

# A ROOD AWAKENING!®

INTERNATIONAL



## The Creator's Diet

*Does God really care about what we eat? And if he doesn't, then where in the scriptures does it say that God changed his mind from what he told his people in the book of Genesis? Are you thinking about Acts 10, Galatians 2, Mark 7, or perhaps Colossians 2? You will be surprised and amazed to see for yourself that for more than 1800 years, we have read things in the scriptures that are not there. You will be truly perplexed to find out the power of tradition and how the doctrine of the "death of Jesus so that we can eat it all" has survived for so long.*

In our time, many may be wondering **what is the Creator's diet?** Through the information that the scriptures provide us, we will discover that The Creator did everything in a perfect way.

**Genesis 1:31** *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*

In the same book of Genesis, we are told about the topic of the Creator's diet in the context of the garden of Eden. Right after YeHoVaH created man on the sixth day, He gave him first of all the commandment to be fruitful and multiply throughout the land, and then He told Adam:

**Genesis 1:29** *And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.*

At this moment it was a very simple diet, something similar to what we consider today as a vegan diet, which is a very healthy regimen that also helps our body to purify and detox in a simpler way than many of the foods that we have available currently, which force our body to process food in a different way because they are processed with chemicals or other artificial ingredients.

In order to discover the diet that the Creator in His infinite wisdom granted to us, we must discipline ourselves to search out the scriptures with a Hebrew perspective and the context in which they were written. Another passage gives us a view of the diet from the origin of creation. It says the following:

**Genesis 2:16** *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

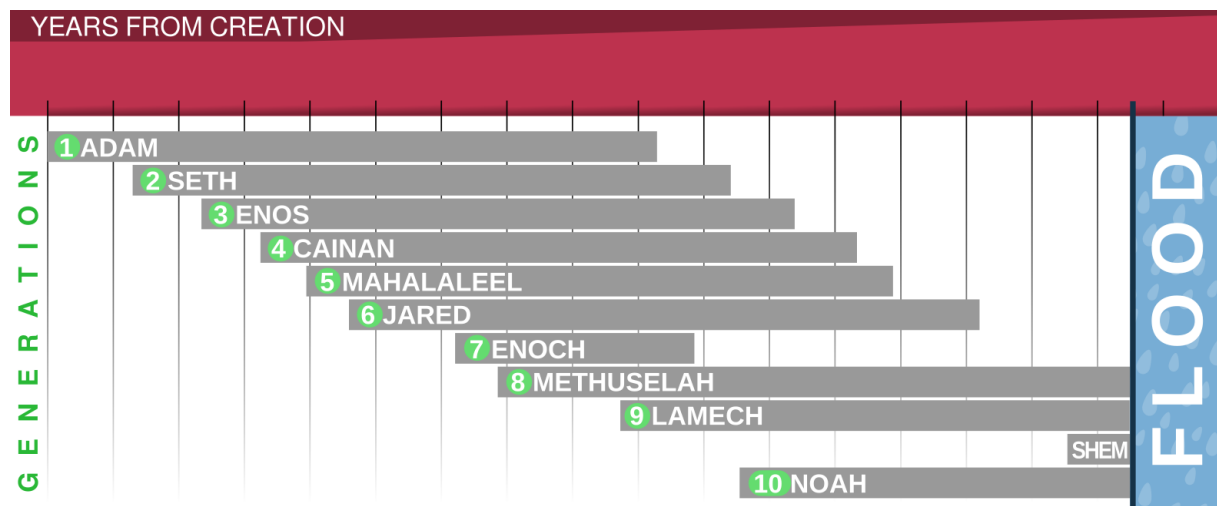
These words of YeHoVaH were given right before telling Adam about which tree that he could not eat of in the garden. We can see that we are still being told that the diet is primarily vegetarian, because seeds are mentioned, along with fruits and plants. After that, in Genesis 7:2, Noah is told of the types and quantities of animals that he must put into the ark:



**Genesis 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.*

In this context Noah and his family were already preparing for the flood, and they are told to take **seven couples of the clean animals** and **one couple of the unclean animals**. We see how YeHoVaH commands to take seven couples of clean animals, knowing what would happen in the future after the flood. If we read closely, we

will see that Noah already knew the difference between a clean or unclean animal. We could assume that in this context, this distinction was taught to Adam by the Creator, not solely in terms of the definition of food, but also what could be offered in sacrifice. In the story of Cain and Abel, we note how Abel sacrifices a clean animal and as we read the scriptures, we see that an unclean animal could not be sacrificed. Noah is part of the tenth generation since Adam that carries on with this tradition.



Rashi, the commentator of the Torah, tells us the following:

*“Pure means those animals that in the future would be allowed to be eaten for the people of Israel; from where would Noah know which ones they are? From this we learn that Noah knew the Torah. The distinction between “pure” animals (tehorim) and “impure” animals (temeim) makes sense only within frame of the definition of the laws of the Torah. But, because in times of Noah the Torah had not yet been given to the world, the question arises of how he knew which animals to define as “pure” or “impure.”*

The Pentateuch with Rashi's commentary, p 91



Because of this, Rashi comments that *somehow*, “Noah specifically studied Torah, because in any other way we would not be able to know which animals were pure or not. However...”

The book of Genesis does not mention specifically when the difference between clean and unclean animals took place, as it is specified in Leviticus 11.

