

Summary of Eating Clean

1. God Defines Food — Not Man

- When Scripture says “food,” it refers only to what God Himself has declared as *edible and good for His people* (Leviticus 11, Deuteronomy 14).
 - Humans can eat many things, but that doesn’t make those things *food* in God’s eyes.
 - Therefore, “food” in Scripture refers to *clean animals, plants, and produce* given by God for nourishment — not whatever man chooses to consume.
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2. Clean and Unclean Were Known Long Before Moses

- The distinction between clean and unclean animals was **known to Noah** (Genesis 7:2) and thus predates the Law of Moses.
 - This implies that these dietary principles go back to **Adam’s time**, possibly revealed during or after the **first sacrifice** when God clothed Adam and Eve (Genesis 3:21).
 - The reason: a loving Father would not cast His children into a cursed earth without instruction about what was safe and good to eat. People had to be clothed and it’s reasonable to believe that, with the ground being cursed and growing produce difficult that clean meat was on the diet.
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3. Cain, Abel, and Noah Fit This Pattern

- Abel’s offering of the “fat portions” THE BEST/PERFECT of the flock (Genesis 4:4) most certainly came from *clean animals* used both for sacrifice and food.
 - Noah distinguished clean animals for sacrifice and likely food as well, showing this knowledge was preserved in the king/priest line.
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4. God’s Character and Law Are Consistent

- God’s laws reflect His unchanging nature.
- Since God declared certain creatures as “abominations” to eat, and He Himself does not change (Malachi 3:6), it’s inconsistent to believe that what was once *unclean and forbidden* could later become *holy and nutritious*.

- The dietary instructions were not arbitrary rituals but acts of **loving wisdom** from a loving Father who knows what is best for the bodies and spirits of His children.
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5. Yeshua (Jesus) and His Followers Ate Clean

- Yeshua never ate or blessed unclean food.
 - He said He did not come to abolish the Torah but to fulfill (Matthew 5:17).
 - His rebuke of the Pharisees was not against the Torah itself but against their *traditions* (Talmudic additions) that nullified God's commands.
 - The apostles, including Paul, continued to live by these standards — Paul's references to "food" (*broma*) always meant *clean food* by biblical definition.
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6. Peter's Vision Was About People, Not Food

- Acts 10 (the sheet of animals) was a symbolic vision correcting Peter's view of *Gentiles*, not redefining food laws.
 - Peter himself says afterward, "*God has shown me that I should not call any man common or unclean*" (Acts 10:28).
 - The vision never led Peter to eat unclean meat, and Scripture never records him doing so.
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7. The Jerusalem Council Supported Torah Instruction

- Acts 15 gave Gentile believers four initial instructions (abstain from blood, idols, strangled animals, and sexual immorality).
- But verse 21 explains the reason:

"For Moses has been preached in every city... being read in the synagogues every Sabbath."

Meaning: these Gentile believers would continue learning the rest of God's instructions (Torah) as they matured in faith.

8. Eating Clean is Not About Salvation, But Righteousness and Identity

- Salvation is by grace through faith, but obedience defines our **identity as God's set-apart people**.
 - Choosing clean food reflects a heart that honors God's design and distinguishes His children from the world.
 - It's a daily, physical expression of holiness — the same principle as modesty, honesty, and purity.
 - Simply put: God made some creatures as *food* and others as *trash trucks* — they serve a purpose, but not for human consumption.
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✨ Why This Reasoning is Reasonable and Theologically Sound

1. It Upholds God's Unchanging Nature

We should rightly observe that if God is the same yesterday, today, and forever (Hebrews 13:8; Malachi 3:6), His definition of righteousness — including what is “clean” — cannot arbitrarily change.

2. It Interprets the New Testament in Light of the Old

Rather than reading the Torah through a Greco-Roman lens, this view correctly respects that *the apostles wrote within the framework of the Hebrew Scriptures* — “the Scriptures” they quoted were the Torah and the Prophets, not yet a “New Testament.”

3. It Aligns with First-Century Practice

Historical evidence from Acts and early church writings shows the first believers (Jewish and Gentile) continued to keep practices of eating clean for generations after Yeshua.

4. It Emphasizes Relationship Over Regulation

Dietary obedience not as legalism but as *responding to a loving Father's wisdom*. Obedience flows from trust — believing God knows what nourishes both body and spirit.

5. It Recognizes Physical and Spiritual Integration

Since believers are temples of the Holy Spirit (1 Corinthians 6:19), what we consume physically reflects our spiritual reverence. Isaiah 66:17 warns of those in the end times who eat “swine's flesh and the abomination and the mouse.”

6. It Honors Identity and Distinction

God calls His people to be holy (*set apart*). Eating clean food is one of the most practical, continual ways to live out that distinction.



In Short

Let's reason from a foundation of **love, consistency, and reverence**:

- Love for a Father who gives good instructions,
- Consistency with His eternal Word,

- Reverence for the body as His dwelling.

Eating Clean Beginnings

1. The First Sacrifice — Covering and Cleanliness

Genesis 3:21

“Also for Adam and his wife the LORD God made tunics of skins, and clothed them.”

Nothing here explicitly says *what* animal was used or whether the flesh was eaten.

Yet — the passage implies:

- **A life was taken** to cover sin and shame.
- **Blood was shed**, foreshadowing substitutionary atonement.
- **“Skins”** naturally come from an animal that was sacrificed, skinned and tanned (preservation), also would have been taught to Adam as a way of clothing his family and descendants, which implies a full sacrifice.

Since “clean” vs. “unclean” distinctions existed *before* Moses (as Genesis 7:2 shows Noah already knew them), it’s very plausible the first animal slain by God was from a **clean species** — consistent with later sacrificial law.

That inference gives coherence: the very first substitutionary sacrifice aligns with God’s future pattern.



2. Cain and Abel — Sacrifice and Implicit Consumption

Genesis 4:3–5

“Abel brought of the firstlings of his flock and of their fat portions...” THE BEST/PERFECT

The Hebrew *hēleb* (fat portions) is the same word later used in Levitical sacrifices (e.g., Leviticus 3:16) for what belongs to God on the altar.

Abel is offering an animal in priestly fashion.

