

# Peter's Vision Part 1 of 2: Should Christians Eat Pork? Did Jesus Purify Unclean Animals? (Presented in 2015)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=ZPq6v7GDJ3s>

**\*Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

I was engaged in this conversation, or dialogue, with this gentleman not that long ago. Within the dialogue, and I'm sure you've all had one of these conversations, I could tell he's a very passionate believer in Yeshua, and he knew my position. He knew my perspective on the law: the law is completely valid.

He attempted to challenge me on my perspective, which is great. I have no problem being challenged; if you want to go to the Word, let's go to the Word. But it was interesting how he moved to challenge the validity of the law. He did it through two manners; in other words, he grabbed two specific sources from the Word. Interestingly enough, they are only five chapters apart from each other. The first one he went to was Acts 15, which pertains to the Jerusalem Council. Those of you who have been with me know I've talked extensively about the Jerusalem Council. We are going to be looking a little bit at that next week, but the other one that he brought to the table, and he really kept spinning the wheels on this one, was known as Peter's vision. How many of you know what I'm talking about when I say Peter's vision?

This man was telling me, "You see Daniel, what you don't understand is that Peter's vision is clear evidence that the law has been done away with. The law said specific animals were unclean; you couldn't eat them. But now, as we go to the New Testament, we find the command that actually commands us to eat them. Don't you see this is clear evidence that the law is no longer valid for Christian believers in the Messiah Yeshua? Even for Jews. Jews are supposed to be eating pig, horse, and cat." Apparently, according to this perspective, and I believe in the integrity of his heart, he's moving on this. I don't believe he's attempting to deceive. But he's even saying that Jews are to embrace the New Covenant as well.

The man continued, "Peter was a Jew, and didn't the LORD command him to eat unclean animals?" So he used this vision, and all the while he's going through this the back of my head is spinning one hundred miles an hour. I was reminded that I was just thinking about this weeks ago in that I'm supposed to do a teaching on this. This is fabulous. Now, this is a good reminder; I need to do this formally. I need to present this formally.

And then, I can't make this stuff up, just two weeks ago while I'm sitting at my desk it dawned on me like a bulb—I have to do a teaching this summer; I have to work in Peter's vision this summer. I forgot I want to do that. I just keep forgetting.

While I'm saying that I get an email. I look, and it's an e-mail from a woman talking about Peter's vision. So there comes a time when the LORD keeps grabbing at you giving you a sign.

That is the reason I'm giving this message. I don't know who it's for, but we are supposed to cover this information today, so what we're going to do this week and next week is we're going to look at the food laws.

Does God even care what those who confess Yeshua Messiah eat? Does He even care what we put into our bodies? Or is part of the New Covenant, the reality of the New Covenant, turning away from the law and now grabbing things that were once deemed abominable as though they are now pure and holy?

So this is what we're going to do today. We're going to look at Peter's vision. We are going to break right into it. In Acts 10:1, this is what we read—<sup>1</sup>There was a certain man in Caesarea called Cornelius, a Centurion. I want to make a note that is very important. Cornelius was not a Jew. He was a Gentile. Again, going back to the reality—there are only two groups of people scripturally or biblically speaking. You have Israel, who is the Jews, and you have all those who are not Jews. It's really simple. You have the circumcised, and you have the uncircumcised.

It is very important to note—Cornelius is not circumcised. He's not part of the circumcision. He is a Gentile; he's part of the uncircumcision.

So we continue to read in Acts 10:1-2—Cornelius, a centurion of what was called the Italian Regiment, <sup>2</sup>a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. This is another very, very important point to pick up on. As we get into this story and get closer and closer to this vision, that last verse is going to unfold.

Cornelius is not of the circumcision; however, when you read about his character and notice the descriptors that are given regarding the character of who this man is, everything about his character tells me he's Jewish. Look at these things—he was devout and feared God. It's referencing the God of Israel. Questions: Who fears the God of Israel? God's people. The Jewish people. He gives alms generously. What does Torah command? Torah commands that you give to the poor; that you support the poor; that you plead for the widow. Right? And then he prayed to God always. Well, who does that? Jews. The people of the living God. The children of Israel do this. Everything about this man's character screams Jew. It's awesome!

Moving on to Acts 10:3-6—<sup>3</sup>About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!" <sup>4</sup>And when he observed him, he was afraid, and said, "What is it, LORD?" So he said to him, "Your prayers and your alms have come up for a memorial before God. <sup>5</sup>Now send men to Joppa, and send for Simon whose surname is Peter. <sup>6</sup>He is lodging with Simon, a tanner, (A tanner is someone who works with leather) whose house is by the sea. He will tell you what you must do." I want to repeat that—he will tell you. The "he" is Peter. Peter is—going to tell you what you must do. You want to understand this vision. Do not blow by this statement.

