

The Designers Diet

What the Scriptures Say About Food

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THE INTENTION OF THIS STUDY

This study is simply a record of how I have come the Designers recommendations for what His people are to eat and not eat. It is focussed on the diet explained in the written record of the Scriptures by the one who made us and knows. His name is Yahuah and what He says is all that matters. It is important to note, that this is a “work in progress”, as Yahuah transforms me into the person He desires me to be. The intention of the book is NOT to bring condemnation upon any, but to challenge the reader to consider the truth that it contains. Since the original writing of this booklet, there have been many other truths that I have discovered. And as always, along with the revealing of truth comes the exposing of lies.

This booklet contains several words and titles that I have since found to more accurately represent the original intentions of the Hebrew language. Names and titles have been restored back to the most well understood English representation. The generic word “God” has been restored to “Elohim”, the title “The LORD” to the name “Yahuah which is originally written יהוה”, the title “Lord” to “Master”, the name “Jesus” to “Yahusha which was originally written יהושע” and the word “holy” to the more accurate meaning “set-apart”. It is my hope that this not be a distraction from the main point of truth in this booklet, but an enhancement to it.

The Scriptures and Food

I was first challenged to consider what the Bible says about food over seven years ago, and have since drastically altered my diet to better fit the Creator's plan for healthy living. One day while pastoring, I came across an article that suggested that Elohim really does care about what we eat and do not eat. It was quite an extensive study into the Biblical diet and challenged me to consider that our Creator really does know more about what we should eat than most are willing to consider. From that day on, I have been allowing the Elohim of the Bible to teach myself and my family about eating His way. Along with the many instructions that He gives for how we are to love Him and to love our neighbor, He also gives us instructions on how we are to take care of our own bodies.

In my continued study of the Scriptures, I was repeatedly amazed at how much the Bible really talks about food. As with every doctrine of the Scriptures, the study of food begins in Genesis with the laws that Elohim established in the garden.

*Gen 2:9 And out of the ground made Yahuah Elohim to grow every tree that is pleasant to the sight, and **good for food**; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Once in the garden, the Creator then establishes His law, which includes His definition of food. When He speaks to Adam, He gives him acceptable things to eat and unacceptable things that are not to be eaten. One is labeled food and the other is not.

*Gen 2:16-17 And Yahuah Elohim commanded the man, saying, "Of every tree of the garden **thou may freely eat**; (17) but of the tree of the knowledge of good and evil, **thou shalt not eat** of it, for in the day that you eat thereof you shall surely die."*

In fact, of the most infamous acts in the entire Bible, we see Eve breaking a very simple command that Elohim gave Adam about food. Yes, the very first and most destructive and disobedient act in all of Scriptures is centered on what Elohim said man was to eat and what man was not to eat.

*Gen 3:1-6 Now the serpent was more cunning than any beast of the field which Yahuah Elohim had made. And he said to the woman, "Has Elohim said, 'You shall not eat of every tree of the garden'?(2) And the woman said to the serpent, "**We may eat** of the fruit of the trees of the garden; (3) but of the fruit of the tree which is in the midst of the garden, Elohim has said, '**You shall not eat of it**, neither shall you touch it, lest you die.'" (4) And the serpent said unto the woman, "You shall not surely die; (5) for Elohim knows that*

*in the day you eat thereof, then your eyes shall be opened, and you shall be as Elohim, knowing good and evil.” (6) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she **took of the fruit thereof, and did eat**, and gave also unto her husband with her; and **he did eat**.*

Over six thousand years later, mankind seems to continue with an attitude like Eve and have very little regard for what Yahuah Elohim says about food. I would like to suggest, that as followers of Yahusha, the Creator still cares as much about what we eat today as He did in those very first days in the Garden.

Think about it... We are still experiencing the judgment upon all mankind because of the death that entered the world when the woman and then the man chose to believe Satan and eat what they desired. Yes, there was more going on here than just food, but it is no small thing that the original sin involved mankind’s appetite. Originally, Elohim gave mankind every tree in the garden to eat of except one, and this was not enough. The point here is that Elohim established a law and that law was compromised when Adam and Eve chose a different way. Ironically they did what most Christians do today when they call Elohim’s commandments regarding food “irrelevant”.