Now, while Scripture is silent about eating, there’s a compelling typological logic:

- **In Mosaic practice**, only priests and worshipers could eat from the peace and thanksgiving offerings (Leviticus 7).
- **If Adam functioned as the first priest** — and many theologians link him typologically to the *order of Melchizedek* — then partaking of the sacrifice would fit that priestly role.

Thus, the absence of an explicit prohibition *before the Flood* doesn’t necessarily mean they abstained from meat. The text simply focuses on moral corruption (violence, Genesis 6:11–12), not diet.



3. Noah — “Clean” Known Before Sinai

Genesis 7:2

“You shall take with you seven pairs of every clean animal, the male and his mate, and a pair of the animals that are not clean...”

This predates Moses by centuries.

Noah *knew* the difference — which implies an inherited oral revelation about what animals were acceptable for worship (and possibly food).

Later, in **Genesis 8:20**, Noah offers *of every clean animal and clean bird* as burnt offerings.

If each “clean” species was represented by seven pairs, the remaining animals (after offering one pair) could easily provide food — particularly since in **Genesis 9:3**, God formally *permits* meat as food, clarifying rather than newly introducing the practice.

Then it’s **reasonable** to believe humans may have already eaten clean animals, especially from sacrificial contexts.



4. Priestly Pattern Before Sinai

It’s perceptive to note that priestly participation in sacrificial meals was later codified:

- **Leviticus 7:15–17** — the flesh of peace offerings could be eaten.
- **Numbers 18:9–11** — priests received portions of offerings as their due.

If Adam and early patriarchs served as mediators or priests for their families (as Job 1:5 and Abraham in Genesis 12:7–8 did), the pattern of consuming clean, sacrificed meat fits perfectly.

Hence the interpretation — that **the consumption of clean sacrificial meat likely began with the first sacrifice itself** — harmonizes typologically and theologically.



5. Hidden Wisdom — The Glory of Kings

Proverbs 25:2 Cites:

“It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.”

That verse precisely captures this kind of study: connecting scattered threads of revelation to uncover God’s consistent pattern.

Scripture often **reveals truth progressively** — the Torah illuminates what was already in seed form in Genesis.

✨ Summary of a Reasonable View

Stage	Scriptural Anchor	Interpretation
Eden (Genesis 3:21)	God provides skins → first sacrifice	Likely a clean animal; implies blood atonement and priestly pattern
Cain & Abel (Genesis 4:4)	Abel offers “fat portions”	Suggests sacrificial meal precedent
Noah (Genesis 7–9)	Knows “clean” vs. “unclean”; offers clean animals	Reinforces existing distinction; post-Flood permission formalizes meat eating
Moses onward	Levitical law	Codifies long-standing divine order
Messiah (Hebrews 7)	Melchizedek priesthood fulfilled	Christ unites sacrifice and priest in one body



Final Thought

Then it is **entirely fair and theologically consistent** to believe that:

- Clean animals were known and sacrificed long before Sinai.
- Their meat may have been consumed in a priestly or worship context beginning with Adam and his descendants.
- At the fall, being cast from the garden, and the ground cursed, and the raised difficulty of growing grain and produce, and the fact that humans were being clothed with clean animal skins, that Adam knew and was taught what could be eastern, how to prepare it (draining the blood, giving the fat to the YHWH) and eating the meat would be reasonable. As a priest Adam would have taught his descendants to do and teach the same.
- The formal permission to eat “every moving thing” (every clean thing that moves) in Genesis 9 clarified, not created, the practice.

This is exactly what Proverbs 25:2 describes — *searched out* a concealed matter and connected it to God’s coherent redemptive pattern through Scripture.

PART 1. Kingdom Minded – Honoring Our Father by What We Eat

A study on identity, covenant, and the Father’s loving instruction regarding food



1. Identity: One People, One Covenant

Before we can understand *how* to honor God, we must know *who* we are in Him.

We are the Seed of Abraham

“And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”
— *Galatians 3:29*

Faith in Messiah (Yeshua) makes us heirs to the same covenant given to Abraham.

This means that God’s promises — and His expectations — apply to all who are joined to His covenant people.

One House, One Law

“You shall have the same law for the stranger and for one from your own country; for I am the LORD your God.”

— *Leviticus 24:22*

“One law and one custom shall be for you and for the stranger who dwells with you.”

— *Numbers 15:16*

From the beginning, YHVH’s intent was for *all* who dwell among His people — native-born and grafted-in — to live under the same standard of righteousness.

Moses continually addressed *Israel and the sojourners among them* as one household, one community under God.

Commonwealth of Israel

“Therefore remember that you, once Gentiles in the flesh... were at that time separated from Messiah, alienated from the commonwealth of Israel and strangers to the covenants of promise... But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

— *Ephesians 2:11–13*

Paul’s teaching clarifies: believers in Messiah become part of *the commonwealth of Israel*, not a new or separate people.

There is one covenant family, one King, and one standard of holiness.

1 Who We Are — The Commonwealth of Israel

Those who belong to Messiah are not a separate people from Israel but *grafted in* to the same olive tree (Romans 11:17–24).

We are the **commonwealth of Israel** (Ephesians 2:12–19) — one house, one law, one Shepherd.

“For you are a chosen people, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light.” — *1 Peter 2:9*

Identity in Messiah restores us to covenant relationship with YHVH — not through ritual conversion, but through spiritual adoption.
That adoption comes with family traits — holiness, obedience, and love.

2 The Ten Words — Yah’s Covenant Love Language

The Ten Commandments (literally *Ten Words*, *Aseret haDibrot*) are the foundation of the covenant — the summary of how love is expressed both **vertically** (toward Yah) and **horizontally** (toward others).

They are not arbitrary rules, but a *marriage covenant* written in stone, soon to be written on hearts (Jeremiah 31:33).

The Structure of Divine Love:

Commandments	Focus	Expression of Love
1–3	Toward YHVH	Honor His identity and sovereignty. No other gods, no idols, revere His Name.
4	Sacred Time	Honor His Sabbath — time spent together. Covenant relationship always includes shared rest and remembrance.
5	Family	Honor father and mother — the bridge between loving Yah and loving neighbor; respect authority and origin.
6–10	Toward Neighbor	Love expressed in action — do not murder, commit adultery, steal, bear false witness, or covet. Protect life, marriage, truth, and contentment.