**Leviticus 11:1-2** *And the Lord spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.*

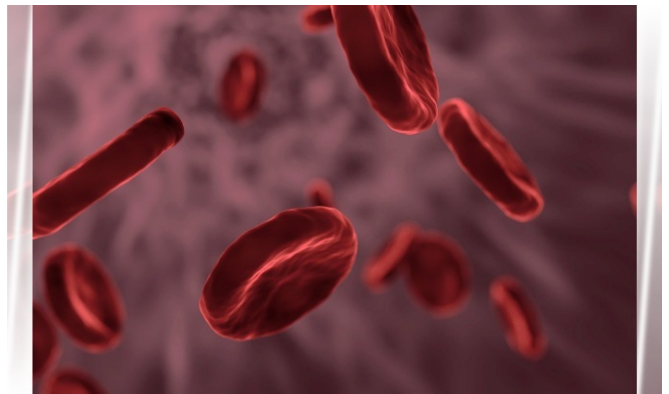
Therefore, we can see that from the very beginning, it was understood that there was a difference or a contrast between the clean and the unclean, between the holy and the profane, in terms of animals. Continuing with the reading in Noah's story, we will see what YeHoVaH lays out for him, his family and future offspring.

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

It is interesting that a prohibition of eating the flesh with the blood is established and given to Noah as an emphasis, as Adam would not have had that command because until that moment, no permission to eat the flesh of any kind of animal is mentioned. The prohibition to eat blood is because of something that is in it that YeHoVaH determined was not going to be for our consumption, as the following passage tells us:

**Leviticus 17:11, 14** *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.*

*“Today medical science knows that red cells carry oxygen, because of the hemoglobin that is present in the cells life is made possible. These red cells carry approximately 270,000,000 hemoglobin molecules per cell; if by any reason this number was inferior, there would not be enough oxygen to sustain life after what can be called a strong sneeze or a strong pat in the back. Today we understand completely the veracity of Moses’ statement that “the life of the flesh is in the blood.” But how could an ancient shepherd like Moses get to know such information? Was it just a lucky guess? How could Moses have known almost 3,500 years back that life was in the blood, while discovering this truth took the scientific and medical community thousands of years (and thousands of lives!)? Of course, the answer is that Moses was guided by the Great Medic – and therein lies the difference between life and death.”*



**Science and the Bible (1986) – reviewed and expanded edition by Henry M. Morris**

*“The prohibition over blood also has medical reasons. Blood decomposes quickly outside of the body, not like the flesh that lasts longer. Because of this, the Bible ordains to bleed the animal. The truth is that no blood cell that one has within one’s circulatory system existed two months ago. The life average that a blood red cell has is six weeks. In a continuous way, the blood is being used and replaced.”*

**You are what you eat (1942), Victor Lindlahr, p. 26**

*"It appears in history that those nations who lived more with this (blood) were very fiery, wild and barbaric, such as the Escites, Tartars, Arabs of the desert, the Scandinavian (and so many others), some of which would drink the blood of their enemies, making cups with their skulls!"*

**Ten Great Religions, James Freeman Clarke**

Until the moment when the possibility to eat meat along with the prohibition of blood are mentioned, it cannot be corroborated that animal flesh was allowed as food before the time of Noah. It could be implied, from what we previously saw in Genesis 3, where Cain and Abel already knew what kind of animals could be used for sacrifices; because Abel was a shepherd and presented a lamb, we could assume but not verify that in time they would be eating animal flesh, however, the scriptures do not provide that context.

Our main goal is to determine whether every type of animal is allowed for human consumption, because all who are keeping the Torah (Law) and the Hebrew Roots of the Christian faith agree that the dietary laws in Leviticus 11 – the indication of which animals are pure and which are impure – are to be followed. Unlike the presumption of evangelical Christianity, that nowadays we can eat anything, taking as a foundation the verse in **Genesis 9:3**, "Every moving thing that liveth shall be meat for you," implying that the Torah and the dietary laws created for our health are abolished.

**Leviticus 11:44-47** *For I am YeHoVaH your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.*

Something that we must understand is that Yeshua did not come to die for pigs, or to change their genetics, because by this reckoning, before Yeshua died all the pigs were impure, but miraculously just the day after they all became clean and were adequate for consumption just like all the other animals, but in the end of times they will be impure again:

**Revelation 18:1-2** *And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

**Revelation 21:23-27** *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

## Something doesn't make sense



We have often stated that God doesn't change and that he is immutable, but to accept that with the death of Yeshua the genetics of animals has changed would be to admit that he does change and that he somehow made a mistake.

**Numbers 23:19** *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

**Malachi 3:6** *For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*

**Hebrews 6:17** *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.*

**James 1:17** *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

If it were true that we can eat anything and that God really changed his thoughts, then nowadays we can include in our food the mice, the snakes, the dogs, the blowfish, the scorpion – even our children would be included as a part of all that moves and lives (!) When applying the biblical hermeneutics to interpret the scriptures correctly via the textual and historical method, we will see that in **Genesis 7:2** Noah is told to take seven couples of clean animals, under the understanding that there were not going to be herbs, plants or fruits from which they could eat or take seeds, because everything would be awash after the flood. Noah had to have enough provisions to feed the animals, his family and himself, without forgetting the sacrifices that he would make afterwards.

For example, if Noah has a couple of pigs in the ark, which are considered impure until that moment and even one of them had been eaten after the flood, what would have happened is that pigs would therefore have been extinct. It is because of this that YeHoVaH told Noah to take seven couples of clean animals, while allowing enough time for plants on the land to grow and yield their fruit and seeds. In this we can see the wisdom of the Father, by specifying that there should be more pure animals.

Consequently, we can perceive that it is illogical that YeHoVaH would have given everything to Noah to eat, and then later proclaim in Leviticus 11 that only some types of animals are allowed for the children of Israel, and others not because they are an abomination. For this reason, it is important for us to read the scriptures in context, because if we read Genesis 9:3 in isolation – *“every moving thing that liveth shall be meat for you”* – we must understand that two chapters before, YeHoVaH had already established the difference between the clean and the unclean.

As for the topic of the laws governing purity and impurity, in Judaism it is considered to be one of the commandments that have no explanation (Juk). On the contrary, there are certain commandments that we can understand by logic, by the mere fact that YeHoVaH tells us to do something specific: that we must love our neighbor, respect our parents, not steal, etc. Each one of these commandments is totally logical. The reason why something can be eaten or cannot be eaten is one of the few things that has no explanation within the scriptures.