The next time food is discussed, there seems to be a modification to the list when Elohim speaks to Noah after the flood. In Genesis 9:3-4, mankind's diet was expanded to include certain animal flesh.

Gen 9:3-4 “Every moving thing that lives shall be meat for you; even as the green herb have I given you all things. (4) But flesh with the life thereof, which is the blood thereof, shall ye not eat.”

Note that Noah was already aware of a distinct difference between the animals that he was to bring on the ark when Yahuah Elohim divided them into two categories. These two groups of animals were described as being either “clean” or “unclean”, and even though this is prior to Yahuah Elohim's inclusion of meat as food, the distinction was already known. When Elohim says “everything” here, it is certainly in light of what Noah already knew as clean and unclean.

Gen 7:2 “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.”

It would have been obvious that this distinction was still in effect after the flood when animal flesh was included in the diet of mankind.

This unchanged designation of animals is again

mentioned in Leviticus 11 when Yahuah Elohim gives His laws to the people of Israel. Here, the Creator clearly and concisely gives Moses a list of animals that He considers to be “clean” and those that He considers “unclean”. And this description is connected to what is to be eaten, “clean”, and what is to not be eaten, “unclean”.

*Lev 11:1-11 And Yahuah spoke unto Moses and to Aaron, saying unto them, (2) “Speak unto the children of Israel, saying, ‘**These are the beasts which ye shall eat among all the beasts that are on the earth.** (3) Whatsoever parts the hoof, and is cloven footed, and chew the cud, among the beasts, that shall ye eat. (4) Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he chews the cud, but divided not the hoof; he is unclean unto you. (5) And the coney, because he chews the cud, but divided not the hoof; he is unclean unto you. (6) And the hare, because he chews the cud, but divided not the hoof; he is unclean unto you. (7) And the swine, though he divide the hoof, and be cloven footed, yet he chew not the cud; he is unclean to you. (8) Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you. (9) These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. (10) And all that have not fins and scales in the seas, and in the rivers, of all that move in the*

*waters, and of any living thing which is in the waters, they shall be an abomination unto you: (11) **they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.***

Here we also see the meaning of the words given with a more defined explanation than in Genesis. With this distinction, Yahuah Elohim classifies “clean” as food, and “unclean” as not food. Many times I have read this and have focused on some sort of religious impurity, rather than the simple idea that one group was being classified as food and the other not.

This standard for eating continued on through the generations and we know for certain that these instructions were still in full effect when Yahusha came and walked in perfect obedience. As His assembly began to form, there is no doubt that Yahuah Elohim’s plan was still the cultural norm for all Israel. What Yahuah Elohim called “food” was commonly known among the disciples, as well as in the synagogues throughout all the Roman Empire. However, most people in Christianity today believe that during the early years of the church, Yahuah Elohim’s diet plan was dissolved. But is this really what the Bible says?

Though there are many texts and interpretations of the New Testament that people use as “proof” to discredit my family's decision to maintain a Biblical diet, the following

sections of Scripture are by far the most quoted.

It is my hope that this booklet will both enrich the follower of Yahusha--the keeper of His commands-- as well as challenge the mocker. The challenging question is, do any of the New Testament writings contradict or suspend any of the instructions that Yahuah Elohim gave concerning food? I, as most people, believed that it most certainly did. It was not until I actually read these Scriptures *in context* that I understood them to be saying something extremely different than the common traditional understanding.

Mark 7

Does Mark's gospel record that Yahusha nullified the food laws that we see in Genesis and Leviticus in chapter seven? Did Yahusha make ALL FOODS (those previously listed in Leviticus 11 and Deuteronomy 14 as "unclean" and "an abomination" to His father Yahuah) now OK for His followers to eat and enjoy as part of their new diet? Remember, the Scriptures say clearly that the Elohim of creation, whom Yahusha came to perfectly obey, listed certain flesh as an "abomination" to Him. Is it possible that His Son, who came to do the will of Yahuah, came to oppose Him or to change these commands? The simple answer lies in the text itself and can be seen by even the most elementary reader of the

Bible. Mark 7 begins,

*“The Pharisees and some of the scribes came together to Yahusha, having come from Jerusalem. And when they saw some of His disciples eat bread with defiled, that is, **with unwashed hands**, they found fault. For the Pharisees and all the Jews **do not eat unless they wash their hands in a special way, holding the tradition of the elders.**”*