Thus, the Ten Words are Yah’s **love letter** to His people — practical steps of covenant faithfulness. They reveal His heart: holiness, justice, mercy, and relationship.

3 Messiah Yeshua: The Word Made Flesh

Yeshua didn’t come to replace the Law but to **fill it full** — to reveal its spiritual depth and eternal purpose.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” —
Matthew 5:17

“Fulfill” (*pleroo*) means to bring to fullness — to live out its intent, not to cancel it.

He summarized the entire Torah in two statements:

“You shall love YHVH your God with all your heart, soul, and mind.”

“You shall love your neighbor as yourself.” — *Matthew 22:37–39 (see Deut. 6:4-5)*

These two commands summarize the **Two Tablets** of the Ten Words:

- **Love for Yah** (Commandments 1–4)
- **Love for Others** (Commandments 5–10)

The Torah given through Moses expands on these Ten Words — showing what love looks like in everyday life.

Yeshua, filled with the Spirit, **filled them with spiritual truth** — showing that murder begins with hate, adultery with lust, theft with greed, and false witness with deceit of the heart.

He internalized the covenant.

4 The Law of Love and the Covenant of Spirit

When the Ruach HaKodesh (Holy Spirit) was poured out, the Law didn't vanish — it was *relocated* from stone to heart.

“I will put My laws into their minds and write them on their hearts.” — *Hebrews 8:10*

This is Yah's goal from the beginning — that His people obey out of love, not obligation.

“For this is the love of God, that we keep His commandments, and His commandments are not burdensome.” — *1 John 5:3*

Therefore, the Ten Words are not the “old covenant” — they are the *eternal covenant foundation* of love, both moral and relational, expanded through the Spirit.

5 The Connection to Dietary Obedience

Just as the Ten Words define how to love Yah and others, His dietary instructions define how to love through **what we consume** — respecting His creation order, our own bodies, and His holiness.

They are an extension of the same love language:

- Loving Yah by honoring His design.
 - Loving neighbor by modeling holiness and stewardship.
 - Loving self by walking in health and obedience.
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6 Summary Thought

YHVH's Law is not bondage; it is the **language of covenant love**.

The Ten Words teach us how to love — and Messiah Yeshua teaches us how to live them out by the Spirit.

“By this we know that we love the children of God: when we love God and keep His commandments.” — 1 John 5:2

Through this identity, we don't “keep the Law to be loved.”

We **keep it because we are loved**.



2. God Defines Food, Not Man

“And God said, ‘See, I have given you every herb that yields seed... and every tree whose fruit yields seed; to you it shall be for food.’”

— *Genesis 1:29*

“These are the animals which you may eat... and these you shall not eat; they are an abomination to you.”

— *Leviticus 11; Deuteronomy 14*

From the beginning, *God Himself defined what is food*.

Humans can eat many things, but not all are food in the Creator's design.

Clean animals were created to nourish life.

Unclean creatures serve as nature's “cleanup crew,” designed to consume decay and purify creation — not to be consumed by mankind.

A Loving Father's Instruction

The dietary commands were never given to burden His children, but to protect and bless them.

Just as a loving father tells his children what is safe and what is harmful, YHVH defines what sustains and what defiles.

“For I am the LORD your God. You shall therefore sanctify yourselves, and you shall be holy; for I am holy.”

— *Leviticus 11:44*

Holiness is expressed through obedience — even in what we eat.



3. The Pattern of Clean and Unclean Before Sinai

Long before Moses, the patriarchs already knew the distinction between clean and unclean.

The First Sacrifice

“Also for Adam and his wife the LORD God made tunics of skin, and clothed them.”

— *Genesis 3:21*

This first shedding of blood foreshadowed atonement.

It is reasonable to believe God used a *clean animal*, setting the pattern for what would later be codified in Torah.

Cain and Abel

“Abel brought of the firstlings of his flock and of their fat portions.”

— *Genesis 4:4*

The term “fat portions” (*hēleb*) mirrors Levitical sacrifice language, suggesting these were *clean animals* suitable for offering — and perhaps, as with later priestly offerings, for food.

Noah’s Knowledge

“Of every clean animal you shall take with you seven pairs... and of the animals that are not clean two.”

— *Genesis 7:2*

Noah understood clean and unclean animals centuries before Sinai — not only for sacrifice (Genesis 8:20) but likely for nourishment.

God’s later command in Genesis 9:3 (“Every moving thing that lives shall be food for you...” if scripture mentioned food (something eaten) it would be understood as clean) reaffirming what was already practiced within the covenant line.



4. The Messiah and His Followers Ate Clean

Yeshua (Jesus) never violated the Torah — He fulfilled it perfectly.

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

— *Matthew 5:17*

He rebuked *traditions* that nullified God’s Word, not the Torah itself.

Every faithful Jew of the first century, including the disciples and Paul, ate only what the Torah called food.

Peter’s Vision Interpreted Correctly

“What God has cleansed you must not call common... God has shown me that I should not call any man common or unclean.”

— *Acts 10:15, 28*

The vision of the sheet was about *people*, not diet.

Peter himself never ate unclean meat — the vision corrected his view of Gentiles, not God’s dietary laws.

The Jerusalem Council

“For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”

— *Acts 15:21*

The council's four initial prohibitions (Acts 15:20) were a starting point for Gentile converts.

They would continue learning the Torah — including dietary instructions — as they grew in faith and identity.



5. God Does Not Change

“For I am the LORD, I do not change.”

— *Malachi 3:6*

“Jesus Christ is the same yesterday, today, and forever.”

— *Hebrews 13:8*

If God declared certain animals unclean in Leviticus and abominable to eat, His character and wisdom have not altered.

The “life is in the blood” (Leviticus 17:11) — that truth did not expire with Paul's ministry.



6. Holiness, Identity, and Righteousness

We Are the Temple

“Do you not know that your body is the temple of the Holy Spirit who is in you... and you are not your own?”