Let this statement sink down into your heart. Put this all into context. Cornelius is talking to an angel of the LORD. One would think that if the LORD had a message for Cornelius, this is the time to hear it. The angel should be speaking it to him. This is mind-blowing! But what happened? The angel says that Peter has a word for him. Do you think that it's going to be Peter's words or the LORD's words? And what am I telling you again? If you want to understand this vision, you need to understand what is said right here. Why is the LORD doing it this way? And I'm going to cut to the chase. The LORD wants to bring the Jew and Gentile together. That is what is at stake. That is what is happening right here. Could the angel not tell him what the LORD wanted to say? Of course, he could. It's not how the LORD wanted to do it. He wanted to do something extraordinary through one of His choicest men. Peter was on the innermost sanctum of His flock. You just read the New Testament; it's made evident. And He wants Peter to go to a Gentile. Unbelievable!

Acts 10:7—<sup>7</sup> And when the angel who spoke to him had departed, Cornelius called two of his household servants. Let's do the math here. He calls two of his household servants and a devout soldier from among those who waited on him continually. He called how many men? He called three men.

OK. So we're given two very, very critical pieces of information to truly bring in the way of understanding this vision. Number one—the angel did not deliver the message to Cornelius. Peter is to deliver the message that a Jew and Gentile are to come together. The second thing, and this is critical to understanding the vision, Cornelius is to send three men, specifically three men. And this will come into play as we move on.

Now on to Acts 10:8-10—<sup>8</sup> So when he had explained all these things to them, he sent them to Joppa. <sup>9</sup> 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 (around noon). <sup>10</sup> Then he became very hungry and wanted to eat; but while they made ready, (their people were making food ready) he fell into a trance. Now that sounds like a good situation if you're hungry. Hey, you guys make the food; I'm going to go pray. This works out pretty good for everybody. But notice here that Peter is famished. And we're told he falls into this trance. Now, this is what happens in verse eleven—<sup>11</sup> 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. <sup>12</sup> In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

Now you're going to see as we continue that all these animals Peter's looking at in this great sheet, this compilation of animals, they are all unclean according to Torah. They are deemed unclean. They are not clean animals. They're not animals that Peter can eat.

Now, this is going to come into play. This is going to help you really appreciate the gravity of what is said next. Because this is what we're told in verse thirteen—<sup>13</sup> And a voice came to him, "Rise, Peter; kill and eat." <sup>14</sup> But Peter said, "Not so, LORD! For I have never eaten anything common or unclean."

The LORD says, "these animals that you are looking at in the sheets; arise Peter; go kill them and eat them." And what does Peter do? He does what I expect a typical God-fearing Jew to do. God forbid, he refuses. Nothing unclean has ever come into his mouth. If you look at how Peter orchestrates this statement, he does it in such a careful manner to include the entirety of Torah's instruction regarding food laws. In other words, what am I getting at? Well, let me highlight this: he says—I've never eaten anything common. The transliteration for the word common in the Greek is *koinos*. *Koinos* actually means defiled. In other words, what I'm telling you is Peter is referring to clean food that has been defiled. So we could be referring to anything with the split hoof and choose the cut like a cow. A cow is clean.

The cow is kosher. You can eat a cow because it has a split hoof and it chews the cud. However, if that cow is strangled to death, you are not to eat the meat with the blood. That cow has now become defiled; you would be eating defiled meat. It's very important you pick up on what is being articulated here because this first statement, this first word here—I've never eaten anything *koinos*, is referring to clean animals that have in fact been defiled, And then he goes on to say—or unclean. The transliteration of the Greek word for unclean is *akarthartos* which means unclean. Go to the two prevalent food chapters in Torah, they're known as the food chapters: Leviticus 11 and Deuteronomy 14. Deuteronomy 14 is just merely a repetition of Leviticus 11. As you read Leviticus 11, you start going to town. Over and over again it states—these are unclean to you. These are unclean. You shall not eat these for they are unclean to you. Over and over you find that stated. Well, the transliteration of the Hebrew word for unclean is *tame'*. But when you go to the Greek Septuagint, which is the Greek translation of the Hebrew Bible, you see that word unclean translated as *akarthartos* every time.

That is the very word that is used in the Greek Septuagint and in the New Testament. So here Peter compiles the entirety of the food laws. He even compiles clean animals. But the clean animals that have been defiled, he's never eaten. Not once has he ever consumed their blood. He's never eaten animals that have been sacrificed to idols because that is forbidden according to Torah. Nor has he eaten anything that is unclean. Bacon has never touched his lips. Shrimp has never touched his lips. Shrimp wrapped in bacon has never touched his lips. So here we have the premise: Peter refuses to eat the unclean animals. He has never done so.