The issue here was concerning a traditional manner of washing hands that was not addressed in the written Scriptures. This was one of the many thousands of manmade additions to the Scriptures that the religious leaders of the day came up with in order to keep the commandments. These rules were called the “oral Torah”, and were later put into written form, called the “Mishnah”. During the time of Yahusha, these teachings were elevated as equal, and even in some cases superior, to the written law of Moses. According to these manmade laws, it was necessary to go through a ritual washing of the hands in order to prevent a person from being defiled by a food. Any food or item that may have come into contact with something or someone that was “unclean” (by this same law) had to be washed in a certain way. It is important to note that this was not a commandment of Yahuah as written by Moses, but a “*the tradition of the elders*”. The entirety of this chapter is specifically focused on Yahusha’s rebuke of these manmade laws, and

has nothing to do with His Fathers laws regarding food. What I found, as I simply looked at the context, was that this could not possibly be referring to the written Levitical food laws. Ultimately, this is one of the simplest examples of how the context of a passage clearly establishes its main point and purpose.

*4 “When they come from the marketplace, they **do not eat unless they wash**. And there are many other things which **they have received and hold**, like the washing of cups, pitchers, copper vessels, and couches.” 5 Then the Pharisees and scribes asked Him, “Why do Your disciples **not walk according to the tradition of the elders**, but eat bread with unwashed hands?”*

The issue that these Pharisees and scribes had with Yahusha was that He and His disciples were not following the manmade rules and regulations of the religious institution of His day. This was NOT an issue of following the rules of the written law as given by Elohim and written by Moses, but an issue of following “the traditions of the elders”, as these Pharisees and Scribes clearly stated themselves.

6 Yahusha then answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, But their heart is far from Me. 7 And in vain they worship Me,

teaching as doctrines the commandments of men.”

Yahusha next uses a quote from the prophets to establish His rebuke and the error of these men. He condemned them for teaching and enforcing manmade doctrines, which constituted worshipping Elohim *in vain*. His biggest dispute was that they had made these doctrines more important than the written law itself. Yahusha did not accept these additions and subtractions from His law as authoritative, but He condemned those who taught and enforced this dogma. The contention of these men had nothing to do with Yahusha breaking the written laws of Moses, but with breaking *man's* commandments and doctrines called the “oral law”.

*Again he repeats the problem: 8 “For **laying aside the commandment of Elohim, you hold the tradition of men**— the washing of pitchers and cups, and many other such things you do.”*

Yahusha goes further against His accusers in implying that they not only had doctrines that were not Scriptural, but in them they were laying aside the actual commandments of Yahuah. Yahusha then says to them as a third witness against them,

*9“**All too well you reject the commandment of Elohim, that you may keep your tradition.**”*

They not only laid the commandments aside but, in doing so, they rejected Elohim's written word in order to keep

their traditions. I realize that it is here that my own manmade traditions and doctrines were also condemned. Traditions become *our law*, and in them we reject *Elohim's law*. We become submissive to them, and fear men, while rejecting the loving instructions of Elohim. Like in the garden, we think that we have a better way than the Creator. We elevate the traditions of our church fathers in higher esteem than that which came from the very mouth of Yahuah Elohim Himself. These commandments and doctrines of the church become our testimony and in them we worship Elohim and take the name of Yahusha ***in vain***.

Yashua then gives them an example of how they were misusing their laws, and says,

*10 "For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' 11 But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me is Corban—" (that is, a gift to Elohim), 12 then you no longer let him do anything for his father or his mother, 13 **making the word of Elohim of no effect through your tradition which you have handed down.** And many such things you do'."*

Men begin to pursue and focus on what is handed down and their importance replaces the written Word. When I came to this place, I had asked Yahuah to reveal my own

manmade traditions. It was then, that I began to see them for what they were.

Yahusha continues His exhortation with a warning to the people when He says,

*14 "Hear Me, everyone, and understand: 15 **There is nothing that enters a man from outside which can defile him**; but the things which come out of him, those are the things that defile a man. 16 If anyone has ears to hear, let him hear!"*

I will note that most who use this verse to say that Yahusha abolished the food laws must remove it from the surrounding Scripture to do so. This verse simply cannot be a supporting text for eating what Elohim has already called unclean. I found it ironic that the very Scripture that I most often quoted to justify my position on eating unclean things, actually condemned me. This is simply stated to prove that their washing of hands, etc... could not help, because none of the things they were concerned about defiled them.

