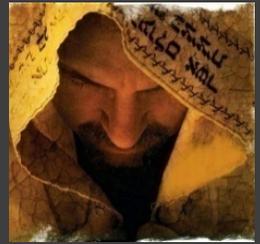




Jews For Yeshua

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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



On Health and Holiness

Part I
The Scientific Evidence

PIG MEAT, HOLY, OR UNHOLY?

ICAN EAT ANYTHING?

So you think you can eat everything and still be healthy do you? Of course you don't, but many religious leaders, contrary to Scriptural and medical evidence, will tell you that you can.

Let's begin with the commonly known fact that not all meat is healthy for human consumption, and let's begin with the infamous pig that is so prized among the palates of our society.

Pork is the #1 choice meat dish of all the unclean, unhealthy meats available in our culture for consumption, but what do farmers, scientists, and doctors have to say about this long snouted, grunting delight?

It is said that the pigs in Iowa are mainly fed corn, but "*will eat anything given to them and if anything on the farm dies it is thrown to the hogs.*" Did you know that pigs actually chew on the cancer of other pigs, and that these cancer infected pigs are sent to the market for your consuming pleasure?

Our infamous pig is so infectious that oftentimes cattle are infected from incurable diseases of the pig called the "mad itch". It is a disease transmitted by the saliva of the pig left on the corn eventually fed to the cattle.

The itching from the cattle then becomes so intense that they will run from stump to stump to

rub their mouths until they rub the skin from their mouths and eventually die.

If saliva from the pig's mouth can be so toxic as to drive a cow to its death, then how can this beloved pug nosed creature possibly be healthy for human consumption?

But reality is that pigs were created to be garbage disposals to cleanse the earth of death and spoilage; and so naturally the pig is immune to the toxins it eats, but has nothing in its digestive function that filters those toxins from its flesh to make it safe for human consumption.

Another interesting fact, did you know that in the farmers' quest to keep feed cost down, that they purchase garbage, such as scrap barrels of rotting meat and vegetation from restaurants, and dead, rotted chicken eggs from hatcheries, to feed their pigs with?

This garbage, likewise, is digested and on the pigs bones within only four hours and ready for consumption by you and your family. Comforting thought, huh?

Did you know that many animals Adonai declares to be healthy for consumption take a minimum of 12 hours for the food they eat to be utilized by their systems; and that during this process all the toxins that are poisonous to human consumption are filtered out of their systems within that time? But with the pig, and other unclean animals, a maximum of 4 hours is not uncommon.

Here's another tidbit for the palate. Did you know that if pigs are in the same feed lot as other animals, such as cows, horses, etc. that the pigs will eat and drink the feces and urine of these animals? This is especially a common occurrence on small farms where the animals are not separated. Pork Chop anyone?

Yes, I must declare that the pig, as beloved as it is, is a foul and unclean animal whose flesh is so toxic with poisons that they have what are called "running sores" under their hooves.

Prove this to yourself. Visit a pig farm (be prepared to face a noxious smell), lift the front hoof of the pig and apply a little pressure to its toes and you will find green colored matter oozing out from between them! This is only one, small outlet, for the various toxins which the pig has taken into its body.

In fact, quite often, this oozing artery will become stopped up, returning the poison back into the pig's system. When this happens, the pig will have very sore feet to the point it can barely walk. Green colored growths are then formed on various parts of its body.

At this point the poisons become toxic even to the pig and the farmer must send it to the market before it can die on him. This is not an uncommon occurrence.

Another example of pig poisoning is an incident where the Silver Moon Mink Farm of New Holstein, Wisconsin, ordered a supply of beef livers from a meat packing plant for their mink. Unknown to the mink farm owner, the packer shipped them pork livers instead, and all the mink died from eating it.

As a matter of court record, the meat packer paid for many dead mink. So let these mink teach us a valuable lesson -- don't eat pig meat or pig by products... at all!

The former, and late, Prime Minister of Israel, David Ben-Gurion, stated at the Jubilee

Celebration of Israel's Medical Association that,

“Israel has the lowest death rate in the world”

Diet is the single most significant factor in determining life expectancy. Is it just coincidence that the State of Israel has prohibited the raising, keeping, or slaughtering of pigs for its own citizens?

In fact, Israel allows pigs to be raised only at places which have large “Christian” populations that demand pig meat as part of their diet.

However, the Torah contained within the Holy Scriptures, forbids the consumption of pork and of any other unclean animal.

Without question, it is because the people of Israel, as a whole, observe the dietary laws given by Adonai, which in turn protects them against physical affliction, disease, and premature death.

THE EFFECTS OF PIG MEAT ON HUMAN HEALTH

Trichinosis, the most common infection in humans from pig meat, is a subtle killer. Trichinosis is the name of the disease that originated with the trichina worm, which is scientifically referred to as the trichinella spiralis.

Trichina is just one of the nineteen worms found in pigs, in addition to lice and several swine diseases such as rickets, thumps, and mange.

The trichina worm is very simply -- deadly; and a thorough cooking of pig meat does **not** ensure its death.

In the March, 1950, issue of Reader's Digest, Laird S. Goldsborough writes,

“In the pork which we Americans eat, there too often lurk myriads of baffling and sinister parasites. There are minute spiral worms which scientists call trichinella spiralis.”, “**...a single serving of infected pork, or even a single mouthful, can kill, cripple or condemn the victim to a lifetime of aches and pains.**”

For this unique disease of trichinosis, there is no certain cure or drug to stop them... not even today in 1999.

Dr. Goldsborough's article went on to say,

“In the flesh of a pig, the trichinae are often so minute, and so nearly transparent, that to find them, even with a microscope, is a task for expert scientific inspection.

Remember this, when you see stamped on a pork product the words, “US Government inspected and passed”, those words do not mean that any official inspection has been made as to whether this pork is trichinous or not. It only means it has merely passed the routine inspection given meat in general.”

Dr. Maurice C. Hall as Chief of the Division of Zoology of the US Public Health Service commented,

“It appears to be a legitimate demand that, when a man exchanges dollars for pork, he should not do it, on the basis that he may be purchasing his death warrant.”

Senator Thomas C. Desmond, who served as chairman of the New York Trichinosis Commission stated,

“Physicians have confused trichinosis with some 50 ailments, ranging from **Typhoid Fever to Acute Alcoholism.**”

Continuing, he states, “That pain in your arm or leg may be **arthritis or rheumatism**, but it may be trichinosis. That pain in your back may mean a **gall-bladder involvement**, but it may mean trichinosis.”

Releases from the Associated Press have shown the dangers of trichinosis from meat cooked in microwave ovens.

The Texas Department of Agriculture said,

“Pork cooked in microwave ovens must be heated thoroughly and uniformly to 170 degrees Fahrenheit to destroy any trichinae, and other harmful micro-organisms that might be present.”

In the Daily Column of the Abilene Reporter News, Dr. Lamb states,

“Trichinosis is caused by little worms, and these parasites are in pork. Routine meat inspection doesn’t always tell you that it is infected either. The skin tests that were tried, to detect infected pigs, haven’t really been successful.”

“The first stage of the trichinosis involvement is when the male and female worms unite in the intestine. The intestinal phase **may cause diarrhea and digestive symptoms.**”

The second phase is the migration of the larvae into the [blood] circulation and throughout the body, particularly causing little cysts inside the muscles. At this stage, there **may be swelling around the eyes, muscle pain and fever.**”

It has been reported from a lab of one of our northern Universities that trichinae laden pig meat was heated to an unbelievably high temperature and then put under a microscope, to the amazement of the technicians, some worms were still alive and moving about.

The supposition that all of these worms can be killed in cooking is not to be relied upon!

The Barnyard Doctors, Drs. Hess and Clark of Ashland, Ohio, state,

“The trichina worm is not the only parasite on the pig. **There is a large round worm, the gullet worm, three kinds of stomach worm, a tiny hair worm, a hookworm, the thorn-headed worm, several species of nodular worms, one species of whip worm in the large intestine, and the kidney worm.**”

In another scientific laboratory, examinations were made on the joints of arthritic swine. The

exact same formation and build-up of arthritic cells were found in the swine as is common in the arthritis of humans. Did the pigs get it from humans, or humans from the pig?