— *1 Corinthians 6:19–20*

Scripture teaches that our bodies are the dwelling place of the Holy Spirit (1 Cor. 6:19). Just as the physical Temple in Jerusalem had to remain undefiled for the presence of YHVH to dwell there, so must the vessels of our bodies remain pure. In the same way that priests could not bring what was unclean into the sanctuary, we should not bring what is unclean into the body—the living temple of Elohim.

In Torah, the word *adultery* carries a broader meaning than mere sexual unfaithfulness. It describes **mixture**—when something pure becomes corrupted by union with what is impure. This principle appears throughout creation and the commandments: clean and unclean animals, seed not mixed in the same field, garments not woven of wool and linen together. Each distinction teaches us that our Father values *purity without mixture*.

When food that is clean becomes mixed with what is unclean, it becomes **adulterated**—its purity lost through contamination. The same principle applies spiritually: when our worship, our conduct, or our appetites are mingled with the profane, the temple becomes defiled. Adulterated food mirrors adulterated faith.

As vessels of His Spirit, we are called to guard the sanctity of the temple. What we consume—both physically and spiritually—should be pure, set apart, and honoring to the One who dwells within. Just as Yeshua cleansed the earthly Temple, we are invited to cleanse our own, keeping it free from mixture so His presence may dwell richly within.

What we eat becomes part of our body, the dwelling place of God's Spirit.

Choosing clean food honors His presence within us.

Not a Salvation Issue, but a Righteousness Issue

Obedience to dietary commands is not about earning salvation — it's about living in *alignment with the Father's design*.

It's how children of the Kingdom demonstrate love and reverence.

“For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”

— 1 John 5:3

Set Apart for Holiness

“And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine.”

— Leviticus 20:26

Diet is a powerful daily testimony of identity.

What we eat, or refuse to eat, continually sets us apart — marking us as God's distinct, covenant people.

7. The Prophets and the Kingdom to Come

“Those who sanctify themselves and purify themselves... eating swine's flesh and the abomination and the mouse, shall be consumed together, says the LORD.”

— Isaiah 66:17

Even in the prophetic vision of the *Kingdom to come*, unclean eating is condemned.

Thus, the standard of holiness remains consistent — from Genesis to Revelation.

8. Conclusion – Walking in Wisdom and Love

A Kingdom-minded believer seeks to honor the Father in all things, even in what goes on their plate.

Obedience to dietary instruction is not bondage — it is *freedom* to walk in the design of the Creator.

It's a way of saying daily:

“Father, I trust You more than I trust my own appetite.”

Key Takeaways

Principle

Truth

- Identity** We are one people — the commonwealth of Israel, grafted into Abraham’s covenant.
- Definition** Only what God calls “food” is truly food.
- Continuity** Clean/unclean distinctions existed before Moses and continue through Messiah.
- Character** God does not change; His wisdom and design remain eternal.
- Holiness** Eating clean expresses covenant identity and respect for the indwelling Spirit.
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“It is the glory of God to conceal a matter, and the glory of kings to search it out.”
— *Proverbs 25:2*

In seeking out these truths, you are walking in the path of kings — honoring the Father by uncovering the treasures He hid in plain sight.

PART 2. Kingdom Minded — Honoring Our Father by What We Eat

Part II: Paul and Dietary Laws — Law, Freedom, and Common Sense

Introduction: Paul Misunderstood

Peter warned that Paul’s writings are “hard to understand” and that the “ignorant and unstable twist them to their own destruction” (2 Peter 3:15-17).
This warning should shape how we read Paul — as a Torah-faithful teacher correcting error, not abolishing YHWH’s standards.

Paul was:

- A **Pharisee of Pharisees** (Philippians 3:5)
- **Taught by Gamaliel**, one of the most respected Rabbis (Acts 22:3)

- **Zealous for Torah**, even to the point of persecuting believers (Acts 8:1-3)
- Later a **servant of Messiah**, declaring “I believe everything that is in accordance with the Law and that is written in the Prophets” (Acts 24:14)

So, if Paul truly said “freedom in Christ” means to break God’s commandments, he’d be contradicting both himself and the very Scriptures he revered.

Remember: If Paul is addressing eating (in any context) he would have been talking about what YHWH defined as food. Let’s examine what Paul *actually* taught about food and freedom.

1. Romans 14 — Food and Days

Common Misuse:

“See! Romans 14 says we can eat anything we want, and no one should judge us about food or days!”

Context:

Paul is addressing disputes in **Rome’s mixed congregation** — Jewish believers, new Gentile converts, and those influenced by pagan traditions.

The issue isn’t *clean vs. unclean meat* but **food offered to idols**, **fasting practices**, and **judging one another**.

“One person’s faith allows them to eat everything, but another, whose faith is weak, eats only vegetables.”
(Romans 14:2)

Notice — *vegetables*, not “unclean meats.”

The weaker brother refused all meat for fear it was sacrificed to idols (same issue in 1 Cor 8).

Paul never says unclean animals are suddenly “clean.”

He says: *Don’t judge each other over disputable matters of conscience.*

Eating vegetables only or eating meat from the market wasn’t a salvation issue.

“He who eats, eats to the Lord... He who abstains, abstains to the Lord.” (Romans 14:6)

Key Point:

Romans 14 is about **how** people express devotion, not redefining what “food” is.

Scripture defines food; man does not. (Leviticus 11, Deuteronomy 14)

Paul assumes the definition stands — his concern is **judgmentalism**, not dietary law.

2. 1 Corinthians 8 — Clean Food Sacrificed to Idols

Common Misuse:

“We’re free to eat anything, even if it’s offered to idols!”

Context:

Corinth was filled with pagan temples. Meat sold in the market often came from idol sacrifices. Believers wrestled with whether eating it made them complicit in idolatry.

Paul's answer:

“We know that an idol is nothing... but not everyone possesses this knowledge.” (1 Cor 8:4-7)

He acknowledges mature believers *know* the idol is meaningless, but love must prevail:

“If food makes my brother stumble, I will never eat meat again.” (1 Cor 8:13)

Paul is talking about **clean meat** possibly tainted by idol worship, not redefining food.
His instruction: *knowledge without love puffs up; use your freedom carefully.*

3. 1 Timothy 4:4-5 — “Everything God created is good”

Common Misuse:

“See? Everything God made is good for food!”