*17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable. 18 So He said to them, "Are you thus without understanding also? Do you not perceive that **whatever enters a man from outside cannot defile him?**"*

"Whatever" cannot thus be an all-encompassing statement

outside of the context of this argument. Within the context, it cannot mean that now all things, including the ones already addressed in Leviticus, are permitted as food. It is simply a misunderstanding of ours because of our tradition and the interpretation of men. Their problem is our problem today: We have taken the tradition of men and made it into doctrine. We cannot make the same mistake as those that Yahusha so seriously chastised. As I continued down the road of simply reading the Scriptures, I realized more and more that I was living and teaching the same doctrines and commandments of men.

NOTE: The NIV adds in parenthesis: (*in saying this Yahusha declared all food clean*) This is an extremely disturbing addition to the text, designed to sway the reader to make a conclusion that is nowhere evident in this passage.

Another important note to point out here is that the dietary prohibitions in Leviticus list certain animals *as food* and certain others *as NOT food*. To say that there are “unclean foods” and “clean foods” is impossible, because there are no unclean foods. The issue with the Pharisees and Scribes is that they were saying even what Elohim has called “food” has somehow become common or defiled by contact with a Gentile. This idea is nowhere to be found in Elohim’s Written Law.

19”...because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods”

The process that purifies all foods is our own body system. This portion of text is clearly concerning the Elohim-given processes of the body to eliminate the by-products of food through the excretion of waste. It is not about changing food laws or about making what is *not food* now magically “food”.

20 And He said, “What comes out of a man that defiles a man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. 23 All these evil things come from within and defile a man.”

Yahusha is now addressing the heart of the real issue that He has with these religious leaders. Is your heart clean or is it defiled? These things all come from our heart and they defile us or make us common (*koinoo*) and deprive us of the capacity to fellowship with Elohim. The main point of this section of Scripture is about evil things in the heart, and not about food. It is saying that their law was useless and had no authority over the Word of Elohim. Their law focused on error and actually prevented them from seeing the truth of the Scriptures. Remember—It is Elohim’s law that is written on the heart of the New Covenant believer, not man’s law. When I finally saw this, I realized that using this to justify my unclean appetites, was not longer possible.

Acts 10

As established earlier, man does not have the authority to alter what Elohim has already established in His Scriptures. When applied to His diet plan in Genesis 2, 3, 7, and 9, Leviticus 11 and Deuteronomy 14, we must assume that if Elohim had not changed them, then nothing has changed. If we have no record of Elohim changing these laws, then we have no reason to assume that we are able to be like Adam and Eve and choose for ourselves what is good for food. We know for certain that these laws were still in full effect when Yahusha came and walked in perfect obedience to them. The question then remains: If Yahusha did not establish a new Biblical diet in Mark 7 and Matthew 15, did any of His followers receive revelation to change them somewhere else?

The text that is most commonly brought up in rebuttal to my choice to follow Elohim's dietary plan is Acts 10 and 11. Does the Bible really say that Elohim nullified the food laws in this vision to Peter? Is food the issue within the context or has our tradition become more authoritative than what is actually written in the Scriptures? One of the most powerful yet simple ways to narrow down the actual meaning of a verse is to understand the *context* of the particular section of Scripture. This is sometimes very obvious and sometimes requires more knowledge of the history, culture and language. In this section of Scripture some knowledge of history helps, but like Mark 7, it is

simply evident in the context. Acts 10 has nothing to do with Elohim changing His previously established diet plan. Luke explains the scene:

1 “There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, 2 a devout man and one who feared Elohim with all his household, who gave alms generously to the people, and prayed to Elohim always.

Cornelius was “one who feared Elohim” or literally “an Elohim fearer”, which meant that he was a gentile who was fully committed to following the Elohim of Israel, except he had not been circumcised. The Elohim-fearer was considered by Jewish law as “common” and thus “defiled”. Because of this, interaction with the uncircumcised, especially eating in their homes, was prohibited.