An article by Carlyle C. Douglas in Money's Worth, 1975,

"Think twice before you eat pork. Pigs kill more Americans every year than traffic accidents, murderers and all other accidents combined. Even wartime enemies have been unable to kill as fast as our own docile, domestic beast. Guns and bombs have proven much less effective than the weapons carried by these hoofed and snouted killers. From farms and feedlots they stalk us, sniping with pork chops, sausages, hamburger (yes, not all of them are 100% beef), hot dogs, liver and bacon. **The fatal wounds they inflict include coronary heart disease, arteriosclerosis, and colonic and rectal cancers.**"

"These are not the unsubstantiated claims of wild-eyed vegetarian fanatics, but the carefully considered conclusions of accredited medical scientists. While few have gone so far as to suggest that every pork roast and ham hock be stamped with the kind of warning that cigarette packages carry, a growing body of experts warn that in consuming more than 200 pounds of pork every year, the average American is eating himself to death."

According to the pure and perfect laws of Adonai our Creator, whenever we consume pork, or any unclean thing, we in fact are bringing sickness and death upon ourselves.

The Arizona Republic, 7/27/81, reads,

"300 suffer from food poisoning after dining on baked ham, candied yams, and green peas at a Baptist conference banquet..."

In Healthwise, 8/82, Volume 5, it is stated,

"Trichinosis, a parasitic infestation resulting from eating pork, is estimated at 150,000 cases in the U.S.A each year. Many cases are serious. In some cases, trichinae spread throughout the body, even into the brain. When this occurs, **victims may experience unusual drowsiness, clouded consciousness, convulsive seizures, weakness, and in some cases, paralysis or coma.** Prevention is much surer than a cure. *The Journal of the American Association* points out that even smoked pork sausage can contain live trichinae cysts."

In the Saturday Evening Post, 7/8-82, in the article, "A Parasite Mystery", was a complete article showing the dangers of pork in human consumption. Here is a small portion of this article as follows:

"Trichinosis is generally believed to be a rarity. This view, though hallucinated, is not altogether without explanation. Outbreaks of trichinosis are seldom widely publicized. They are seldom even recognized. Trichinosis is the chameleon of diseases. Nearly all diseases are anonymous at onset, and many tend to resist identification until their grip is well established; but most can eventually be identified by patient scrutiny."

"Trichinosis is occasionally impervious to bedside detection at any stage. Even blood counts sometimes inexplicably fail to reveal its presence at any stage in its development. As a diagnostic deadfall, it is practically unique."

"The number and variety of ailments with which it is more or less commonly confused approach

the encyclopedic. They include **arthritis, acute alcoholism, conjunctivitis, food poisoning, lead poisoning, heart disease, laryngitis, mumps, asthma, rheumatism, rheumatic fever, rheumatic myocarditis, gout, tuberculosis, angioneurotic edema, dermatomyositis, frontal sinusitis, influenza, nephritis, peptic ulcer, appendicitis, cholecystitis, malaria, scarlet fever, typhoid fever, paratyphoid fever, undulant fever, encephalitis, gastroenteritis, intercoastal neuritis, tetanus, pleurisy, colitis, meningitis, syphilis, typhus and cholera.** It has even been mistaken for **beriberi.**"

"With all the rich inducements to error, a sound diagnosis of trichinosis is rarely made, and the diagnostician cannot always take much credit for it."

OTHER UNCLEAN MEATS

This article focuses mostly on pig meat because it is the most commonly eaten of unclean animals. But this in no way means that there are no types of unclean animals in other species of animals such as sea life, fowl and insects, for Adonai created clean and unclean among them as well -- each according to its own purpose and function.

Take the Armadillo for example. *In the 12/1/83 issue of the Abilene Reporter News, Dr. John Wolf, Jr., and Dr. Lee R. Lumpkins III, skin specialists on the faculty of Baylor University, said that a study of five leprosy patients suggests strongly that they all contracted leprosy as a result of handling armadillos.*

In their paper prepared for publication in the 12/83 issue of the *Journal of the American Academy of Dermatology*, the physicians said the evidence supporting such a conclusion is quite strong.

The frequency and distribution of leprosy in Texas and Louisiana, coupled with the development of leprosy among armadillo handlers, suggest that armadillos may well serve as a reservoir for the disease.

Four of the leprosy patients spent years catching, cleaning, and eating armadillos, and the fifth patient, a 17 year old, has been chasing and wrestling armadillos as a hobby for several years.

Another article on the dangers of armadillo meat was when **a whole family died from eating an armadillo, which in turn, had just eaten a centipede.** *The whole family died from centipede poisoning.*

This is a serious lesson on the unclean. Almost all unclean animals among fish, birds, and insects alike, are scavengers and predators whose primary function in nature is to clean the garbage and decay off the earth; and the creatures they eat are, likewise, often toxic or laden with disease.

This being so, it was necessary that Adonai create them with an immunity to the toxins they take in through the rotting flesh, refuse and toxins things they eat.

This poison they eat, in turn, goes straight into their meat, as in the case with the armadillo and the centipede. *If you eat this poisoned meat, it will kill you, or seriously injure your health and*

well being, just as surely as it would have had you eaten the poison directly; for the digestive systems of unclean animals only filter out that which is toxic to them -- not that which is toxic to us.

When Adonai created the earth and all that is in it, He created them clean and unclean, depending on their purpose and digestive abilities. The clean animals and vegetation He created as food, and as healthy for human consumption, and the unclean He created for other purposes, and therefore, as not fit for human consumption.

B'resheet (Genesis) 7:2 says almost 2,000 years prior to the giving of the 'Law' to Moshe (Moses), "Of every clean animal you shall take with you **by sevens**, the male with his female; and of every unclean animal you shall take with you **in two's**, the male with his female."

Why were 7 pairs of clean animals taken onto the ark, but only 2 pair of unclean animals? It is because the clean animals were needed for food and for burnt offerings. If they had used the unclean animals for food, the unclean animals would have very quickly become extinct.

In this Scripture we see, that from the beginning, certain animals were created clean, and others created unclean.

The word "clean" comes from the Hebrew word, "Tahor" (tawhor), meaning "*pure*" in a physical, chemical, ceremonial or moral sense.

The word "unclean" comes from the Hebrew word "Tame" (tawmay), meaning "*contaminated or polluted*".

Now we know that even as we desire what is best and healthiest for our children and loved ones, that our heavenly Father even more abundantly desires these things for us.

Likewise, even as we know what is better for our children's health than our children do, our heavenly Father, likewise, in His infinite and eternal wisdom, also knows what is healthiest for us better than we do.

So our spiritual Father in His infinite love, wisdom, and concern for us has revealed His Holy and universal Law of the Spirit to us for our benefit and well being when living in harmony with it.

D'varim (Deuteronomy) 4:40,

4:40 "...therefore obey Yehovah's statutes and commandments which I command you this day, so that it may go well with you and with your children after you, and so that you may prolong your days in the land which Yehovah your Father is giving to you to forever possess."

III Yehochanan (III John) 2:2,

2:2 "Beloved, I desire above all things that you may prosper, and be in health, even as your soul prospers."

And, **D'varim (Deuteronomy) 7:12-15,**

7:12 "Then it shall come to pass that because you listened to these laws, to observe and perform them that Yehovah your Father will keep with you the covenant of mercy that He swore

to your fathers.”

7:13 “And He will love you and bless you and multiply you...”

7:14 “You shall be blessed above all people...”

7:15 “*And Yehovah will take away from you all sickness...*”

Yes, Adonai’s laws are for our well being, and our well being is His desire for us, even as the well being of our children and loved ones is our desire for them.

So in **V'yikra, (Leviticus) 11, and D'varim, (Deuteronomy) 14**, our Heavenly Father provides us the spiritual code for proper diet by listing for us the animals that are “clean”, i.e. physically, chemically, ceremonially, and morally “pure”, and therefore, good for food; and that are “unclean”, i.e. that are contaminated and polluted, and therefore, not good for food.

In an article published in the “*Bulletin of the History of Medicine*” published by Johns Hopkins University School of Medicine, 1953, a study was made entitled “*An Experimental Pharmacological Appreciation of V'yikra (Leviticus) XI and D'varim (Deuteronomy) XIV*” by David Macht, M.D.

