prophecies, centuries prior to their fulfillment.

Praise the Almighty that all His ways are perfect, that all His ways are eternal, and that all His ways are truth. For the moment any of His ways perished, would be the moment all things would cease to exist.

Notes

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