*“...Beware not to despise the laws that God wrote for us, just because you ignore its basic reason. One must not impute to God things that are not correct, neither consider the precepts as you would do with the secular things. As a matter of fact, it is written in the Torah: “You will faithfully observe all my statutes and all my laws and*

*you will keep them” (Leviticus 19:37). The sages interpreted this verse in the sense that we must observe and do all the statutes as well as the laws. What denotes the performance is known, that is: one must do the statutes; observance, on the other hand, means that one must take care of them and not imagine that they are less important than the laws. The laws are duties whose reason is obvious, and the benefit derived from doing them is known in this world; for example, the prohibition of theft and blood spilling, or the precept to honor father and mother. The statutes are precepts whose reason is not known, such as the prohibition of pork flesh and the mix of meat and milk, the laws relating the broken necked heifer, the red heifer or the goat that is sent into the wilderness. The Torah places the commandment regarding the statutes first, as it is written: “You will observe my statutes and my laws, according to the performance by which the man shall live” (Leviticus 18:5).*

**Mishneh Torah, Trespass 8:8 Maimonides.**

In rabbinic Judaism, there are variations and amplifications of the dietary laws in the oral law or Mishnah, which are in the Talmud, and which have as a foundation the commandments given to Moses through the Torah. In the Hebrew understanding, food that is for human consumption is known as Kosher, which means that they are apt or appropriate. Currently there is a set of dietary laws to define whether a certain food is apt or not, denoted as Kashrut, which are derived both from the written Torah and the Jewish religious laws that appear in the Talmud.



However, the laws of Kashrut are numerous and fairly rigid concerning the fruits, vegetables, grains, pure and impure animals and the way that they must be sacrificed as derived from the scriptures. The “kasherized” kitchen must have different types of refrigerators, ovens, microwaves, utensils and separate storages for the gathering and preparation of food. Each one of the utensils has to go through a ritual for purification and to be considered Kosher.

As a part of these laws, Judaism has a very particular prohibition, which indicates that milk cannot be mixed with any kind of meat, and that there must be a period of time between each to be eaten.

*“The school of rabbi Yishmael taught: The Torah says three times: “You shall not cook a kid in its mother’s milk” (Exodus 23:29, 34:26; Deuteronomy 14:21). One verse serves to teach the prohibition against eating meat cooked in milk, one serves to teach the prohibition against deriving any benefit of it, and one serves to teach the prohibition against the cooking of the meat in the milk.” Talmud Chullin 115.*

These variations derive from the commandment in Exodus 23:19 not to cook the kid with the mother’s milk, but in the following verse it will be clear that this commandment must not be taken literally to separate the meat products from the dairy products.

**Genesis 18:7-8** *And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.*





### **Biblical science:**

When the Torah was given, a person did not know the reason why he could or could not eat. Nowadays, scientific advances and studies provide us with clarity about the reason why YeHoVaH defined these specifications.

*"Moses was the greatest hygienist that the world has seen. Depending on the revealed knowledge, and without having a scientific team at all, Moses taught in his essential aspects pretty much all hygiene principles that are practiced nowadays. Among them we find the prevention of diseases, the disinfection by fire and water, the epidemic control through reporting and isolating contagious diseases or their bearers. Personal cleanliness was required and also the elimination of excrement in a way that the Israeli camp was as clean as a modern city. Although exercise was provided, it was kept against excess of work due to frequent forced periods of rest and relaxation."*

**Rudolph Virchow, the father of modern pathology, in Owen S. Parret, M.D., Diseases of animals of consumption, p. 7**

*"In relation to the oysters, the typhoid that is attributed to eating infected seafood is too common to need an additional mention, and the use of lobster, crabs, and other forbidden foods often results in very severe and sometimes fatal cases of acute indigestion, demonstrating the veracity of the instruction given by Moses."*

**Owen S. Parrett M.D., Diseases of Animal Foods, p. 8**

*"In Leviticus 11:9-12, we read prohibitions concerning eating fish that have no scales and fins. If the Creator saw fit to give these instructions, there have to be good reasons for them. In an investigation of the poisonous properties of fish, Dr David Macht, authority in drugs and poisonous animals, extracted the juice of more than 70 different species of fish and injected it in mice, and he also used it in tests with plants that provide seed. The tissues extracted from poisonous fish killed some of the mice and retarded the growth of the plants. The extracts of "edible" fish were found not to have prejudicial effects in the mice or in the plants. When the results of this study were analyzed, it was found that all the poisonous extracts had been derived from fish without scales. Dr. Macht concluded: "There seems to be some scientific base for the ancient classification of edible and inedible fish, meaning, the ones that have scales and the ones that don't."*

**C.D. Willis, "Moses and medicine," in Signs of The Times, April 17, 1951, p. 5,6**

*"The pig, however, is objectionable from other points of view apart from the danger of contracting trichinosis. It contains a higher fat proportion than most other meat foods. It is difficult to digest. The rippling fever due to the type of germ that the pig contains is in average more severe than the one that is due to the type of the cattle and the goat. It is no coincidence that since the most ancient times of the Old Testament the pig has been classified as "filthy."*

**Hubert P. Swartout, M.D., member of the American Board of Preventive Medicine and Public Health, The New Medical Advisor, p. 119; 1951.**

*"It is true, we eat the pig, the rabbit, the hare, but these animals are prone to parasitic infections and are only safe if the food is well cooked. The pig has dirty eating habits, and two worms infest it, the trichina and the tapeworm, which can pass to man. In current conditions the danger in this country (Great Britain) is minimal, but in the Palestine of antiquity it must have been very different, and it was better to avoid such foods." The Bible and Modern Medicine, p. 40, 41.*

Once again, if we go back to when the dietary laws were given, we don't have a logical reason why they should be followed, but with the advances of science, it is evident that we have an intelligent God, and that, just as in antiquity, we should stop worrying about why He gave us food laws and devote ourselves to obedience. We have the example of the people of Israel when, at the top of Mount Sinai, a pact was made with The Eternal and they spoke in unison "*all that YeHoVaH has said we will do.*"

We see that there is no instance of questioning because when individuals desire to follow these laws despite not understanding them logically, they know who is the God who has saved them and they want to obey Him. And that is the same reason why we must not judge anyone or say that there are people who are better for eating this or that way, but it is about truly going back to the scriptures and trying to understand them in their original context and encouraging others to follow the commandments that were given to us.