In the Study Dr. Macht tested extracts of meats of the various “clean” and “unclean” animals and fish according to the Dietary Law, using a standard toxicological test.

The results? ***Every single animal meat that the Dietary Law said was inedible tested out as toxic in Dr. Macht’s experiments; and every single meat that Adonai said was edible tested out as non-toxic.***

There was a 100% correlation between the Dietary Law and the scientific study. But Adonai taught our people this fact over 5,000 years before “modern” science figured it out.

To teach that pigs are now “clean” (non-toxic) and acceptable as food is to say that vultures, flies, cockroaches, maggots, bats, rats, centipedes, salamanders and dogs, that also have “unclean” (toxic) flesh are now also acceptable for our consumption as well.

But when giving us His commandments He said that He gave them to us for our benefit and for our life; **D'varim (Deuteronomy) 30:11-20; Yeshua (Joshua) 1:8**, and to declare these creatures to be good for food now is to say that it is now okay to introduce death and toxins into our bodies; for the chemical make-up, structure, and function of these creatures is identical to what they were when the dietary laws were first given.

Nothing has changed concerning their physiological make-up or function.

Yeshua is Holy, and He did not come to sanctify death and disease, but to save us from the filth of this world, from the deception of our human appetites, and from the deadliness of our sinful nature. And all of His commandments are given for our protection.

Likewise, He is Holy (Set-apart), and calls us to also be Holy (Set-apart), as it is written in **II Corinthians 6:17**,

6:17 “*Touch not the unclean thing and I will receive you.*”

We are to magnify Him in our lives, in our words, in our actions, and in our diets.

In every aspect of our lives we are to magnify Him and exalt Him in all ways, and to be set-apart from the world around us.

The world's diet is not our diet. The world's culture is not our culture. Adonai loves us, and He gives us these commandments **because** He loves us, and **because** He wants what is good for us.

We as stewards of His sacred Word must be careful not to blindly teach that the filth and toxic flesh of pigs, and of other unclean animals, is somehow no longer harmful to us, while teaching in total contrast on the other hand the necessity for, or benefits of, proper diet while ignoring the health consequences of our pork and shellfish infested diets.

His Torah gives us life, and sin is the violation of His Torah, which is why we all die.

How many professing believers out there are careful about the amount of fat in their diet? Yet Adonai taught our people over 4,000 years ago that we were not to eat the fat or the blood of animals.

As stated above in **D'varim (Deuteronomy) 7:12-15**, Adonai says that if we obey His laws, His instruction contained in Torah, *then He will take all sickness from among us*.

Which makes it quite evident that, the reason we continue to get sick is because we continue to live in disharmony with the laws of life and health provided by our loving heavenly Father for our well being.

As believers in Mashiach (the Messiah) we are called to be an enlightened, Bible believing people; but often are the very ones who most diligently reject and ignore the truth of Scripture in which we claim to believe.

Many who profess to live holy lives would never consider defiling the temple of their body with something as filthy and deadly as a cigarette, but when we take toxic, disease laden, worm infested pig flesh into our temple; it is just as deadly and defiling to the holiness of the temple of our body as the cigarette.

Consuming the toxic flesh of unclean animals is no way to keep the temple of our bodies pure.

We must understand that all this poison and disease laden garbage and carrion is not purified or made clean just because we prayed over it, or because a pig or other unclean animal has digested it before we did.

As believers we need to realize that it is not the Scriptures that we are following when we consume unclean and vile creatures, but are following conditioned appetite molded by commerce and cultural and ethnic tradition.

Here are two final examples of the consequences of consuming animals with toxic (unclean) flesh.

*In Dell City, Texas, in February, 1983, a national team of plague experts were trapping rodents and talking with residents about a young **rancher killed by bubonic plague**.*

Doctors said the man apparently **was bitten by diseased fleas as he skinned an infested fox** about a week before he fell ill and died.

In Beaumont, Texas, in June 1983, a 42 year old man contracted cholera.

He apparently came down with the disease after eating improperly cooked seafood which he had caught himself.

The article did not specify which species of seafood, but more than likely it was the scavenger shellfish species which he caught and ate.

And though my main focus here has been on pork, because of its common popularity, I must warn that the consumption of shellfish such as crab, lobster, clam, shrimp and oyster can also lead to deadly health consequences.

These creatures are also part of the “forbidden fruit of the tree of knowledge of good and evil”, if you will. And if you really think about it, crabs are nothing but sea spiders, lobsters - nothing but sea scorpions, and oysters, clams and shrimp - nothing but sewage processors.

These creatures are all scavengers of the sea containing extremely simple digestive systems that do not even come close to adequately filtering out the poisons that they consume in the human waste and sea refuse that they most commonly thrive and grow in.

If you indulge in the consumption of these creatures, then you must realize that when you eat these creatures, that you are eating their intestines, complete with all their urine, feces, internal organs and blood supply.

That’s right; these creatures are cooked and served with all their innards. So when you eat them, you are eating everything that is inside of them. So whose dietary law does it make more sense to place our faith into? Into Adonai’s, or into mans’?

This is great error to teach or imply that our Creator has now set-apart the toxic (unclean) flesh of these creatures as food.

To believe that through Yeshua’s sacrifice it is now somehow okay to introduce sewage and death into the temple of our bodies if it comes in the form of a crab is great theological error.

When we teach these things, whether intentionally or in ignorance, we bring the curse of premature death and potentially life crippling diseases upon ourselves and others, and cause our flocks to suffer a multitude of preventable health problems.

The Word of Adonai is pure from the beginning, and His standards for His people change not, for He changes not; and so we must be careful to not so quickly theologically nail to the cross His righteous commandments; the commandments of which He has provided to us for our benefit, and for our good.

Continued...

Part II The Scriptural Evidence

ERRONEOUS DOCTRINES CONCERNING THE CONSUMPTION OF UNCLEAN ANIMALS

“So the great dragon was cast out,
that serpent of old, called the Devil and the Accuser (Sat-n),
who deceives the whole world...
Revelations 12:9

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 that 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, fruits, vegetables, vultures, bats and cockroaches alike.

So then, how can one justify the eating of unclean animals through the Scriptures when, Adonai, 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 then I stop doing drugs, then I make myself into a different person.

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

Adonai'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 terribly misunderstood over the centuries and that, as a result, have caused believers to erroneously adopt this dangerous and unhealthy desire for forbidden things as an integral part of today's cultural and doctrinal practices; practices and misunderstandings 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)

*"Oh, praise Yehovah all you people of the nations,
and applaud him all you peoples;
For His merciful kindness is great toward us,
and His Truth endures forever."
Mizmor (Psalm) 117:1, 2*

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

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 not only an erroneous reading of Scripture, but also a contradiction of their claim that it is in **Mattit'yahu (Matthew) 15:1-20** when Yeshua declared all things clean. (See **chapter 8** for more on this subject)

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 Yehovah with all of his household, and who gave gifts and services of compassion to the poor of the people and prayed to Yehovah 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 Yehovah with all his household*" following the teachings of Moshe (Moses) as given in the Torah of the Almighty; and as the Torah of Adonai commanded (the erroneously named "Law of Moses"), he *gave gifts and services of*

compassion to the poor, and prayed to Yehovah, the God of Israel always.

Now concerning Kepha (Peter), it says in,

10:3 “He saw in a vision, around 3pm, a messenger of Yehovah 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 Yehovah.”

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.**

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 Adonai's Law of life for verse **10:2** states that “he was a *righteous* man who revered Yehovah”. **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 Adonai and works "*righteousness*" is acceptable by Him. **Ma'aseh (Acts) 10:34, 35.**

The Scriptures define Adonai'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 Yehovah our God, as He has commanded us.

Cornelius was a Gentile who worshipped Adonai, 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 Adonai, 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 Adonai 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 Adonai'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 Adonai 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 Adonai'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.

Now let's go on to:

Ma'aseh (Acts) 10:15 "And a voice spoke to him again the second time, 'What Yehovah has cleansed you must not call common.' "

What has Adonai cleansed? The clue is in the very next verse.

Ma'aseh (Acts) 10:16, "This was done **three times**, and the sheet was taken up into heaven again.