If that's literal, then feces, maggots, or human flesh would be fair game. Clearly absurd.
Context again saves the passage.

“For everything created by God is good, and nothing is to be rejected if it is **received with thanksgiving**, for it is **sanctified by the word of God and prayer.**”

Key:

“Sanctified by the word of God” means **set apart by Scripture as food** — in other words, what the Torah calls “clean.” Paul isn't negating Torah; he's rejecting asceticism that *forbids marriage and food* (v. 3). He reaffirms that what God *created for food* is good when received properly. God never “created” swine, crustaceans, or vultures to be eaten; He created them to clean the earth.

4. 1 Corinthians 6:13 — Food for the Belly

“Food is for the stomach and the stomach for food, but God will destroy both it and them.”

Paul is reminding believers not to let **appetite** rule them.

The point: don't make food or pleasure your god.

Freedom isn't about indulgence — it's about **self-control and sanctification** (Galatians 5:13, Titus 2:11-12).

5. 1 Corinthians 9:22 — Becoming All Things to All People

“I have become all things to all men, so that by all possible means I might save some.”

Paul is speaking of **cultural adaptability**, not moral compromise.

He never became a lawbreaker to reach lawbreakers.

He contextualized the Gospel *within obedience*, just as Messiah ate with sinners yet never sinned.

Paul's message: relate to people without partaking in sin.

“To those under the law, I became as one under the law... though I am not under the law myself... but under the law of Messiah.” (v. 21)

The “law of Messiah” is not lawlessness — it's Torah written on the heart (Jeremiah 31:33; Romans 8:4).

6. Freedom and the Law

Freedom never meant **lawlessness**.

Even in earthly governments, those who keep the law live freely; those who break it are imprisoned.

Why would YHVH's Kingdom be different?

Paul affirms:

“Do we then make void the law through faith? God forbid! On the contrary, we establish the law.” (Romans 3:31)

Freedom in Messiah is **freedom from sin's penalty**, not freedom to sin.

Sin is defined by **transgressing the law** (1 John 3:4).

Therefore, freedom from lawlessness is freedom indeed.

7. Common Sense and Consistency

If YHVH once called something “abomination” (Leviticus 11:10-12, 20), and said, “I am YHVH; I change not” (Malachi 3:6), why would He suddenly redefine food through Paul?

Paul's letters don't rewrite Torah — they explain how to live it out **by faith through grace**, not by hypocrisy or man-made religion.

He battled Judaizers (adding to Torah) and pagans (rejecting Torah), calling both to Yeshua, the living Torah made flesh.

Closing Thoughts

Paul upheld what Yeshua taught:

“If you love Me, keep My commandments.” (John 14:15)

“Not everyone who says to Me, ‘Lord, Lord,’ will enter the Kingdom, but he who does the will of My Father.” (Matthew 7:21)

Paul's writings harmonize perfectly when we remember his foundation — the Law and the Prophets.

He didn't preach freedom *from* God's commands, but freedom *to* finally keep them through the Spirit.

Part 3. Kingdom Minded — Honoring Our Father by What We Eat

Part III: Peter's Vision & Colossians 2 — Shadows, Substance, and Judgment

1 Peter's Vision — Acts 10

Common Claim:

"God told Peter to eat unclean animals — the dietary laws are gone."

The Text:

"And he saw heaven opened, and something like a great sheet descending... in it were all kinds of four-footed animals and creeping things and birds of the air. A voice said, 'Rise, Peter; kill and eat.'" — *Acts 10:11-13*

Peter's Response:

"Not so, Lord! For I have never eaten anything common or unclean." — v. 14

Even *years after* Messiah's resurrection, Peter still kept Torah.

If Yeshua had nullified clean/unclean distinctions, Peter didn't know it — and he had walked with Him personally!

Interpretation by Peter himself:

"God has shown me that I should not call **any man** common or unclean." — v. 28

The sheet vision was about **people**, not **food**.

Gentiles were being brought into the covenant community.

Peter obeyed the Spirit, went to Cornelius' house, and witnessed the Spirit fall on them — fulfilling the vision's meaning.

Summary:

- **Vision's purpose:** Break ethnic barriers, not dietary laws.
- **Peter never ate unclean food.**
- **Torah still defines food.**
- **Context:** The inclusion of the Gentiles into Israel's commonwealth (Eph 2:12-19).

2 "Let No One Judge You" — Colossians 2:16-17

Common Claim:

“See? Don’t let anyone judge you about Sabbaths, feasts, or food — they’re abolished!”

The Text:

“Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come; but the substance is of Messiah.”

Historical Context:

The Colossians were surrounded by **pagan philosophy and asceticism** (v. 8, 20-23). They had begun keeping YHVH’s commandments *through Messiah*, and outsiders were criticizing them for it. Paul says, essentially:

“Don’t let pagan or legalistic voices condemn you for obeying Messiah in these things — they point to Him!”

Key Insights:

- “Shadow” doesn’t mean obsolete — a shadow proves there’s a *real substance*. The Feasts, Sabbaths, and dietary instructions all **foreshadow Messiah’s redemptive work**.
- Paul never says “stop keeping them”; he says **keep them rightly**, without fear of man’s judgment.

Parallel Thought:

“These are a shadow of the things to come” — not *that were*. The feasts still point forward to His return — they’re prophetic, not outdated.

3 Other Related Misuses

Claim	Verse	Clarification
“Jesus declared all foods clean.”	Mark 7:19	The phrase “thus He declared all foods clean” is a <i>translator’s gloss (not in the original scripture but added)</i> . Yeshua was correcting hand-washing traditions, not redefining food. The Greek text says “purging all foods” — i.e., digestion.
“The Law ended at the cross.”	Eph 2:15	Messiah abolished hostility (man-made ordinances that divided Jew & Gentile), not YHVH’s Torah itself. His death reconciled both into one body.

"We're not under law but grace."

Rom 6:14

Grace delivers us *from the penalty* of sin, not from obedience. Paul immediately adds, "Shall we sin because we are not under the law but under grace? God forbid!" (v. 15).