Science tends to confirm the wisdom that the Most High gave us after 3,500 years with Moses and around 4,000 years with Noah, establishing that since those times there is an inherent blessing in the commandment of eating clean, and this is for our body and therefore for our future generations. Part of the wisdom also involves what we don't eat, because as we saw the same science demonstrates that unclean foods are even cancerous, so if we are wise and the Torah tells us that before us the good and the bad has been revealed, it is our duty to choose the good.

Today we must ask ourselves the following question: ***What is wrong with following the commandments of the Father, which were given for life and not for death?*** There is nothing wrong; on the contrary they're wisdom! What has happened is that we, in our human weakness, have become negligent, and in many occasions figure that it is simpler to go to eat something that may taste good and that in our eyes seems to be delicious and even appealing, but that is not clean according to the Law of God. Even knowing that this is not good for our bodies, we still often eat this way.


In our limited human reasoning, we want to do everything our way, and many times we don't believe that it is important for God, because if we believed that it is meaningful then we would obey those instructions about our diet. But if our thought is that it is not important for God, then with all the reason in the world, we are not going to obey. Let's remember that everything began with the tree of knowledge of good, and that all the bad began because of something that was eaten, and we know that for God, that was important.

The list of what can and cannot be eaten is in Leviticus 11 and it can be broken down as follows:



# The Creator's Diet

## Leviticus 11

(v3) Animals that have cloven hoof + ruminate **allowed** 

(v4) Doesn't have cloven hoof and/or doesn't ruminate **shall ye not eat**

X



Camel



Coney




Hare



Swine



(v9) Animal that has fins and scales in the waters **allowed** 


(v10) Doesn't have fins and scales **abomination**


(v13) Forbidden birds **abomination** 

X



Eagle, Ossifrage, Ospray, Vulture,  
Kite, Raven, Owl, Night hawk,  
Cuckow, Hawk, Little owl, Cormorant,  
Great owl, Swan, Pelican, Gier eagle,  
Stork, Heron, Lapwing, BWat.

(v20) Winged insects with four legs **abomination** 

(v21) Winged insects with four legs + legs for jumping **allowed** 

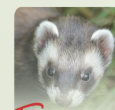
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Locust, Bald Locust, Beetle, Grasshopper

(v29) Unclean land animals **forbidden** 

X



Weasel, Mouse, Tortoise, Ferret,  
Chameleon, Lizard, Snail, Mole

*32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even. **Leviticus 11***

The reason why we don't want to eat the impure is because in the Scriptures we are told that our body is the Temple of the Spirit, so the same way that impure animals were not taken to the Temple for sacrifice, we don't want to put anything that The Eternal considers impure inside our body.

**Leviticus 11:44** *For I am YeHoVaH your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.*

**1 Peter 1:16** *Because it is written, Be ye holy; for I am holy.*

Another of the observations made in Leviticus 11 is about dead animals. We are shown that we must not eat or touch the dead body of an animal for the reason that the person would become unclean or impure, which is part of common sense. If we see an animal on the side of the road that has been hit by a car, be it a deer or a dog, the logical choice would be not to go to eat that animal because we don't know how long it has been lying there and whether bacteria had started to grow as the animal is decomposing or other wild animals had touched it. In this case it's not about something spiritual, although the scriptures do tell us that we must remain clean and holy in the spiritual.

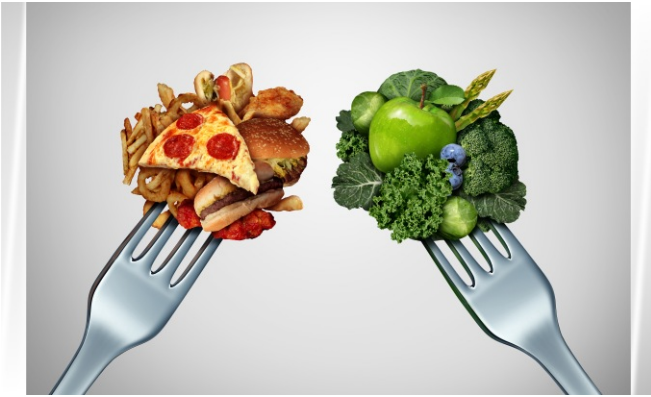


**Leviticus 20:25-26** *Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I YeHoVaH am holy, and have severed you from other people, that ye should be mine.*

This particular topic doesn't necessarily mean that only by keeping the dietary laws one has attained future salvation yet, but it is a reflection of common sense and of wanting to attain that status that the Father gave us: ***"Because I am YeHoVaH your Elohim, you will sanctify yourselves, and you will be holy, because I am holy."*** Sanctify yourselves means being separate from the rest of people. We see here the importance of the commandment, because when we start to eat clean, we start to feel in our conscience that we are separate, as we discern between the clean and the unclean, among the animals that can and cannot be eaten.

Many things in the Torah were established by YeHoVaH to teach His people that they are set apart according to the commandments, to live in a correct way unlike the rest of the nations, which don't live their lives in a similar manner. It is because of this that we desire to eat only the pure animals because we are a set apart people, a holy people, and are not like the rest of the nations who conduct themselves according to their own rules. As we understand the scriptures, we obtain a sense of awareness of what the Most High wants to show to us, which tells us how we must walk in the righteousness of His Word. Thus, we can affirm that the diet involves obedience.