3 About the ninth hour of the day he saw clearly in a vision an messenger of Elohim coming in and saying to him, “Cornelius!” 4 And when he observed him, he was afraid, and said, “What is it, Master?” So he said to him, “Your prayers and your alms have come up for a memorial before Elohim. 5 Now send men to Joppa, and send for Simon whose surname is Peter. 6 He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do.” 7 And when

*the messenger who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. 8 So when he had explained all these things to them, he sent them to Joppa. 9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, **he fell into a trance** 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. 12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. 13 And a voice came to him, “**Rise, Peter; kill and eat.**”*

Peter is in a trance, has a vision, and is told to kill and eat all kinds of animals. Though these were not real animals, but a “vision”-- they did represent a variety of unspecified living creatures. Also, a vision was usually something with a deeper meaning than what was seen. Daniel and Joseph are two recorded “dreams”. In Joseph’s, for instance, the sickly wheat did not literally eat the healthy wheat. The same is true for the sickly and healthy cows; The dreams were metaphors for what Elohim was telling Joseph. This is a similar event. Many believe that Elohim was challenging Peter to break His commandments concerning food when He

says in the vision “**Rise, Peter; kill and eat**”. They miss the fact that this was a test to prove Peter's adherence to Jewish law as wrong.

*14 But Peter said, “Not so, Master! For I have never eaten anything **common or unclean**.”*

This statement gives us an idea of what types of animals were in the vision. There were creatures that Peter considered “*common*” and creatures that Peter considered “*unclean*”. Peter’s objection is two-fold. He is stating that he has never eaten anything “*common*”, which we have already discussed as ceremonially defiled according the Jewish law, nor anything “*unclean*” which is something listed as unclean by Elohim in the written Law. Peter is revealing that he is still following the oral laws of Judaism as well as the written Laws of Elohim, at this point. The main point that Yahuah is addressing is Peter's error concerning those things that are common.

*15 And a voice spoke to him again the second time, “**What Elohim has cleansed you must not call common.**” 16 This was done **three times**. And the object was taken up into heaven again.*

Now the voice reveals the issue that Elohim is seeking to address. The voice says, “*What Elohim has cleansed you must not call **common**.*” The voice **does not say**, “*What Elohim has cleansed you must not call **common and unclean**.*” This is clearer when Peter interprets his vision

later. Elohim uses this mix of creatures to reveal His point. His emphasis is on what Peter refers to as common, and not what He refers to as unclean. Acts 10 is not about **food**, but **people**.

*17 Now while Peter **wondered within himself** what this **vision** which 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.*

Peter was perplexed and doubting what this vision meant. It was not literal and needed to be interpreted. Was the unchanging Creator now rescinding what was recorded by Moses as His law or was He using His Law to make a specific point to Peter? Most have interpreted that this vision was nullifying the law of Elohim as written in Leviticus 11 and Deuteronomy 14 for the follower of Yahusha. They take this as literal and misuse it to justify eating what Elohim has called “unclean”, an abomination to Him. Peter did not find that this was a simple message, but he sought out what was being spoken here.

18 And they called and asked whether Simon, whose surname was Peter, was lodging there. 19 While Peter thought about the vision, the Spirit said to him, “Behold, three men are seeking you. 20 Arise therefore, go down and go with them, doubting nothing; for I have sent them.”

Peter was still pondering and thinking about the vision.

He did not jump to a simple interpretation that He could now break the Commandments, but was seeking the meaning. He was waiting for Elohim to reveal the true meaning of the vision.

21 Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?" 22 And they said, "Cornelius the centurion, a just man, one who fears Elohim and has a good reputation among all the nation of the Jews, was divinely instructed by a set-apart messenger to summon you to his house, and to hear words from you." 23 Then he invited them in and lodged them. On the next day Peter went away with them, and some brethren from Joppa accompanied him. 24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

Remember, Cornelius was not a full convert to Judaism according to similar "traditions of the elders". Yahusha had a similar problem in Mark 7. Even though he had "a good reputation among the Jews", and "was a devout man and one who feared Elohim with all his household, who gave alms generously to the people, and prayed to Elohim always", he was not received by the Jews and was still considered "common" or "defiled". Even though Cornelius obeyed the written laws of Elohim and oral

laws of Judaism, he was still not accepted as a part of Israel, because he was a gentile.

25 As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. 26 But Peter lifted him up, saying, "Stand up; I myself am also a man." 27 And as he talked with him, he went in and found many who had come together. 28 Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation.