Adonai 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 Adonai 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 "**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 Yehovah

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 Adonai’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 Yehovah 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 Yehovah has also granted to the people of the nations repentance unto life.”

These things make it clear that the interpretation of the vision was that it was okay for the Jews to take the Gospel to the people of the nations now, to accept fellowship with proselytes who had not yet received circumcision as their evidence of 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 Adonai 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.

Adonai did not make Cornelius, or any of us, clean or unclean, but rather, Adonai, 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 Adonai'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.**

Adonai 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; Ivrim (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)

"Your righteousness
is an everlasting righteousness,
and Your Torah is Truth."
You are near O Yehovah,
and all Your commandments are Truth."
Mizmor (Psalm) 119:142,151

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 Yehovah 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 Yehovah created to be received with thanksgiving by those who *believe and know the truth.*”

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

4:5 “*For it is sanctified with the word of Yehovah 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 **II 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.”

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

11:13 “...false representatives (Emissaries), deceitful workers, transforming themselves into Emissaries of Yehovah’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 Yehovah, will arise and show great signs and miracles, so as to deceive, if possible, even the chosen of Yehovah.

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 Adonai 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 Adonai 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 Adonai 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, "...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 Adonai's people, as can be verified in **B'resheet (Genesis) 7:2** where Adonai 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 Adonai'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 Yehovah your Father, and Yehovah 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 of the clean and unclean, 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 Adonai'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 Adonai'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 Adonai's standard for them restored to their awareness and full understanding.

Now that we have identified through Scripture what it is that the Almighty 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 Yehovah 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' Yehovah, 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 Adonai
- **The Torah** of Adonai, *and*
- **The Commandments** of Adonai.

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 **Ivrim (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 Yehovah made Yeshua, *who knew no sin*, to take on the penalty of sin for us so that we could obtain righteousness from Yehovah through Him.”

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

I Yehochanan (I John) 3:4 “Whoever commits sin violates the Torah of Yehovah, *for sin is the violation of Torah.*”

I Yehochanan (I John) 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 Adonai’s “Law”, of the Torah of Adonai? Absolutely! In **V'yikra (Leviticus) 11:46 & 47** Adonai 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 Adonai 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 Yehovah.”

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

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

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

11:1 "And Yehovah **spoke** to Moshe (Moses) and Aaron, *saying to them...*"

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

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

4:4 "For every creature of Yehovah 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 Yehovah 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 Adonai*" 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 Adonai is good, it is referring to every creature that Adonai 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 Adonai 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 Adonai", 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)

*“Come out from among them,
and be you separate says Yehovah,
**Do not touch what is unclean,
and I will receive you.”**
II Corinthians 6:17*

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 Yehovah 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 Adonai.

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 Adonai'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 Adonai (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 Adonai.

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 Yehovah 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 Yehovah 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. With the purpose of Shaul's analogy being 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 Yehovah."

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 Yehovah 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 Yehovah, and gives Yehovah thanks, and he who does not eat [meat]{in the sense of obeying a conscience lacking in faith}, it is for Yehovah that he does not eat, and he gives Yehovah 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 Yehovah, and if we die, we die for Yehovah. Therefore, whether we live or die we are Yehovah'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 Yehovah.”

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

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

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 Yehovah 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 Yehovah 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 Yehovah 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 Yehovah. 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)

*“Do not think that I came to destroy
the Torah, or the Prophets,
I did not come to destroy them,
but to bring them out in fullness.”
Mattit'yahu (Matthew) 5:17*

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 Yehovah 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.

Adonai 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 Adonai, 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 Adonai 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'reshheet (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)

*"Come, let us go up to the Mountain of Yehovah,
to the House of the God of Ya'aqob (Jacob);
He will teach us His Ways,
and we shall walk in His paths,
**For out of Zion shall go forth the Torah,
and the word of Yehovah from Jerusalem."**
Yesh'yahu (Isaiah) 2:3*

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

*"And it shall come to pass that everyone who is left,
of all the nations which came against Jerusalem,
shall go up from year to year to worship the King,
Yehovah, of the mighty armies,
and to keep the Feasts of Tabernacles."
Zechar'yah (Zechariah) 14:16*

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)

*“And it shall come to pass,
that from one New Moon (Celebration) to another,
and from one Sabbath to another,
that all flesh shall come to worship before me,
Says Yehovah.”
Yesh'yahu (Isaiah) 66:23*

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)

***“To the Torah and to the Testimony,
if anyone does not speak according to these words,
it is because they have no light in them.”***

Yesh’yahu (Isaiah) 8:20

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 Yehovah, 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 Adonai, 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, Yehovah, 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 Yehovah, and that the Ruach (Spirit) of Yehovah lives in you?

3:17 If any man defiles the Temple of Yehovah, him shall Yehovah destroy, for the Temple of Yehovah **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 Yehovah, and that you are not your own,

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

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)

*“The hour is coming, and now is,
when the true worshipers of Yehovah,
will worship the Father in spirit and in Truth;
For the Father is seeking such to worship Him.
For Yehovah is Spirit, and those who worship Him,
must worship Him in spirit and in Truth.”
Yehochanan (John) 4:23, 24*

In **Luke 10:1-12** Yeshua sends seventy of His disciples out to heal the sick and proclaim that the Kingdom of Adonai 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 Yehovah 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.

CLEARING THE CONSCIENCE (I Corinthians 8 & 10)

***"Now by this we know that we know Him,
if we obey His commandments.
Whoever says, 'I know Him',
and does not obey His commandments,
is a liar and the Truth is not in them;
But whoever obeys His word,
truly the Love of Yehovah is perfected in them,
and by this we know we are in him."
I Yehochanan (I John) 2:3-5***

Have you ever hesitated to eat something because your conscience bothered you that something might be in it that you don't like - like onions or peas? Or had something in it you

feared might not be healthy for you - like sugar, fat, caffeine, or cholesterol? And what do you do to clear your conscience in these situations? You ask what's in it. And once you are convinced it's palatable and/or safe, you proceed to consume it.

Well, the Emissary Shaul comes across a similar situation in his generation. But instead of being concerned about sugar and cholesterol, or peas and onions, it was in concern of the consumption of meat purchased in the common marketplace which had been strangled and/or sacrificed to idols; both practices of which are forbidden by Torah.

Most of Shaul's letters are in fact responses to letters sent to him; ***and in this letter it is apparent that he has been presented with the question of whether or not it is okay to eat meat that had been sacrificed to idols.***

In **verse 8:10**, it appears that some professing believers from among the nations had actually eaten, in the temple of an idol - meat sacrificed to an idol; and **verse 8:4** appears to be in our Western thinking, a possible argument given to justify the activity.

But Shaul takes that same argument and refutes it by first agreeing to the fact that idols are indeed nothing, and confirming in **verse 8:5,6** that there is only one true God; and then provides some examples as to why these truths do not justify the consumption of meat offered to idols (especially when eaten in the temple of the idol - something a Jewish believer would never consider doing).

His conclusion in this argument, at least in this chapter, is that those who committed these acts not only sinned, but sinned against their brethren and against Messiah himself. And his rebuke and conclusion is in perfect harmony with the teachings and requirements of Torah.

Now with this background in mind, let's go to **I Corinthians, chapters 8 & 10** and examine Shaul's answer to the question of whether or not it is okay to eat meat that has been offered to idols.

8:4 ... concerning the eating of things offered to idols, ***we know that an idol in the world is nothing, and that there is but one [true] God and no other.***

8:5 For even if there were so called [other] gods, whether in heaven or in earth (as there are many gods and many masters),

8:6 Yet for us ***there is only one [true] God*** - the Father, of whom are all things, and we for Him; and one Master, haMashiach Yeshua, through whom are all things, and through whom we live.

8:7 However, not everyone has *this knowledge* {verse 8:4-6}; for some with awareness of {experience with} idol worship, until now eat [the animal] as a thing sacrificed to an idol; and their conscience being weak, is defiled.

8:8 But *food* does not establish us before Yehovah; for neither if we eat are we the better, nor if we do not eat are we the worse.

8:9 But beware not to allow this (competence) of yours to become an occasion that causes one to abandon the faith concerning those who are weak.