**Deuteronomy 26:17-19** *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.*



Seldom do we get to recognize just how many illnesses or ailments we are being saved from when we eat in an adequate way. Just as in the area of nutrition, when we are diagnosed the first thing that we are probably asked is about what we eat. Our answer would probably reference processed foods, and if impure animals are also included, the nutritionist himself without having a Bible or the Torah at hand, will tell us that we must make changes to our diet or otherwise our health will start to deteriorate.

A dietary principle that is relevant for our present day is that in the Torah, The Creator prohibits the mixing of two different types of seeds when we set out to plant. Furthermore, we will always observe an established pattern in the Torah, as in the case of not mixing two types of fabrics like linen and wool under the principle of teaching us that He doesn't want the seed of Israel to be mixed with that of other nations.

**Leviticus 19:19** *Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.*

**Deuteronomy 22:9** *Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.*

**Deuteronomy 22:11** *Thou shalt not wear a garment of divers sorts, as of woollen and linen together.*

Nowadays we know about transgenics, the genetically modified foods, which can be simply defined as those that are derived from mixing the seed and which are no longer pure as before in the garden of Eden. Man, pretending to be more intelligent and powerful, has wanted to "improve" crop conditions and to make seeds more resistant to diseases. An example of this is what has happened with the tomato seed, into which has been introduced the genes of a fish, resulting in the "Flavr Savr Tomato":

*"To the traditional Soy seed would have been added a DNA extract or genetic chain of a flower (petunia), a virus and a bacterium (Agrobacterium Tumefaciens), a parasite that causes cancer in plants. The genetic material of this parasite produces, with the help of a so-called promoter, the mosaic virus of the cauliflower, a protein in soy that has never been part of the human diet before, and in effect the agriculturist can see now his new transgenic soy remain intact while the undesired herb falls, exterminated by the chemical. Same as with this soy seed, the market has a corn that is toxic for worms, which has been its traditional plague, varieties of tomato (long lasting) which have received genes from fish to prolong its life span in the displays of the supermarkets, and beets that have received the antifreeze of another fish, which would allow them to resist the low temperatures of the cold areas."*

[verydeli.com.ar/blog/transgenicos-que-es-eso](http://verydeli.com.ar/blog/transgenicos-que-es-eso)



We know that this, by definition, is prohibited according to the Torah, and we see a similar type of disorder as in the times of Noah. In a few countries there is the habit of using the same fields where the corn is planted to plant beans, so that this way the bean plant has a “grip,” which would be the corn plant. We can notice that there is a mix of seeds in this land because they want to take advantage of the purpose that the bean plant has of growing. In this case we see the intention of man of wanting to exploit creation and undermine the order that the Most High established.

Many of the available products in the super-markets don't always offer information about how they have been cultivated or treated, and for this reason we ignore the consequences that they could bring to our body when we eat them. Today we can analyze about how many diseases that did not exist more than a hundred years ago began to be generated over time. We could see that much of it is related to nutrition, even to the point of decreasing the average lifespan of human beings, to say nothing about the quality of life because of our questionable or impure choice of food.



When we understand that the Torah has not been abolished, everything starts making logical sense, even though the ancient Israelites were not told about the specific reason for the diet. But today we can see and corroborate the purpose of the commandments given by YeHoVaH, and the diet is a perfect example of a divine purpose.

For many individuals, the change can be difficult because some of the most common “foods” in human consumption are pork and seafood, two of the ones that the Lord tells us not to eat. When the topic of obedience to this rule comes up in the family environment, it can reach the point of becoming a test of value when comments are made such as, *“So you don't eat pork anymore? What do you mean you don't eat shrimp or seafood? Now you think you are holier than others, or Jewish?”* The purpose of the diet is not to make us holier than the rest of the world, but we must be aware that the scriptures call us to seek holiness. When we give a good testimony over this principle and avoid confrontation, others often begin to understand our position and show respect. Just as we must respect them when there is a celebration or activity and they buy pork or seafood, they will eventually become reasonable and will have such substitutes as turkey, chicken or beef for us to be able to share the moment.

The dietary laws are a function of obedience and there is blessing within them. This decision by the Most High was not a mere whim, or an excuse to make his people suffer. Other nations can eat all the pork and shrimp that they want, but not Israel; they should limit themselves and abstain from consuming these animals. YeHoVaH is taking care of us and wants to preserve us with good health, with life, so that when we reach old age, we will arrive with strength because of longevity, having avoided diseases such as cancer and many others.



### Diet of the Creator in the time of the millennium:

In light of the recognition of what is unclean or impure, many people don't take into account that in the millennium, what is considered unclean remains being unclean or impure:

**Isaiah 65:2-4** I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, **which eat swine's flesh, and broth of abominable things is in their vessels;**

**Isaiah 66:16-18** For by fire and by his sword will YeHoVaH plead with all flesh: and the slain of the Lord shall be many. **They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith YeHoVaH.** For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

The question we must ask here is **has this biblical prophecy been fulfilled already?** We can definitely say No! Therefore, **if this prophecy has not been fulfilled yet, how could we think that the laws about clean and impure foods have changed?** In the beginning YeHoVaH established the diet in such a way that the prophet Isaiah himself tells us that it will remain in force until the end of time, in the time of the millennium. So, **in what moment were the pig, the mouse and the shrimp sanctified?** We see that the prophet places the pig and the mouse in the same category, so we can ensure that it is the same to eat a pig or a mouse, right?



We must keep in mind that what we eat is merely a cultural matter, because we are going to eat certain types of things depending on the area of the world where we live, as is the case with China, where it is known that there is consumption of snakes, cockroaches, dogs, etc. Before obtaining the knowledge of what is allowed to be eaten, we may have judged their culture and habits, but in the countries of Latin America we see that all that The Eternal calls unclean is similarly consumed – because there is no difference to YeHoVaH, some are not more

unclean than others. Today we know that shrimp are the equivalent of the sea cockroach, whose labor is to clean all the remains of other animals, just as with the earthly one. To know what can be pure or impure, we must follow the Torah.