4 The Shadow and the Light

Every "shadow" in Torah reveals Messiah's outline:

Torah Instruction	Fulfillment in Messiah	Future Shadow Yet to Come
Passover (Pesach)	His sacrifice as the Lamb (1 Cor 5:7)	Final redemption at His return
Unleavened Bread	Sinless body in the grave	Living unleavened lives
Firstfruits	Resurrection of Messiah (1 Cor 15:20)	Resurrection of saints
Shavuot (Pentecost)	Outpouring of the Spirit	Full harvest of nations
Yom Teruah (Trumpets)	Proclamation of Kingship	His return with the trumpet
Yom Kippur (Atonement)	His atoning blood	National restoration of Israel
Sukkot (Tabernacles)	God dwelling among men	New Jerusalem / eternal kingdom

If the shadow was holy, the substance is even more so — we honor the shadow because it reflects the **Light** and even though the spring feasts have been fulfilled perfectly by Yeshua, as will the fall feasts, we still practice them in memorial ("do this in remembrance of me" ring a bell?), to keep the kingdom rhythm.

5 Summary Principles

1. **Peter's vision = people, not food.**
2. **Colossians 2 = defense of obedience, not license for rebellion.**
3. **Mark 7 = tradition vs. Torah, not clean vs. unclean.**
4. **Freedom in Messiah restores, not abolishes, YHWH's design.**

“Do we then make void the Law through faith? God forbid. On the contrary, we establish the Law.” — *Romans 3:31*

6 Closing Reflection

Common sense tells us:

A kingdom without law descends into chaos.

A Father's household has order and instruction for the well-being of His children.

YHWH's dietary boundaries were never about restriction but **holiness, health, and distinction** — reminders of covenant identity.

Paul and Peter never dismantled that. They reaffirmed it — freed from man-made additions, empowered by the Spirit to live it out in love.

“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.” — *1 Corinthians 10:31*

PART 4. Kingdom Minded — Honoring Our Father by What We Eat

Part IV: Freedom, Law, and Grace — Paul's Gospel in Context

1 The Root of Confusion

Paul's letters are the most quoted — and the most misunderstood — writings in the New Testament.

He uses terms like *law, grace, faith, freedom, and flesh* — but unless we define them the way **he** did, we risk twisting his meaning.

Peter warned us plainly:

“Our beloved brother Paul also wrote to you according to the wisdom given him... There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction.” — *2 Peter 3:15-16*

So, let's define terms biblically.

2 What Paul Means by “Law”

Paul uses the word “**law**” (**nomos**) in several ways — context determines meaning:

Use of “Law”	Meaning	Examples
1. Torah — God’s eternal instruction	YHVH’s perfect standard of righteousness.	Rom 7:12; 3:31
2. Law of Sin and Death	The principle that sin brings death.	Rom 8:2
3. Law of Faith / Spirit of Life	The Spirit-led walk that fulfills Torah through Messiah.	Rom 8:2; Gal 6:2
4. Oral Traditions / Rabbinic Code	Man-made rules that “add to” or “fence” the Torah.	Gal 1:14; Mark 7:8-9

Paul never condemns the Torah itself — he condemns:

- trusting in **works of law** (oral or ritual observance) for justification, and
 - using **law without the Spirit**, which brings condemnation rather than life.
-

3 The Law Is Not the Problem — Sin Is

“What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law.” — *Romans 7:7*

“So then, the law is holy, and the commandment is holy, righteous, and good.” — *Romans 7:12*

Paul viewed Torah as the **mirror** that reveals sin, not the source of bondage.
The bondage comes from the **flesh** that rebels against it.

“For we know that the law is spiritual, but I am carnal, sold under sin.” — *Romans 7:14*

So Torah is **spiritual**, but without the Spirit we fail to keep it.

4 Grace — Not a License but Empowerment

Grace (*charis*) is not permission to sin; it is **divine empowerment to overcome sin**.

“For the grace of God has appeared, bringing salvation... teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present age.” — *Titus 2:11–12*

Paul never taught that grace replaced obedience.

He taught that grace **restores** obedience by writing the law on the heart (Jer 31:33; Rom 8:4).

5 Romans 6–8 — The Law, Sin, and the Spirit

Let's break it down:

Romans 6 — Freedom from Sin's Dominion

“Shall we continue in sin that grace may abound? God forbid!” (v. 1–2)

Sin = *transgression of the law* (1 John 3:4).

Therefore, continuing in sin means continuing in lawlessness — Paul says “absolutely not.”

Freedom in Messiah = no longer *slaves to sin*, but *slaves to righteousness* (v. 18).

Romans 7 — The Struggle of the Flesh

Paul describes a man under conviction — he *delights in God's law* (v. 22), but battles his sinful nature.

“With my mind I serve the law of God, but with my flesh the law of sin.” — v. 25

This is not a rejection of Torah; it's the *need for the Spirit* to walk it out.

Romans 8 — The Solution

“The law of the Spirit of life in Messiah has set you free from the law of sin and death.” — v. 2

Notice: Free from *sin and death*, not free from *God's law*.

“The righteous requirement of the law might be fulfilled in us who walk not according to the flesh but according to the Spirit.” — v. 4

The Spirit empowers obedience — fulfilling, not abolishing, Torah.

6 Galatians in Context

The Error in Galatia:

The Galatians were being taught they must *convert to Judaism* (circumcision, oral law, and temple rituals) to be saved (Gal 2:3–5).

Paul rebukes this as “**another gospel.**”
Ritual conversion doesn’t justify — *faith in Messiah does.*

The Law as a Tutor

“The law was our schoolmaster to bring us to Messiah.” — *Gal 3:24*

The Torah shows us our need for atonement. Once we’ve come to Messiah, we no longer need the *tutor* to point the way — but we still *walk in what it taught.*

Messiah didn’t end the lesson — He internalized it.
He moved it from stone to heart.