The Greek word here for "unlawful" is equal to "disgusting, detestable or forbidden." Peter states the problem and the point of the matter being the issue of "*unlawful for a Jew*". Again, as in Mark 7, the manmade Jewish traditions are not something in the written commandments of Elohim. Also, this is not about Peter going in to eat unclean meats, but it is about *going into and keeping company with a gentile*. Also, a point that needs to be emphasized is that an "*Elohim Fearer*" obeyed the laws of Elohim, which included those of Leviticus 11 and Deuteronomy 14. Cornelius was already not in the practice of eating "ham sandwiches" as I have heard some pastors comment in mocking error and ignorance. Peter was not concerned about coming into contact with or about eating pork or shrimp or some unclean meat. It was his contact with "*one of another nation*" that he was concerned about. Peter knew that an "*Elohim fearer*" was already clean in his dietary

practices, according what was written. Peter quite emphatically says,

28...but Elohim has shown me that I should not call any man common or unclean.

After having been perplexed and pondering the interpretation of the vision, Peter now explains what Elohim told him the vision means. His interpretation has nothing to do with food, but with Gentiles. Peter concludes that NO MAN is to be called “common or unclean”. Any other interpretation to this chapter is adding to and taking away from what Peter understood his vision to mean. We must consider the implications of determining a meaning of this vision other than what Peter clearly states the interpretation to be. It does not matter what tens of millions of Christians do and say, nor what hundreds of thousands of pastors and church fathers do or say, but what the Word of Elohim says. We have superseded and replaced Peter’s interpretation with one that justifies the breaking of Elohim's commandments. It is grievous to consider what has been done. Yet because of tradition, it is allowed to happen here!

29 Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?” 30 So Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, 31 and said, ‘Cornelius, your

*prayer has been heard, and your alms are remembered in the sight of Elohim. 32 Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.’ 33 So I sent to you immediately, and you have done well to come. Now therefore, we are all present before Elohim, to **hear all the things commanded you by Elohim.**” 34 Then Peter opened his mouth and said: “In truth I perceive that **Elohim shows no partiality.** 35 **But in every nation whoever fears Him and works righteousness is accepted by Him.** 36 The word which Elohim sent to the children of Israel, preaching peace through Yahusha Messiah— He is Master of all —.*

Again, Peter further clarifies His interpretation of the vision, that Elohim “*shows no partiality*” between the Jew and the Gentile who “*fears Elohim and works righteousness*”. The Messiah is Master of all who fear Elohim and work righteousness. He shows no partiality. They are one in the same. This is clearly an issue about the oneness of the Jew and the Gentile through faith in Yahusha. It is about the “*one new man*” mentioned in Ephesians 2:15. The vision was NOT about food! The context and the conclusion of Peter make this very clear. His interpretation also, though in disagreement with hundreds of years of oral Jewish law, does not contradict the Torah. Again, we have missed the point of this

incredibly important section of Scripture. The conclusion of the matter is again emphasized in Acts 11:15-18.

*15 And as I began to speak, the Set-apart Spirit fell on them, as on us at the beginning. 16 Then remembered I the word of the Master; how he said, John indeed baptized with water; but you shall be baptized with the Set-apart Spirit. 17 If then Elohim gave them the same gift as he did unto us, who believed on Yahusha Messiah, **who was I, that I could withstand Elohim?** 18 When they heard these things, they held their peace, and glorified Elohim, saying, “Then has **Elohim also to the Gentiles granted repentance unto life.**”*

Peter recognizes that in his zeal to uphold a Jewish traditional view of Gentiles, he was withstanding Elohim. The conclusion is again reiterated that Elohim's message to Peter was concerning Gentiles being granted repentance to life. A simple reading of Acts 10 and 11 clearly proves that this had nothing to do with what Christians can now eat. Shame on us if we continue to allow this type of mishandling of the Word of Elohim! To do so is to deny the commandments of Elohim for the sake of our own tradition and to teach as commandments the doctrines of men. Yes, the Elohim who created us still cares about what we eat and his original diet plan was not revoked by Peters' vision in Acts 10.

1 Timothy 4

Another Scripture that I had to consider when being prompted to begin eating according to Elohim's plan was in Paul's first letter to Timothy. Many people have stated that Elohim made all foods good and say that when we pray, even swine meat is sanctified and not to be refused. Is Paul really telling his brother in the faith to not worry about his eating habits anymore? Is Paul saying that "anything goes" now for the followers of Yahusha? Remember, the Scriptures say that the Elohim of creation listed certain flesh as an abomination to Him. Is it possible that Paul, who was commissioned by Yahusha, came to oppose or change the commands of Elohim? The simple answer lies in the text itself and can be seen by an elementary examination of the text.