### The New Testament and the Diet of the Creator:

There are certain verses in the New Testament that apparently contradict the Diet of the Creator and seem to say that we can eat any animal considered impure; they are used as the main objection for the people who argue that we must not adhere to the diet and that it is a relic of history. In the book of Matthew, one of those ambiguous verses contains the words of Yeshua about what contaminates man:

**Mathew 15:11** *Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.*

When we read this verse literally, people tend to think that Yeshua is not making any prohibition about what we introduce into our mouth, because in the end what contaminates man is not what gets in, but what goes out. Like this verse, there are others that have also been misinterpreted by being taken out of context, and in isolation they imply that after the death of Christ we were made “free” from the Law and therefore would be free of eating any type of animal, whether pure or impure according to the Torah. This verse is also in the Book of Mark and gives us a perspective about what was meant:

**Mark 7:15** *There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*

According to these verses, we must establish and make clear what the Messiah was proclaiming before this group of people, because at this historical time the existing standard is the Torah, the Law of God. The people in that period understood that the Torah is the pact with The Eternal and any word or action against that pact was not going to be received. Therefore, if Yeshua was talking about any matter that was contrary to that pact that was given to his ancestors, by which a person would be considered unjust or under a curse rather than a blessing, Yeshua would have been describing someone who is against the Word of YeHoVaH.

**Deuteronomy 11:26-28** *Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of YeHoVaH your God, which I command you this day: And a curse, if ye will not obey the commandments of YeHoVaH your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.*

This makes it clear to us that, if a person presents himself as Yeshua did, and starts talking against the Torah, which the Creator himself established for His people, then **could this person be considered a true prophet just as Moses established?**

**Deuteronomy 18:15,18-20** *YeHoVaH thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that*



*whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.*

The answer is very clear: No! By definition, that person couldn't even be considered the promised prophet. Today we know and we are sure that Yeshua was a true prophet; we also know that Yeshua didn't sin, because otherwise his sacrifice would have not been valid; and we also know that he would not give himself to temptation, even in the most difficult moments. Therefore, if Yeshua had been talking in that moment against that pact, then by definition he sinned, because sin is the transgression of the law:

“ *Whosoever committeth sin transgresseth also the law (Torah): for sin is the transgression of the law (Torah).* ”

1 John 3:4

To understand the context and the audience that Yeshua was talking to, we are told at the beginning of Mathew 15 that the scribes and the pharisees were present along with the disciples, so we can deduce that Yeshua's listeners are people who understand the Torah, people who do not ignore the commandments or the pacts. Another point that we must keep in mind is that what we know as the New Testament did not exist, for that moment it had not been written or put together as a set of books.



Throughout the ambit of Christianity there is a very well-known and popular verse, but its meaning is rarely conveyed, because it refers to the Scriptures that were present at that time:

**2 Timothy 3:16-17** *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

***What is the context of this verse talking about, if the New Testament doesn't exist yet?***

Undoubtedly, it is about the only scripture that is inspired by God, that is useful for reproof and correction in righteousness. Paul is very clear that it is about the Tanak, what we know today as the Old Testament, the Torah, the Prophets, the historical books, the Psalms, etc.

Going back to the story of Mark 7, we are told that when the Messiah was having dinner with his disciples, the pharisees and the scribes got together with them, and we are given a very important clue about what happened, because the pharisees were hanging on to a tradition of the elders:

**Mark 7:1-4** *Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.*

*And when they come from the market, **except they wash, they eat not.** And many other things there be, which they have received to hold, **as the washing of cups, and pots, brasen vessels, and of tables.***

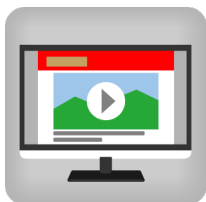
Let's ask ourselves the question, ***is this tradition of the elders part of the Torah? Would Yeshua be breaking the Torah if He did not follow this tradition of the elders?*** The answer is No! What Yeshua is demonstrating here is the distinction between the tradition of men and that of the commandment. When we read **Mark 7** in context, we are told from the *beginning that what the disciples were eating is bread, but they had dirty hands, and the pharisees become upset because they demand the tradition of the hand washing:*

*"The Gemara continues its discussion of washing hands. Rabbi Zerika says that Rabbi Elazar says: Anyone who treats the ritual of washing hands with contempt is uprooted from the world. Rav Hiyya bar Ashi says that Rav says: With regard to the first water, i.e., the water used when washing one's hands before a meal, one must raise his hands upward after washing. With regard to the last water, i.e., the water used when washing one's hands at the conclusion of the meal before reciting Grace after Meals, one must lower his hands downward. This distinction is also taught in a baraita (Tosefta, Yadayim 2:2): One who washes his hands before a meal must raise his hands upward after washing, lest the water advance past the joint onto the part of the hands that he was not required to wash, becoming impure, and then return to the area he had washed, rendering his hands ritually impure."*

**Talmud Sotah Daf 4b**

*"He should wash his hands clean and recite the blessing 'Blessed are you, Lord our God, king of the universe, who sanctified us with His mitzvot and commanded us concerning hand washing.' He should be exacting in pouring over them three times on account of the evil spirit alighting upon the hands prior to washing, which is not vitiated until he has poured over them three times. Therefore, he needs to refrain from touching with his hand, prior to washing, to the mouth, to the nose, and to the ears and to the eyes, on account of the evil spirit alighting upon them. But if he has no water, he should wipe his hands with a stone chip or with any type of wiping implement and recite the blessing 'concerning the cleaning of the hands'."*

**Tur, Orach Jaim 4: 1**



To obtain more information about the Rabbinic traditions, click this link:

**What is the True Gospel? | The Chronological Gospels**

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It is necessary for us to understand that Yeshua is not indicating that his disciples must not wash their hands, because by logic this is understood to be personal hygiene, but what is being addressed in this verse is about a washing of hands as part of a ritual that was performed in ancient Judaism at the moment of eating bread. Continuing with the text of Mark 7, there are some later verses that are taken out of context by many Christian denominations, supposedly affirming that Yeshua declared that all animals are clean.