Moving on to Acts 10:15-16— <sup>15</sup> And a voice spoke to him again the second time, “What God has cleansed you must not call common.” <sup>16</sup> This was done three times. How many times three? How many times was this vision given? Three times. This is very, very significant. Acts 10:16— And the object was taken up to heaven again.

Now as we look at this vision, we have to ask—did God just change His mind regarding all those foods we read about in Leviticus 11, Deuteronomy 14, and in the various laws in Exodus as well? Did He change His mind about what He deems abominable in Torah? Are they now clean? Should we be eating those things? I mean, did He command Peter to eat this unclean food?

Let me take this a step further.

As we continue, we're going to go to Acts 10:17. We're going to see exactly what's going on here. Verse 17— <sup>17</sup> Now while Peter wondered within himself what this vision which he had seen meant. I want to stop here. Pay very close attention. The LORD commands Peter—you are to eat these unclean animals. Rise Peter, kill and eat. When Peter comes out of the vision, does he rise and make a ham sandwich?

No!

Look at what it says—Peter wondered within himself what the vision he had seen meant. He comes to out of the vision and knows that it is not to be taken literally. He knows something is up here. This is why he's wondering. He is perplexed and confounded. What in the world does this vision mean?

Peter, being a Jew, is familiar with something that is scattered from Genesis to Revelation. Every time the LORD goes to give somebody a dream or a vision, guess what? He uses metaphors. Right?

Joseph's dream is metaphors; Pharaoh's dream is metaphors. Right? Was Pharaoh's dream that Joseph interpreted actually talking about stocks of wheat and cows? Was that literally what was happening? Or was it that the dream about seven cows was representing seven years of famine for the bad cows and seven years of plenty for the good cows? When Joseph wants to share with his brothers the dream about the sun, and the moon, and the stars all bowing down before him, is it literal that the sun, moon, and stars bow down to him?

One thing that is consistent, and is not contradictory, is that over and over again when the LORD gives dreams and visions, He does so through metaphors. In fact, when Yeshua comes into the New Testament era, how does Yeshua teach? He taught dark sayings and in parables. He was using objects and metaphors to bring a spiritual reality to the table.

So this is consistent, and Peter knows this because he is a Jew. So he wakes up out of this vision and is confused. What does this mean? He's trying to figure it out. As he is trying to figure this out, we find this in Acts 10: 17— behold, the men who had been sent from Cornelius had made inquiry for Simon's house and stood before the gate.

Moving on to Acts 10:18—<sup>18</sup> And they called and asked whether Simon, whose surname was Peter, was lodging there.<sup>19</sup> While Peter thought about the vision, he is literally in the midst of trying to figure this out, the Spirit said to him, “Behold, three men are seeking you.”

Now I ask you. He just came out of this vision. How many times did the sheet come down? It happened three times! Immediately he comes out of the vision and is thinking about the meaning. He is probably thinking, “Wow, this is either a really peculiar coincidence that three men show up after this has happened three times, or maybe the LORD has revealed something to me on a much, much bigger level.”

Peter is out of the vision now. Listen to what the Spirit tells Peter—<sup>20</sup> Arise. The transliteration of the Greek word for arise is *annastas*. Let's go back to the vision. What did the LORD command Peter to do in Acts 10:13? “Rise, Peter; kill and eat.” When Peter comes to out of the vision, what does the Spirit tell him after three men show up at his door? The very same thing; He says –*arise*. Do you see the correlation?

You can't make this up.

Acts 10: 20-21—<sup>20</sup> Arise therefore, go down and go with them, doubting nothing; for I have sent them.”<sup>21</sup> 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?” Moving on to Acts 10:22-23—<sup>22</sup> And they said, “Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.”<sup>23</sup> Then he invited them in and lodged them.

Let me stop here because I want to tell you right now that Peter, being a Jew, would have never on this green earth done with an uncircumcised Gentile what we are reading right now. He is a Jew. It would not have happened unless he had this vision, and unless the Spirit spoke to him. That is the only way what we are reading in verse twenty-three could happen. It's the only way.

Acts 10:23-24—<sup>23</sup> Then he invited them in and lodged them. On the next day Peter went away with them, and some brethren from Joppa accompanied him. <sup>24</sup> And the following day they entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends.

This is interesting. Cornelius has an encounter with God and is basically instructed what to tell everybody; you tell the people you care about; you tell your relative; you tell your best friends to get in here because Peter is coming. He has a message for all of you.