Beginning in chapter 4 Paul writes: *I Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to **deceiving spirits and doctrines of demons,***

First, some were departing from the faith and giving heed to deceiving spirits which were teachings of demons. Since Paul has previously spoken of the law as good, is it possible that he is not calling the commandments of His Elohim "doctrines of demons"? No one in their right mind would consider that the commandments given by the Creator are "doctrines of demons". As we continue, we can see what these deceivers were saying.

2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which Elohim created to be received with thanksgiving by those who believe and know the truth.

Paul now gives detail of what he referred to as “doctrines of demons”, and includes, “forbidding to marry and abstaining from certain foods that Elohim created to be received.” Many Bible commentaries explain that this is where Paul gives the OK to eat unclean meats and has changed the dietary laws of Elohim. Actually, the law of Elohim emphasizes marriage as a command when He says to “*be fruitful and multiply.*” First, it cannot be the laws of the Creator that Paul is questioning here, because there is not one command in the entire Old Testament that forbids to marry. It has to be some other rule from some other group that he is speaking of. Next, he actually is using Elohim’s commandments as the standard here against these deceivers. Paul says that they were commanding to abstain from foods which Elohim created to be received with thanksgiving. We can actually go to the exact place in Leviticus 11 and Deuteronomy 14 and see the foods which Elohim created to be received with thanksgiving. They are in reference to animals that are called “clean”. There is only one option here and it is clear that these deceivers were saying that you could not eat certain foods that Elohim in His Set-apart Scriptures

already permitted.

*4 For every creature of Elohim is good, and nothing is to be refused if it is received with thanksgiving; 5 for it is **sanctified by the word of Elohim and prayer.***

Paul is simply saying that no food that is already sanctified by the word of Elohim and prayer is to be refused, because Elohim already told you what foods are good. For example: no man can tell you not to eat lamb or beef, because you know that the Set-apart Scriptures already say that these are acceptable as food. If you receive them with thanksgiving, they are sanctified, regardless of anyone's doctrine. What this is not saying is that you can sanctify a ham or lobster, or crow for that matter, with some sort of prayer or special word of Elohim. When I first really opened my eyes and read this, I realized my error. What is unclean, cannot magically become clean through prayer.

*6 If you instruct the brethren in these things, you will be a good minister of Yahusha Messiah, nourished in the **words of faith and of the good doctrine** which you have carefully followed.*

The "good doctrine" is Elohim's Word, which Timothy followed and learned from his youth. It comprised the only Scriptures available at the time of this writing. It is the words of faith and good doctrine of the Old Testament Scriptures. It is not some new standard of righteousness

that Elohim has established in Yahusha that makes us exempt from His commandments, but it is the Set-apart Scriptures that we have in Him.

7 But reject profane and old wives' fables, and exercise yourself rather to righteousness. 8 For bodily exercise profits a little, but the righteousness is profitable for all things, having promise of the life that now is and of that which is to come.

We are to reject fables, not the Word of Elohim, as recorded in the Set-apart Scriptures. This portion of text is clearly not a new mandate by Paul to do away with the dietary standards that Elohim gave His people for their good.

The Creator, who does not change, does care about what we consume as food. From the beginning, there has been a war between what He has said and what His adversary, the Devil, says. When I finally received this reality, I was humbled to realize that I had been living and propagating a dietary law, which was a lie. I was living according to traditions and commandments of men regarding my choice of food. I, like the bulk of professing followers of Yahusha, was the “Peter” of Acts 10 and the Pharisee and Scribe of Mark 4 and I needed to hear the truth and change. Like any of His law, it is your response to this truth that reveals your real attitude toward the rest of His loving instructions.

Regardless of the majority opinion on the matter, Mark 7, Acts 10 and 1 Timothy 4 are not giving any man authorization to break the diet plan previously established by Yahuah and his Son, Yahusha. If I am to believe that I now have the liberty to call everything “good for food”, when Elohim clearly establishes otherwise, then it must be within the text of some other Scripture than what was studied in this booklet.