8:10 For when anyone {who does not have knowledge} sees you, who has knowledge {that idols are nothing and that there is only one true God, **verses 4-6**} eating in an idol's temple, will not the conscience of him who is weak be (built back up) to eat those things offered to idols? {as if idol worship was okay?}.

8:11 And because of your knowledge {**verses 4-6**}, shall the weak brother {who does not have your knowledge or confidence} perish, for whom Yeshua died?

8:12 But when you sin in this manner against the brethren, and wound their weak conscience, you sin against Yeshua.

8:13 Therefore if (what I eat) causes my brother to (stumble into sin), I will eat no flesh {sacrificed to idols}, lest I cause my brother to (fall into sin).

Now Shaul digresses for 1 1/2 chapters here, and then resumes his argument in **I Corinthians 10:14-33** with,

10:14 Therefore, my beloved, *flee from idolatry*.

10:15 I am speaking as if to wise men; so judge for yourself what I say,

10:16 The cup of blessing which we bless, is it not the communion of the blood of Messiah? The bread which we break, is it not the communion of the body of Messiah?

10:17 For we, being many, are one bread and one body; for we all partake of that one bread.

10:18 Observe Israel after the flesh: are not those who eat of the sacrifices partakers of the altar?

So Shaul resumes with a warning to us to flee idol worship, and provides the analogy of how even in our own Jewish culture it is evident that those who partake of a sacrifice - partake of the altar, and of the deity represented at the altar; and of how partaking of the wine and the bread, which we partake of every Shabbat, is the same as being one with the body and blood of Messiah.

He presents these examples to make it clear, that if the consumption of a sacrifice offered to the Almighty causes us to become a partaker of the altar of Adonai; and the consumption of the bread and wine of Yeshua's Memorial causes us to become one flesh with the body of Messiah, then how much more will the consumption of a sacrifice offered to an idol cause us to become a partaker of the altar of demons?

So with these two examples for his analogy, he proceeds to go back to the question of what constitutes idolatry beginning with **verse 19**.

10:19 What am I saying then? That an idol is anything, or (that) what is offered to idols is anything?

10:20 [No], but I am saying that the things which the people of the nations sacrifice they sacrifice to demons and not to the Almighty, and I do not want you to have fellowship with demons.

10:21 [For] you cannot drink from the cup of Yeshua, and from the cup of demons. You cannot partake of Yeshua's table and of the table of demons.

10:22 Are we to provoke Yeshua to jealousy? Are we stronger than He?

Now Shaul has set the stage for what he is going to expound upon in **verses 23 thru 33**. So to bring out more clearly what Shaul is actually saying, and to bring the passage into harmony with the Torah, and with the context of previous statements made by Shaul, we will use an **alternative grammatical structure for the sentence**.

This is a common practice among translators where the sense of a statement, or thought, in the source language is easily lost in a literal word for word translation.

The corrected and clarified translation is as follows,

10:23 All things lawful are for me, but not all things are conducive. All things lawful are for me, but not all things build up.

10:24 Let no one seek their own [interest]; but rather, each one the other's [well being].

These two verses show how just because something is lawful to do doesn't mean it is appropriate for me to do in every given situation.

For example: it is lawful for me to eat meat, but is it appropriate for me to do it at a satanic ritual? It is lawful for me to go out of town for a vacation, but is it appropriate for me to do it when I know my grandchildren are coming to town to visit me?

Let's go on,

10:25 Eat not whatever is sold in the meat market, ask questions for conscience sake.

10:26 For the earth is Yehovah's and all its fullness.

Well, that makes sense, especially since Shaul just got through stating that those who eat a sacrifice offered to demons are partaking in the altar of demons.

If you are health conscious in any way, or picky about what's in your food, don't you yourself already ask questions about what's in your food before you eat it, like whether it has fat or cholesterol or salt, or peas or onions or anchovies in it?

Likewise, if the earth is Adonai's and all the fullness thereof, then how is eating something that we know may have been sacrificed to a devil, honor Him? No, the reason we ask is to make sure He is the one being exalted and honored, and to make certain that a demon or tradition of the Accuser (Sat-n) is not.

10:27 And if an unbeliever invites you [to a meal], and you desire to go, eat not whatever is set before you, ask questions for conscience sake {for the sake of *your* conscience}.

10:28 And if anyone says to you, "This was offered to idols, do not eat it for the sake of the one who told you, and for conscience sake. "For the earth is Yehovah's and all its fullness."

10:29 Conscience I say, not that of the other, but of your own. For why is your liberty {to refrain from eating things offered to idols} condemned by another man's conscience {of the one who worships idols}?

10:30 Likewise, if I partake {of the idolatrous sacrifice} with thanks, then what evil will I cause to be spoken over that which I gave thanks.

10:31 Therefore, whether you eat or drink, or whatever you do, do all to Yehovah's glory.

This makes sense, for I find it hard to imagine how one could glorify the Almighty by partaking of a sacrifice offered to demons.

10:32 Cause no one to fall into sin, either of the Jews, or of the Greeks, or of the called out ones of Yehovah.

10:33 Even as I myself also do not agree with everyone in all things, seeking not my own advantage, but the [edification] of many, *that they may be saved.*

Why people quote these passages to support the consumption of pig meat I do not understand, for even in standard translations of bibles it is very clear that the whole subject matter in these two chapters is entirely in relation to the matter of idols, and of the consumption of things related to idols.

Whatever the reason, I hope that these more grammatically correct translations, with the accompanying background information, has helped to clear up any misconceptions about these chapters and of the Emissary Shaul's teachings.

NOTHING POISONOUS WILL HARM US

(Mark 16:18)

*“Whoever commits sin violates Torah,
for sin is the violation of Torah;
...Whoever remains in Yeshua
does not continue to violate Torah,
Whoever continues to violate Torah
has not seen Him or known Him;
Little children, let no one deceive you,
He who practices righteousness
is righteous even as Yeshua is righteous;
He who violates Torah is of the devil...,
...Whoever has been begotten of Yehovah
does not continue to violate Torah.”
I Yehochanan (I John) 3:4-9*

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 Adonai for that, however, this under no circumstance means that you can drink poison willfully and deliberately.

Ivrim (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, “You shall not test Yehovah 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)

*“And the dragon was enraged with the woman,
and he went to make war
with the remainder of her offspring;
those who obey the commandments of Yehovah,
and have the Testimony of Yeshua Messiah.”*
Revelation 12:17

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 “Yehovah is not the author of confusion” and,

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

Mizmor (Psalm) 100:5 “For Yehovah 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 Yehovah.**”

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

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

66:15 “Behold, Yehovah 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, Yehovah shall judge all flesh; and the slain of Yehovah 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 Yehovah.” (This showing that those who pollute themselves with the consumption of unclean animals will not stand in Adonai'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 Adonai's perfect understanding of what works and what doesn't work.

If Adonai 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.

The Law of Yehovah is perfect,
converting the very soul;
The Testimony of Yehovah is sure,
making the simple wise;
The statutes of Yehovah are right,
rejoicing the heart;
The commandment of Yehovah is pure,
enlightening the eyes;
The reverence for Yehovah is clean,
enduring forever;
The judgments of Yehovah are true,
and altogether righteous;
More to be desired are they than gold,
yea, than much fine gold;
Sweeter also than honey and the honeycomb;
Moreover, by them your servant is warned,
and in obeying them there is great reward;

Mizmor (Psalm) 19:7-11

Hallelu, HalleluYah!
In the Name of Yeshua,
May you be blessed by this Truth in Adonai

Blessings in the Name of Yeshua, our Redeemer, and Most Wonderful King.

EPILOGUE

A Word on the Acts Council

Ma'aseh (Acts) 15:1-29 & 21:15-26

*“By this we know we love the children of Yehovah,
when we love Yehovah
and obey His commandments;
For this is the love of Yehovah,
that we obey His commandments,
and His commandments are not difficult to carry”
I Yehochanan (I John) 5:2,3*

In **Ma'aseh (Acts) Chapters 15 and 21** we have a passage used consistently by those who oppose the truth to somehow show that the “Law” of our Creator is only for Jews, but not at all for Jewish or Gentile believers in Yeshua. And therefore, according to their position, only the Jews are obligated to refrain from eating bats, rats, cockroaches, maggots, and pigs; but that believers from among the nations remain free to eat these repulsive and deadly things, and whatever else they can manage to fit into their mouths.