**Mark 7:18-19** *And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?*

Regarding verse 19, there is something very important that we must understand. In most bible versions except a few, such as the King James Version, the 2000 Jubilee Bible, and the Darby Translation, we find the words “**thereby he declared all foods clean**” at the end. The Greek words in this sentence are **καθαρίζων**, **πάντα** and **βρώματα**, which mean “**to clean**”, “**all**” and “**foods**,” respectively, and these are between parentheses in most bibles, which indicates that it is an explicative commentary within the text of Mark, in effect an editorial interruption of what Yeshua was saying. Yet when brackets are used instead, the text is considered dubious or absent in the original manuscripts. Some versions express it as follows:

**Mark 7:19 DBY** *because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?*

**Mark 7:19 Peshitta English translation** *Because it does not enter into his heart, but into his stomach, and then is thrown out through the intestines, thereby purifying the food.*

**Mark 7:19 KJV** *Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?*

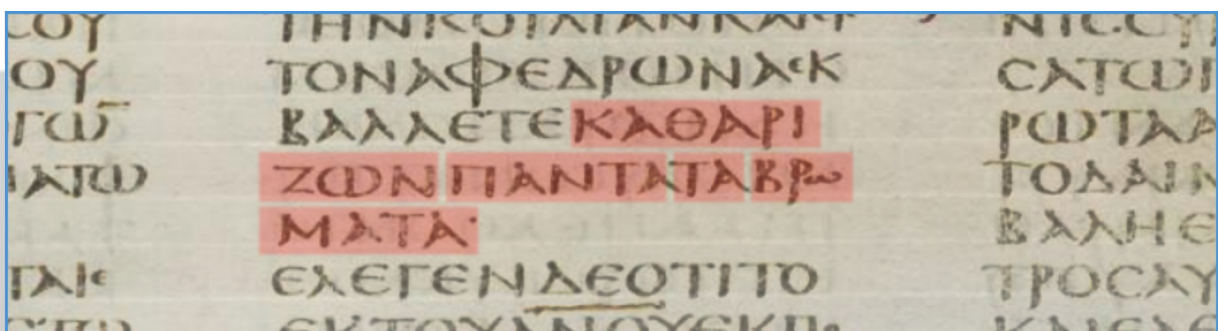
**Mark 7:19 NASB** *because it does not go into his heart, but into his stomach, and is eliminated? (Thereby He declared all foods clean.)*

**Mark 7:19 NIV** *For it doesn't go into their heart but into their stomach, and then out of the body. (In saying this, Jesus declared all foods clean.)*

**Mark 7:19 NLT** *Food doesn't go into your heart, but only passes through the stomach and then goes into the sewer. (By saying this, he declared that every kind of food is acceptable in God's eyes.)*

**Mark 7:19 BBE** *Because it goes not into the heart but into the stomach, and goes out with the waste? He said this, making all food clean.*

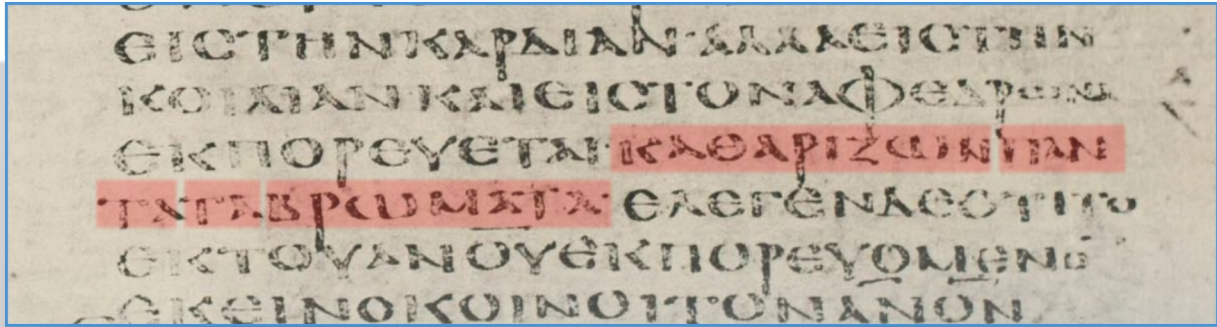
**Mark 7:19 Codex Sinaiticus** *οτι ουκ εισπορευετε αυτου εις την καρδιαν αλλ εις την κοιλιαν και εις τον αφεδρωνα εκβαλλετε καθαριζων παντα τα βρωματα.* The text is included in this Codex of IV century.



Underlined: “Declaring - all - foods - clean”

Mark 7:19, Codex Sinaiticus (Library: BL Folio : 221b Scribe: A)





Underlined: "Declaring – all – foods – clean"  
Mark 7:19, Codex Alexandrinus, 5th Century  
(London, British Library, Shelf Number: Royal 1 D.VIII)

If we analyze the verse correctly, we recognize that, if Yeshua had declared that all that is unclean is clean, the pharisees would have stoned him immediately, because Yeshua is dining with the pharisees and the scribes, who were looking at the time for a pretext to kill him. It is for this reason that we know that Yeshua did not intend this meaning, because he was not taken and stoned, nor do we see a debate between the pharisees or the tearing of their garments in anger over Yeshua's proclamation that everything was pure.