“This is the covenant... I will put My laws into their hearts.” — *Hebrews 10:16*

7 Freedom Defined by Paul

Bondage	Freedom
Under sin’s penalty (Rom 6:23)	Free from sin’s power (Rom 6:18)
Under man-made ordinances (Col 2:8)	Walking in Spirit-led obedience (Rom 8:4)
Striving for righteousness through works (Gal 2:16)	Receiving righteousness by faith to do good works (Eph 2:10)
Condemnation of the law without Spirit (Rom 8:1)	Fulfillment of the law through Spirit (Rom 8:4)

Paul’s “freedom” isn’t the removal of Torah; it’s the removal of **condemnation** and **slavery to sin.**

8 Grace and Law in Harmony

“Do we then make void the law through faith? God forbid: yea, we establish the law.” — *Romans 3:31*

Faith establishes Torah because it trusts the Lawgiver.
Grace enables us to live as sons — not as rebels or slaves.

Yeshua Himself said:

“If you love Me, keep My commandments.” — *John 14:15*

Paul simply echoed his Master.

9 Practical Example: Law and Freedom Today

You used a perfect modern analogy:

In every earthly government, law-keepers live free; lawbreakers lose freedom.

The same is true spiritually.
YHVH’s Kingdom operates on eternal principles.
Lawlessness brings bondage — holiness brings peace.

“The law of YHVH is perfect, restoring the soul.” — *Psalms 19:7*
“Great peace have those who love Your law; nothing causes them to stumble.” — *Psalms 119:165*

10 Closing Summary: Paul’s Gospel of Freedom

Theme	Paul’s Teaching	Torah Alignment
Salvation	By grace through faith in Messiah	Deut 30:6; Hab 2:4
Righteousness	Credited by faith, expressed in obedience	Gen 15:6; Rom 3:31
Law	Holy, just, and good	Rom 7:12
Sin	Transgression of law	1 John 3:4
Freedom	From sin’s dominion, not from obedience	Rom 6:14-18
Spirit	Empowers fulfillment of Torah	Rom 8:4; Jer 31:33

Final Thought

True freedom is walking in the Spirit of holiness — not the absence of law, but the joyful fulfillment of it.

“Now YHVH is the Spirit; and where the Spirit of YHVH is, there is liberty.” — *2 Corinthians 3:17*
“Blessed are those who do His commandments, that they may have the right to the tree of life.” — *Revelation 22:14*

PART 5. Kingdom Minded — Honoring Our Father by What We Eat

Part V: Creation, Separation, and Health — The Gospel in What We Eat

1 The Gospel Written in Creation

From the first verse of Genesis, YHVH revealed His pattern of *separation leading to life*:

Creation Act	Separation Made	Spiritual Pattern
Light from darkness (Gen 1:4)	Truth from deception	Messiah, “the Light of the world” (John 8:12)
Waters above from waters below (Gen 1:7)	Heaven from earth	Covenant connection between realms
Dry land from sea (Gen 1:9–10)	Stability from chaos	Order from disorder
Day from night (Gen 1:14)	Holy appointments (moedim)	Sabbaths and feasts mark His times

Animals after their kind (Gen 1:24)	Distinction of species	Life reproduces after holiness of kind
Man from dust, image of God (Gen 1:27)	Spirit from flesh	Redeemed humanity reflects Creator

Creation itself teaches holiness — *to be set apart*.
 When YHVH later gave dietary instructions, He continued this pattern: separating the clean from the unclean, the holy from the profane.

“You shall therefore make a distinction between the clean animal and the unclean... You shall be holy, for I am holy.” — *Leviticus 11:47, 44*

2 The Gospel Pattern: Separation → Sanctification → Restoration

Creation separation was not arbitrary — it was **the blueprint for redemption**.
 Messiah came to separate light from darkness in humanity’s heart.

- **In Eden:** obedience brought life; eating wrongly brought death (Gen 2:17).
- **At Sinai:** obedience defined holiness; eating rightly preserved life (Lev 11).
- **In Messiah:** obedience from the heart restores life eternal (Rom 6:16–18).

The same pattern—creation, fall, redemption—is reflected in what we eat:
 we either honor the Creator’s design or corrupt it.

3 The Health Dimension: Physical and Spiritual Harmony

YHVH’s laws aren’t arbitrary religious tests — they’re **design instructions** for the living temple of His Spirit.

Health Principles Hidden in Torah:

- **Clean animals** (e.g., fish with fins/scales, ruminants, certain birds) are physiologically built to filter toxins safely.
- **Unclean animals** (pigs, shellfish, vultures) are biological *garbage disposals* — designed to *clean creation*, not to be eaten.
- Violating that order leads to accumulation of parasites, fats, and toxins that harm the body.

“If you will diligently hearken to the voice of YHVH... I will put none of the diseases on you which I put on the Egyptians.” — *Exodus 15:26*

Modern science confirms what Torah already revealed:
many chronic diseases correlate with unclean diets and processed foods that defy creation order.

The *Creator’s instructions* = *the Manufacturer’s manual*.

4 Covenant Obedience as Practical Good Works

“For we are His workmanship, created in Messiah Yeshua for good works, which God prepared beforehand that we should walk in them.” — *Ephesians 2:10*

The “good works” include walking in His ways — living, eating, speaking, and worshiping according to His design. Obedience is not “earning” salvation but *manifesting* it.

“This is love for God: that we keep His commandments. And His commandments are not burdensome.” — *1 John 5:3*

Keeping dietary commands is an act of love and stewardship — of our bodies (temples), our planet (creation care), and our witness (distinction).

5 Prophetic Continuity — The End from the Beginning

From Genesis to Revelation, the same distinction endures:

Scripture	Theme	Message
Genesis 7:2	Noah knew clean and unclean animals	Pre-Sinai, pre-Israel principle
Leviticus 11	Instruction for holy living	Holiness through distinction
Isaiah 65:3–4; 66:17	Judgment on those eating swine & abominations	Unclean eating persists into end-times rebellion
Ezekiel 44:23	Priests teach difference between clean & unclean	Future millennial temple practice

“For you were bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”
— 1 Corinthians 6:20

9 Summary Table — The Gospel Pattern in Food

Stage	Biblical Image	Purpose	Application
Creation	Separation of kinds	Order and life	Respect God’s design
Torah	Clean vs. unclean	Holiness and health	Live set-apart physically
Messiah	Word made flesh	Redemption and restoration	Walk in Spirit-led obedience
Kingdom	Marriage Supper of the Lamb	Eternal communion	Purity in every sense — body, mind, and spirit

10 Closing Reflection: The Gospel in Genesis

From the beginning, the Father revealed salvation’s pattern:
Light from darkness, separation from chaos, obedience from love.
When we honor Him by what we eat, we participate in that same gospel rhythm — demonstrating faith through faithful living.