But those who believe and understand what it means to serve a Holy Creator have no such misconceptions about the role of Torah in the life of the believer.

Let's go to **Ma'aseh (Acts): 15:1-29**,

15:1 And certain men came down from Judea and taught the brethren, “**Unless you are circumcised according to the custom of Moshe (Moses), you cannot be (delivered from sin)**”.

This verse sets the context of the whole chapter, which is entirely about whether the new believers entering in from among the people of the nations needed to be circumcised as implied by a custom passed down through Moshe (Moses) in order to be delivered from sin.

15:2 Therefore, when Shaul and Barnabas had no small dissension and dispute with them, they determined that Shaul and Barnabas, and certain others of them, should go up to Jerusalem to the Emissaries and elders about this question.

15:3 So, being sent on their way by the called out ones, they passed through Phoenicia and Samaria, describing the conversion of the people of the nations; and they caused great joy to all the brethren.

15:4 And after they had come to Jerusalem, they were received by the called out ones, and the Emissaries, and the elders; and they reported all things that Yehovah had done with them.

15:5 But some of the sect of the Pharisees who believed rose up, saying, “**It is necessary to circumcise them, and to command them to obey the law of Moshe (Moses)**”.

Now in Jerusalem, the debate has been refined from “being circumcised according to the

custom given through Moshe (Moses) for deliverance from sin” in **verse 15:1**, to “being circumcised according to the custom given by Moshe (Moses), **and** obedient to the Torah given through Moshe (Moses), for deliverance from sin” in **verse 15:5**.

15:6 So the Emissaries and elders came together to consider this matter.

15:7 And when there had been much dispute, Kepha (Peter) rose up and said to them, “Men and brethren, you know that a good while ago Yehovah chose among us, that by my mouth the people of the nations should hear the word of the Gospel and believe.”

15:8 “So Yehovah, who knows the thoughts acknowledged them, by giving them the Ruach haKadosh (Holy Spirit) just as He did to us.”

15:9 “And made no distinction between us and them, purifying their hearts by faith [in Yeshua’s sacrifice].”

15:10 “Now, therefore, **why do you test Yehovah by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?**”

What yoke is he talking about? The clue is in the statement, “Why do you test Yehovah?” This statement eliminates the Torah given through Moshe (Moses) as the burden because it is the Almighty Himself who gave the Torah, as it is written in **D'varim (Deuteronomy) 30:11**,

30:11 For these commandments which I command you this day *are not difficult for you*, nor are they too far away for you.

30:12 They are not in heaven, that you should say, “Who will ascend into heaven for us and bring it to us, that we may obey it?”

30:13 Nor are they beyond the sea, that you should say, “Who will go over the sea for us and bring it to us, that we may hear it and obey it?”

30:14 But the word is very near you, *in your mouth and in your thoughts, that you may obey them*.

And in **I Corinthians 10:13** it says,

10:13 No temptation has overtaken you except such as is common to man; but Yehovah is faithful, who will not allow you to be tempted beyond what you are able to bear, but with the temptation will also make a way of escape, that you may be able to endure it.

And in **I Yehochanan (I John) 5:2,3**;

5:2 By this we know that we love the children of Yehovah, when we love Yehovah and obey His commandments.

5:3 For this is the love of Yehovah that we obey His commandments; and His commandments are not difficult to carry.

There are likewise, a multitude of examples in Scripture of Adonai’s people upholding His Torah blamelessly - and without willful sin.

Just to name a few are, Noah, who Adonai calls *perfect* in his generation **B'resheet (Genesis) 6:9**.

Avraham who was given the covenant *because he obeyed* the commandments, judgments, and statutes of Adonai; **B'resheet (Genesis) 26:1-5**.

Job, who was accused of being guilty of sin, but who confidently rebuked his accusers and asserted his innocence; the innocence and righteousness of which Adonai Himself personally affirmed in the presence of Job's accusers (**Throughout the Book of Job**).

As well as many other examples including the example of the tribes in **Yehoshua (Joshua) 22:1,2** after the exodus, all the way up to the time of Yeshua our Messiah with Zechar'yah (Zechariah) and Elisheva (Elizabeth), the parents of Yehochanan the Immerser (John the Baptizer), who walked in all the ordinances and commandments of Adonai *blamelessly*; **Luke 1:6**.

If you really think about it, how does one test the patience of an instructor by following the instructions of their instructor?

If I am your boss and I tell you to go make a deposit at the bank, and you follow my instructions precisely, is your obedience to my instructions going to suddenly become a test of my patience, or something that rouses me to anger against you?

So it is not the Torah of Adonai given through Moshe (Moses) that is being called a "yoke too difficult to bear" here, nor is it our obedience to His Torah that would "test" Adonai's patience with us. So if it is not the Torah of Adonai being derided here, then what is?

First, let's clear up the simple fact that circumcision does not provide remission of sins, only atonement through blood sacrifice or justification (pardon & acquittal) does. And if such is the case, then why is there a belief stated in **verses 15:1,5** that circumcision is somehow a necessity before remission of sins could be granted?

The reason is simple. Since the Faith of our father Avraham revived through Moshe (Moses) and preserved by Adonai through the tribal kingdom of Judah up to the time of Yeshua held within it the gospel and all its precepts, then salvation can only come through conversion to that Faith.

The Faith of which involved, up to the time of Yeshua, the Temple and its sacrifices. Additionally, the circumcision discussed here is not the 8th day circumcision required of an infant, but that circumcision that was required of an adult convert before they could partake in the Temple sacrifices for the remission of their Torah violations (sins).

So it was being debated that in order to receive *the blessings of the promises*, one had to first convert to the Faith, *the religion of the promises*, and one was not considered "converted" until they were circumcised.

So the argument plain and simply put was, that if you had not been circumcised, then you had not "officially" converted or entered the covenant yet for the remission of sin through the Temple sacrifices, and therefore not yet a full beneficiary of the promises given to Avraham.

As **verse 15:5** indicates, it was believers within the ranks of the traditional "institution" of the

Faith that were presenting these arguments.

There is only one flaw in this line of thought. For though the Faith of Avraham is the religion that Yeshua and the Emissaries taught, the way to enter that Faith was not through circumcision - for not even Avraham, the father of our Faith, was circumcised until *after* he had entered the covenant. And he did not enter that covenant until he had been practicing Torah for decades.

So it becomes clear that adult circumcision is not mandated to qualify one for the remission of sins, or to legitimize one's Torah obedience; but is only an outward sign of one's inner commitment and conversion.

Likewise, when I speak of the Faith, I am not talking about the contemporary or rabbinical Judaism of today (which is essentially nothing more than "Rashi'ism), any more than I am talking about the Christian theology of today (which is essentially nothing more than reform Catholicism).

Is what I am talking about is the Covenant and Torah given to Avraham, revived through Moshe (Moses), and preserved by the Almighty through the tribal kingdom of Judah. This is the Faith that Yeshua and the Emissaries taught, and the one that it is my intention to teach as a **Ma'aseh (Acts) 21:20 Jew**.

This pure form of the Faith, likewise, had two branches that broke off from it.

The branch of the nations (the Gentile branch), which liked the idea of being "saved" but which was not so receptive of the lifestyle changes required of Torah. The branch of which is known to us today as "Christianity".

Then the Judeo branch, which understands the eternal nature and requirements of Torah, but which was not so receptive of their Messiah coming as a suffering servant rather than as a conquering King. The branch of which has come to be known today as contemporary and rabbinical "Judaism".

Neither of these branches accurately reflects the Faith that Avraham, Moshe (Moses), the ancients, and Yeshua and His Emissaries taught.

But for those who know Yeshua (the King of the Jews [and a Jew by definition is a someone who is a physical descendent of Judah, and/or someone who practices the Faith of Avraham, revived through Moshe (Moses) and preserved through the Kingdom nation of Judah up until the time of Yeshua's first appearance]), we know that the way to enter the covenant and the promises to receive deliverance from sin is by receiving Yeshua as our Messiah, sin offering, and High Priest.

As Kepha (Peter) states,

15:11 ...we believe that through the mercy (grace) of Messiah Yeshua our King that we [who still partake in the Temple sacrifices] shall be delivered from sin in the same manner as they [the people of the nations have now been saved].