*"In these verses Mark gives an explanation of a... ritual of washing hands that corresponds to the details of the treaty Yadayim in the Mishnah [the Mishnah is a written version of the oral tradition]. In the market one can touch ritually impure things; the impurity is eliminated by rinsing up to the wrist. Nowadays the orthodox Jews practice [the ritual washing of hands] before the meals. The reason for this has nothing to do with hygiene, but it is based on the idea that "one's home is his temple" and the table its altar, the food is his sacrifice and oneself is the [priest]. Because the [Old Testament] demands that the [priests] be ritually clean before offering sacrifices in the altar, the oral [law] demands the same before eating"*

**David Stern, Jewish New Testament Commentary, 1995, p. 92**

*"Jesus did not abrogate, as many suppose, the laws of kashrut ['kosher', term that means 'adequate', 'appropriate'], making thus the ham clean! From the beginning of the chapter the topic has been ritual purity... and in no way the dietary laws! In this versicle there is not even the most remote insinuation that the foods here mentioned are referred to as something different from what the Bible allows to eat... in other words, kosher food... Rather, [Jesus] continues his speech about spiritual priority (vv.6-13). He teaches that [purity] is not firstly ritual or physical, but spiritual (vv. 14-23). In all this he does not discard completely the pharisaic-rabbinic amplifications of the laws of purity, but he considers them of less importance."*

**In a note about verse 19, aforementioned Jewish commentator David Stern, op. cit., p. 93**

One of the arguments that many people use to claim that the dietary laws changed, is that this occurred when Yeshua died, so, **how is it that in Christianity it is said that this happens when Yeshua dies, but we see that in Mark 7 Yeshua is still alive?** Questions like this are the ones that we must ask ourselves when we read the Scriptures about these polemical verses that seem to say that we no longer have to keep the Diet of the Creator, as is often misinterpreted in Peter's vision:

**Acts 10:9-16** *On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of*

*the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.*



Peter states that at this moment when the vision is presented, he has never eaten anything that is impure, so **why after so many years, even decades after Yeshua died and was resurrected, does Peter keep thinking that there are pure and impure foods?** The answer is very simple, because the Creator's Diet never changed, and this is why Peter has this baffling attitude about this vision and he doesn't fully understand its meaning. Continuing with the story, Peter makes a statement in which he affirms that now he understands that YeHoVaH is no respecter of persons:

**Acts 10:25-28, 34-35** *And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And*

*as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons [Dt. 10:17]: But in every nation he that feareth him, and worketh righteousness, is accepted with him.*

With this understanding we see now that the topic was not the food, despite the vision's suggestion to eat the impure animals that Peter saw. The topic was not literally what should be taken to the mouth, but rather referred to the gentile people, who were viewed by the Jewish people as impure people, to such extent of considering them as impure as dogs:

**Mathew 7:6** *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

**Philippians 3:2** *Beware of dogs, beware of evil workers, beware of the concision.*

**Revelation 22:15** *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

A very important detail for an understanding of Peter's words is that in the rabbinic Judaism of the first century, there was a tradition by the religious leaders saying that Jews, by law, could not associate with gentiles. It is for this reason that the vision is given to him, which three times he professes not to understand. Ironically, many of us who were or who remain professed Christians immediately assume that the vision is about food, despite our knowledge that Peter both walked with Yeshua and performed miracles. It is very important that we read the entire episode, because Peter himself tells us in the following chapter that he returns to Jerusalem and he explains to his brothers why he had to accept the gentiles as he explains the vision:

**Acts 11:17-18** *Forasmuch then as God gave them the like gift as he did unto us, who believed in the Lord Yeshua the Messiah; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

It is when we get to this point that we see that the meaning of the vision was referring to the

gentiles, whereby the message of salvation had to be extended to them knowing that YeHoVaH is not a respecter of persons, and with the understanding that the house of Israel was in the presence of the gentiles. But nowadays, we have taken verses out of their contexts, and unfortunately this has happened throughout religious practice, because there are currently more than 50,000 Christian denominations, with more added each day, because people prefer to understand what they want to understand, according to convenience.

And elsewhere in the Book of Acts, we notice that the apostles address the topic of dictating proper conduct to the gentiles, who were becoming part of the congregation (Kehila) of the believers in Yeshua, who by law stay away from contamination with idols, fornication, strangled animals and those whose flesh contains blood.

**Acts 15:19-20** *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

We can see the same pattern established in the Torah, and in this moment the apostles themselves and the disciples are dictating this without leaving the strictures of the Torah, keeping the laws about not eating strangled animals or blood. Verse 20 is often used in Christianity to say “Come! This is all that we gentiles have to do, Torah need not be kept,” but they leave aside the following verse:



**Acts 15:21** *For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*

Therefore, the first thing that the gentiles were going to do was to stay away from these abominations, because it is likely that they prevailed in that time, and as they studied the Torah (Moses) in the synagogue on Shabbat, they would learn the rest of the commandments. This shows also that the Shabbat was not abolished.



To know more about Shabbat:  
**Shabbat ¿WHAT IS SHABBAT?**  
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Paul, in his first letter to Timothy, tells us the following regarding the end times:

**1 Timothy 4:1-5** *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, **and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving For it is sanctified by the word of God and prayer.***

This is another passage that has been misinterpreted, and today many believe that those who will become apostates of the faith will be the increasing number of today's believers in the Torah, because they share the message that it is not permitted to eat impure animals,



while contemporary Christianity implies that all that is eaten by means of thanksgiving is sanctified. We must recognize that these phrases indicate that the apostates will rather “**command to abstain from food that God created,**” because in Leviticus 11 we are told which are the creatures that God created as food, which does not include a pig or any impure animal.

We can observe that Paul speaks within the context of Leviticus 11, because when he describes what is sanctified through the word of God, we must be clear that for this time the word of God is the Torah, because the New Testament did not exist yet; so without any doubt, Paul is quoting the Old Testament, the Torah. As we have seen, Yeshua kept the Torah and kept all the commandments, as did Peter, Paul and all the apostles under the same teaching, which is the foundation for understanding all that is told.

**What is the purpose of eating clean?** It is a philosophy of wisdom, obedience, quality of life, of living strong and healthy, and not suffering illnesses. There is blessing in obedience!

“

*By this shall all men know that ye are my disciples, if ye have love one to another.*

John 13:35

”