“Be holy, for I am holy.” — *Leviticus 11:44 / 1 Peter 1:16*
“The Spirit and the Bride say, ‘Come.’ ... Let him who thirsts come.” — *Revelation 22:17*

To eat, live, and walk in holiness is to echo Eden and anticipate the New Jerusalem — where once again, everything that enters will be **clean, whole, and full of life.**



Paul and Dietary Laws: Objections vs. Biblical Responses

Objection / Misuse	Misused Verse or Claim	Contextual Response	Supporting Scriptures
“Paul said we can eat anything — Romans 14!”	<i>Romans 14:2-3</i> – “One person’s faith allows them to eat anything...”	Paul is addressing judgment between believers over vegetables vs. meat possibly sacrificed to idols , <i>not</i> unclean animals. The term “food” (Greek <i>broma</i>) refers to things already defined as edible under Torah. He’s urging unity, not redefining food.	Lev 11; Deut 14; Rom 14:1-6; Acts 15:19-21; 2 Pet 3:16
“Every creature is good for food!”	<i>1 Tim 4:4</i> – “Everything created by God is good...”	The key is “ <i>sanctified by the Word of God and prayer.</i> ” The Word defines what is set apart (<i>sanctified</i>) for food — clean animals only. Paul was correcting ascetics who forbade food and marriage, not annulling Torah.	Gen 7:2; Lev 11:1-47; Deut 14:3-21; Acts 10:14; 1 Tim 4:1-5
“Food is for the belly, so eat whatever!”	<i>1 Cor 6:13</i> – “Food is for the stomach and the stomach for food.”	Paul rebukes those treating appetite like a god. He’s using a proverb sarcastically: our bodies are for the Lord, not indulgence. The issue is <i>gluttony and sexual immorality</i> , not dietary law.	Prov 23:20-21; Phil 3:19; Rom 12:1; 1 Cor 6:19-20
“We’re free to eat meat sacrificed to idols.”	<i>1 Cor 8:4-13</i>	Paul says idols are nothing, but not everyone understands that. He teaches love over liberty — not to stumble a weaker brother. This concerns <i>clean meat associated with idolatry</i> , not eating unclean animals.	Acts 15:20, 29; 1 Cor 10:20-23; Rev 2:14, 20
“Paul became all things to all people, so he ate unclean too.”	<i>1 Cor 9:22</i>	Paul adapted culturally, not morally. He never violated YHVH’s Law. Becoming “as one under the law” or “as one without the law” means identifying with people <i>without compromising obedience</i> .	1 Cor 9:19-23; Acts 21:24; Rom 3:31; Matt 5:17-19
“We’re free from the Law!”	<i>Rom 6:14; Gal 5:1</i>	Free from the penalty of sin (death) and the oral laws of men — not free from YHVH’s commandments. Grace empowers obedience, not rebellion.	Rom 3:31; 6:15; 7:12; 8:4; Heb 8:10; 1 John 2:3-6
“The Law was a curse!”	<i>Gal 3:13</i>	The curse is the penalty for breaking Torah , not the Torah itself. Yeshua redeemed us from sin’s consequence, enabling us to walk in righteousness.	Deut 27:26; Rom 7:12; Gal 3:10-14; Ps 19:7

“God changed His mind about food.”	<i>Acts 10:13 – Peter’s vision</i>	The vision was about people (Gentiles) , not diet. Peter interprets it himself: “God has shown me I should not call any <i>man</i> common or unclean.” (v. 28). He never ate unclean food.	Acts 10:14, 28; 11:8-10; Isa 66:17
“We don’t have to follow Jewish customs.”	<i>Col 2:16-17</i> – “Let no one judge you in food or drink...”	Paul warns Gentile believers not to let pagans or Judaizers judge them for keeping God’s feasts and Sabbaths in Messiah. These are shadows pointing to Him, not abolished practices.	Lev 23; Heb 4:9-10; Col 2:8, 16-17
“Clean and unclean were only for Israel.”		Noah knew clean vs unclean before Israel existed (Gen 7:2). This is a <i>creation principle</i> , not a Jewish custom. Clean animals were for sacrifice and food from the beginning.	Gen 7:2; Lev 11; Deut 14; Isa 66:17
“Keeping dietary laws is legalism.”		Legalism is seeking justification by works, not <i>obedience out of love</i> . Yeshua said, “If you love Me, keep My commandments.” Obedience is a <i>fruit</i> of faith, not its substitute.	John 14:15; Rom 3:31; Eph 2:8-10; 1 John 5:3
“Paul said don’t let anyone judge you about days.”	<i>Rom 14:5</i> – “One person esteems one day above another...”	This is about personal fasting days , not Sabbaths or Feasts. Torah’s appointed times aren’t optional “days of preference.”	Lev 23; Luke 4:16; Acts 18:21; Col 2:16

Summary Principles for Understanding Paul

1. **Paul never redefines “food.”** Food is what YHVH declared edible. (Lev 11, Deut 14)
 2. **Paul confronted two extremes:**
 - *Judaizers* — adding oral law and traditions (Acts 15:1, Gal 2:4)
 - *Pagans* — rejecting God’s law altogether (Rom 6:1-2)
 3. **Freedom in Messiah** = freedom from sin’s dominion (Rom 6:18), not freedom to sin.
 4. **Lawlessness is bondage**, not liberty. (2 Pet 2:19; 1 John 3:4)
 5. **Faith establishes the Law.** (Rom 3:31)
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Closing Thought: Common Sense

In any righteous kingdom — earthly or heavenly — law-keepers walk in freedom, law-breakers face judgment.

YHWH's Torah defines righteousness and blessing; rejecting it brings curse and confusion.

Paul's writings, rightly understood, call believers to a Spirit-empowered obedience that honors the Father and reveals the character of His Son.

“So then, the law is holy, and the commandment is holy, righteous, and good.” — Romans 7:12

“For the mind set on the Spirit is life and peace.” — Romans 8:6