That is, through the Blood of Yeshua; and after Kepha (Peter) made his statement,

15:12 Then all of the multitude kept silent, and listened to Barnabas and Shaul (Paul) declaring

how many miracles and wonders the Almighty had worked through them among the people of the nations.

15:13 And after they had become silent, Ya'aqob (James) answered, saying, "Men and brethren, listen, to me.

15:14 "Simon has declared how Yehovah at the first visited the people of the nations, to take out from them a people for His name.

15:15 And with this the words of the prophets agree, just as it written,

15:16 "After this I will return, ***and will rebuild the tabernacle of David which has fallen down. I will rebuild its ruins, and I will set it up***"

15:17 "***So that the rest of humankind may seek Yehovah, even all the people of the nations who are called by My Name***, says Yehovah who does all these things."

Verses 5:16,17 here tie right in with the text of this passage concerning what brings deliverance from sin, for they state that He "will return and rebuild the tabernacle of David...so that the rest of the people of the nations may seek Him"

Like Yeshua said in **Yehochanan (John) 2:19**,

2:19 I will "destroy this Temple, and in 3 days I will raise it up."

2:20 Then the Jews said, "It has taken forty-six years to build this Temple, and will you raise it up in 3 days?"

2:21 But Yeshua was speaking **of the Temple of His body**.

The religious leaders here failed to make the connection between Yeshua's statement and the prophecy of the Book of **Amos 9:11,12** which is quoted here in **verses 15:16,17 of Ma'aseh (Acts)**.

But it is important to note the significance of this quotation in **Ma'aseh (Acts)** for it is referring to the Tabernacle that King David was the last to use prior to the building of the stone temple by King Solomon.

It is important to note I say, because the Tabernacle of King David was the one the Almighty gave to Moshe (Moses) at Mt. Sinai, which the Scriptures teach was patterned after the one in the heavenlies.

It is this Tabernacle that represented the Heavenly sanctuary that Yeshua declared He was going to tear down and rebuild in the Temple of His body - thereby replacing the *pattern* of the heavenly sanctuary with the *reality* of it.

This is important to know, because the Tabernacle of the Testimony was where the Israelites - and people of the nations who had joined themselves to Israel, came to receive remission of sin after leaving the sins of Egypt. But to do this on a worldwide scale was impossible to do from an earthly sanctuary with a centralized location in Israel.

That is, the tabernacle of the wilderness was mobile, and was with Adonai's people wherever they were located in order to provide them access to the priesthood and sacrifices for the remission of sin, just like Yeshua with the tabernacle of His body is able to be wherever His people are located today, in order to provide them remission of their sins.

But which the stone Temple, though of similar pattern to the Tabernacle, was unable to do in that it was stationary and immovable. Thereby, limiting the ability of the priesthood to take the Torah and way of salvation (the Testimony) to the nations until Yeshua had arrived to take over the priesthood.

So, in order for all the people of the nations to be able to seek out the Almighty and receive remission of sins, as **verse 15:17** states, a greater, more perfect sanctuary had to be provided that was capable of providing remission of Torah violations (sins) on a worldwide scale.

This sanctuary was the sanctuary of Yeshua's body - the mobile Tabernacle of David *rebuilt*.

Now all these things that I have shared with you were common knowledge among those of the early assembly; and so after reminding the leaders there of these things Ya'aqob (James) says:

5:18 This is what Yehovah has said, who makes these things known from eternity.

This Ya'aqob (James) says to remind everyone that these things were not mysteries spoken in a dark corner, and then proceeds to give his determination regarding that which had just been clarified.

5:20 Therefore, I judge that we should not trouble those from among the people of the nations who are turning to Yehovah.

5:21 But that we write to them to abstain from things polluted by idols {which is what Shaul was addressing and re-affirming in **I Corinthians 8 & 11**}, from sexual immorality, from things strangled, and from blood.

5:22 For Moshe (Moses) has had for centuries, those who preach him in every city, being read in the synagogues every Sabbath.

This determination answers both the question of circumcision, and the question of Torah.

Now on the question of circumcision his reasoning, and final conclusion, makes it clear that he does not consider circumcision (i.e. "official" conversion to "the Temple based Faith" as a religious institution), to be a prerequisite to salvation for the remission of sins.

And on the issue of Torah, he upholds it as applicable to those of the nations by stating the four commandments of Torah that were expedient before table fellowship could be established, and that were critical to addressing the issues of the moment.

He then likewise, upheld the remainder of Torah by deferring the learning of the remaining, less expedient, commandments of Torah to the time the people of the nations would spend in the synagogues where the Torah was read every Sabbath.

Now, before continuing on, let me clarify what I mean by "table fellowship". To "officially" convert to the "Temple based" version of "the Faith" certain requirements had to be met.

The first was that the convert had to acknowledge that there is only one true God, and to worship Him only; for the Torah forbids us to share table fellowship with anyone who worships any God other than Adonai. And second, they had to be circumcised.

In the case of the people of the nations converting at the time of the Jerusalem Council, the Emissaries were dealing with people who worshipped idols, who engaged in sexually perverted rituals in their worship of those idols, and who ate animals which had been strangled and offered up as sacrifices to those idols. Which offerings were often consumed raw and with the blood still in them.

These four major issues were in violation of four commandments of Torah which had to be addressed and resolved by the converts before table fellowship could be established with them; for these four sins oppose the existence of the Almighty as the only true God, and deny the worship which only He is to receive.

So if the “professing believers” coming in from the nations abstained from these four major sins, sufficient evidence would be present to support, as true, their confession, conversion, and repentance from idol worship and all its associated practices; thereby fulfilling the requirement of acknowledging Adonai as the only true God, and of worshipping Him only.

So the Council at Jerusalem, in wisdom, determined that these four conditions of table fellowship would be sufficient for the time at hand to establish table fellowship, and to provide the evidence necessary to fulfill the first requirement of “conversion” of acknowledging that Adonai is God, and that only He is to be worshipped.

As for the second requirement of “conversion through circumcision” to the official “Temple based” version of the Faith that required the sacrifice of an animal at the Temple for the remission of sins past, the council rejected this as not relevant to the issue of salvation for the remission of sins under the Brit Chadasha (New Covenant) made in Yeshua’s blood.

So in **verse 15:22** it continues,

15:22 Then it pleased the Emissaries and elders, with the whole assembly of called out ones, to send chosen men of their own company to Antioch with Shaul and Barnabas. They were Judas, who was also called Barsabas, and Silas; leading men among the brethren.

15:23 They wrote this letter by them, “From the Emissaries, the elders, and the brethren, to the brethren of the nations in Antioch, Syria, and Cilicia: Greetings.

15:24 Since we have heard that some who went out from us, to whom we (imposed no authority), have troubled you with words, unsettling your souls,

Many translations in **verse 15:24**, add the words “**saying, ‘you must be circumcised and obey the Torah’**”; however, the oldest manuscripts do not contain these words.

15:25 It seemed good to us, being assembled with one accord, to send chosen men {men with authority} to you with our beloved Barnabas and Shaul,

15:26 Men who have risked their lives for the name of our Master, the Messiah Yeshua,

15:27 We have therefore sent Judas and Silas, who will also report the same things by word of

mouth.

15:28 For it seemed good to the Ruach haKadosh (Holy Spirit), and to us, to lay upon you no greater burden than these *necessary* things,

15:29 That you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves away from these things you will do well. Farewell.

So you see, this is not about whether “the law” is done away, or about whether there is one law for the Jews and another for the people of the nations, but about,

“Listen, we have all these uncircumcised people from the nations pouring into our synagogues, and assemblies who don’t know a thing about Torah, where should we start them at? Should we circumcise them to prepare them for participation in the Temple sacrifices, or should we just concern them for now with the expedient things of Torah critical in their walk at this time?”

The answer?

Forget about circumcision for the participation in the Temple sacrifices, they received the immersion of the Ruach haKadosh (Holy Spirit) while uncircumcised, so joining the circumcision (the circumcised Jewish believers who continued doing the sacrifices after becoming believers) is a moot issue concerning the matter of forgiveness and remission of sin, for their immersion with the Ruach haKadosh (Holy Spirit) shows them to have already been forgiven through the Blood of Yeshua apart from the sacrifices.

So instead, command them to continue to abstain from the idol worship that they have come out of, and from all the things and practices associated with it, so we can establish table fellowship with them.

As for the remainder of the commandments of Torah, they will learn them in time as they attend the synagogues every Sabbath. We can deal with issues related to other commandments as they arise over time. Meanwhile, they will fare well if they do these things for now.

Just put that into modern terms, if somebody entered an assembly today who just came out of 10 years of drug abuse and prostitution, where would you start them at? Are you going to lay everything on them at once or throw them in the deep end of the pool before they even know how to swim?

Of course not! You’re going to start them at the place that is most expedient for them, which in this case would be to help them off the streets, off the drugs, and out of prostitution.

So, let’s go on to **Ma’aseh (Acts) 21:15-26**,

21:15 And after those days we packed and went up to Jerusalem.

21:16 Also, some of the disciples from Caesarea went with us and brought with them one, Mnason of Cyprus, an early disciple, with whom we were to lodge.

21:17 And when we had come to Jerusalem, the brethren received us gladly.

21:18 On the following day, Shaul went in with us to Ya’aqob, and all the elders were present.

21:19 When he had greeted them, he told in detail those things which Yehovah had done among the people of the nations through his ministry.

21:20 And when they heard it, they gave honor to Yeshua, and said to Shaul, “You see, brother, how many tens of thousands of Jews there are who have believed, and they are all **zealous** for the Torah!”

21:21 But they have been informed about you that you teach all the Jews who are among the nations to forsake Moshe (Moses), saying that they do not need to circumcise their children or walk according to the customs.

21:22 What then is to be done? The assembly will certainly meet, and they will hear that you have come.

21:23 Therefore, do what we tell you. We have four men who have taken a [Nazarite] vow. {**B’midbar (Numbers) 6**}

21:24 Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and obey the Torah.

21:25 As concerning the circumstances of the people of the nations who believe, we have written a letter [of our] decision, that they should keep themselves from offering sacrifices to idols, from the [consumption of] blood, from [the consumption of] things strangled, and from sexual immorality.

Many translations in **verse 21:25**, add the words,

“...that they should observe no such thing, except.”

However, the oldest manuscripts do not contain these words.

21:26 Then Shaul took the men, and the next day, having been purified with them entered the Temple to announce the expiration of the days of purification, at which time a sacrifice should be made for each one of them.

So here between 15 and 20 years after the resurrection, Jewish believers, including Shaul, are continuing to partake in the Temple sacrifices as followers of Yeshua, but have now recognized that the new believers coming to Yeshua from among the nations were no longer required to participate in the sacrifices. The participation of which they also recognized would soon no longer apply to Jewish believers in Yeshua as well; **Ma’aseh (Acts) 15:11** and as **Ivream (Hebrews) 8:13** also affirms.

Continuing on, we now have here a situation where Shaul, *the Emissary to the nations*, has been accused of teaching against the “law”, and the leaders, who knew Shaul, knowing these rumors to be false, recommended that Shaul take a Nazarite vow - the vow of which requires the sacrifice of an animal, to prove that those rumors about him were false. And Shaul agreed to it.

This passage brings out many things totally contrary to Church theology.

For one, it shows that obeying the Torah does not nullify grace, for the Scripture states emphatically, and with great excitement, that there were tens of thousands of Jews in Jerusalem who had come to receive Yeshua as the long awaited Messiah, **and that they were all zealous - all on fire, for the Torah.**

If the Torah had been done away, and the accusations against him true, this would have been the perfect opportunity for Shaul to correct tens of thousands of Jews about their “misguided” faith, if such had been the case. And Shaul was not one to mince words.

He had been stoned with rocks and left for dead, imprisoned, whipped, and persecuted in innumerable ways for his faith in Yeshua.

So be rest assured, if faith in Yeshua combined with obedience to “The Law” (the Torah), was the doctrine of a false or counterfeit gospel, Shaul would have rebuked them on the spot and had nothing to do with a Nazarite vow or animal sacrifice.

Likewise, if the “Law” was done away, and if the “Law” in this context is referring to Adonai’s commandments, and not to the Temple sacrifices, then it becomes a contradiction when leaders interpret these two chapters of Ma’aseh (Acts) as some kind of proof that the “Law” is only for Jews, but that they themselves are only bound to the four commandments of the Law stated in **Ma’aseh (Acts) 15.**

Either it is done away or it is not.

As so many often declare,

"Whoever keeps the law in one part is obligated to keep it all."; **Galatians 5:3.**

So under this argument, if one keeps 4 of the commandments, then one obviously must also keep all the rest of them as well.

And though this is a true statement that all believers are indeed bound to all of Adonai’s non-sacrificial commandments, it is also true that this verse is actually a reference, once again, to the Temple sacrifices and not to the Torah, and is simply clarifying that if any believer from the nations attempts to participate in any portion of the Temple sacrifices (Jerusalem Passover sacrifices excluded, which are not dependent on the Temple for their occurrence) then they are obligated to participate in the entire system of sacrifices.

This same argument applies to those who say that they are only “under” the “10” commandments.

But those are usually the same ones who don’t keep the Sabbath mentioned in those “10”, and who declare that it is really only these 4 mentioned in **Ma’aseh (Acts) 15** that apply (only two of which are part of the “10”).

Never mind that Shaul, *the Emissary to the nations*, took Nazarite vows, offered animal sacrifices, circumcised Timothy, whose father was a Greek, or celebrated the appointed feasts of the erroneously named “Old” Testament.

If you think about these things seriously, it would make no sense for Yeshua to raise up an actively Torah obedient Pharisee to go among the people of the nations to teach them that the

Torah that he fully obeyed has been nailed to the cross and done away.

It is like sending out the Prosecuting Attorney to tell everybody that the criminal law he is sworn to uphold and live by has been done away in America concerning all foreigners living in the land.

Likewise, if it is all about the Torah being for the Jews, but the people of the nations just do whatever pleases their flesh, then wouldn't it make more sense for Yeshua to send the Pharisaical, Torah obedient Shaul, to the Jews, and perhaps a pork eating, Sabbath breaking, idol worshipping Gentile Emissary to the people of the nations?

So from this, I will state simply that the idiomatic phrase of "we are saved by faith not by works of the law" simply means that we are saved now by faith in Yeshua's sacrifice on the cross, not through the blood of animal sacrifices; and state simply that none of these things does away with the requirement of righteous conduct by all who claim to be Adonai's children (see our e-book entitled, "On Galatians and Torah" for more on this subject).

So be assured that this passage is not saying that the Torah has been done away so that you are now free to consume whatever vile and deadly thing will fit in your mouth to satisfy your fleshly appetite to the destruction of your health and soul.

Yeshua's role in coming to Earth was to die for your sin, not to die so you can indulge your appetite for a pork chop.

Likewise, it is not saying that the Torah of Adonai, which is righteous, and just, and holy, and good, is only for us Jewish believers in Messiah; but that the people of the nations who believe are free to do that which is unrighteous, unjust, unholy, and evil.

Is what it is saying is that the "law of sacrifices" (the "works" of the law) that believing Jews continued to engage in up to the time of the destruction of the Temple in 70 CE, was not a requirement for believers from the nations to partake in who had never been under the Temple sacrifices prior to the giving of the Holy Spirit to the Gentiles in **Ma'aseh (Acts) 10:44,45**.

It was a transitional period that allowed those who were raised under the sacrificial system to remain under it until the destruction of the Temple in 70 CE, but that prevented new converts in Yeshua from the nations to come under it; accordingly, now that the Temple is destroyed, it is plain that we Jews are no longer under it anymore as well; **Ma'aseh (Acts) 15:11**.

We must wake up and use some common sense, and study the word of our Creator with a pure heart, and seek the truth with all sincerity.

The Scriptures were written in Hebrew, by Hebrew believers obedient to Torah, within the background of a culture founded upon the Torah of the Hebrew Scriptures.

Accordingly, the Scriptures can only be understood and applied from the Hebrew perspective from which they were written.

Yeshua, likewise, commissioned our people to take the Gospel of the Hebrew Scriptures to the people of the nations, not for people of the nations to take the Gospel away from us to conform it to their own cultural image and appetite.

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