Moving on to Acts 10:25—<sup>25</sup> As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. I mean this was an awesome thing for Cornelius. You really need to keep it in context to the point where, because of this expectation of Peter just coming to his house, he drops to offer him *proskyneō*, *προσκυνέω* (worship). But Peter, being a true man of God, as we're going to see, refuses that—<sup>26</sup> But Peter lifted him up, saying, “Stand up; I myself am also a man.”<sup>27</sup> And as he talked with him, he went in and found many who had come together. It's almost like the writer here is telling you Peter is almost astonished. You know, it kind of takes Peter by surprise when he walks in, and there is a massive group of people. And they're there for one reason. They're there to hear the Words of the LORD. The Word of the LORD has been given to Peter, and they're there to hear it.

Now moving on to Acts 10:28—<sup>28</sup> 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. Now listen to what Peter says next, because if you want to understand what all this means, then remember Acts 10:28. Do you want to understand

what Peter's vision is about? Remember Acts 10:28. He is going to give you the explanation from his own mouth. This is the interpretation of Peter's vision. He goes on and says in the rest of verse 28—**But God has shown me that I should not call any man common or unclean.**” That is the interpretation.

Peter has full knowledge of what the vision meant, and notice he doesn't say that God has shown me that I should not call any pig, or horse, or cat, or dog, unclean or common. I am not to do that. He doesn't say that. You will find that it doesn't exist in any translation. It doesn't exist anywhere in Scripture and throughout Acts. It doesn't exist. The only thing he says is that he is not to call any man common or unclean. The vision had nothing to do with food. It was all about the fact that through the sacrifice of Yeshua, through faith in Yeshua, those who are uncircumcised can now be saved. Those who are uncircumcised can now be considered clean; they can be considered as though they were circumcised.

Now as we move on in our story, we're going to see something happen in this meeting between Peter and Cornelius that is extremely noteworthy. And I say that because what happens between Peter and Cornelius is quite literally a fulfillment of Biblical prophecy. It is awesome. So what I want to do is to drop down to Acts 10:33 where Cornelius is giving his side of the story, and how he has seen an angel and is supposed to call for Peter. It is at this point we read the following—<sup>33</sup>**So I sent to you immediately, and you have done well to come. Now, therefore, we are all present before God, to hear all the things commanded you by God.”** <sup>34</sup>**Then Peter opened his mouth and said: "In truth, I perceive that God shows no partiality. <sup>35</sup>But in every nation whoever fears Him and works righteousness is accepted by Him.**

In case you missed it, Peter again states that he is not supposed to call any man common or unclean; we are given it a second time. Peter reiterates—in **every nation whoever fears Him and works righteousness is accepted by Him.** And Peter is speaking specifically of Gentiles scattered throughout all the various nations. Now you think about what Peter just said here—**fears Him and works righteousness.** For those of you who have gone through what I've called the structure of the faith, we see the structure of the faith yet once again. Peter lays it out.

What is the whole matter? You go to Ecclesiastes 12:13-14—<sup>13</sup>**Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's all.**<sup>14</sup>**For God will bring every work into judgment, Including every secret thing, Whether good or evil.**

This is exactly what Peter brings to the table. What is man's all? It is to fear God and to work righteousness or keep His commandments.

Moving on to Acts 10:36-37—<sup>36</sup>**The word which God sent to the children of Israel, preaching peace through Jesus Christ—He is LORD of all—** <sup>37</sup>**that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached.** So essentially, what is going on here? From Acts 10:34-43, Peter goes on to explain the pure milk of the Word. He goes on explain the Gospel of Yeshua.

You want to read one of the best commentaries and best articulations of the gospel? Read Acts 10:34-43. Amazing! You want to do ministry; you want to evangelize? This is your passage. This is where you want to go. It is powerful. And what we're going to witness is the power of the gospel, the power of the name of Yeshua, and those who confess Him. You're going to see what happens. This is awesome!

So Peter is declaring that Yeshua is the Messiah. Yeshua died for their sins; He is resurrected, and there's life in Him. Now we come to Acts 10: 44—**while Peter was still speaking these words, the Holy Spirit fell upon all those who heard the words he was speaking.** You think about what Peter is declaring

to them: the gospel; the truth of Yeshua the Messiah. And as a result, the Ruach HaKodesh [Holy Spirit] is falling upon the uncircumcised Gentiles.

We continue in Acts 10:45— <sup>45</sup> **And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.** Here you have Jews witnessing something they could have never fathom. Something they never saw. They were bewildered; they were totally dumbfounded. They were watching the Ruach HaKodesh fall upon the Gentiles in the very same way that it fell upon them when they believed in Yeshua.

You need to put this in a context; to a Jew in the first century, they're going to be left scratching their head trying to figure this out. They're amazed because this was not their expectation. Their expectation was for them to get the anointing of the Ruach, and this was promised as according to the profits, but it stopped there. They are just focused on that. Where's the Messiah Yeshua? Where is the coming King? They never consider the fact that the mercy of the Living God would extend beyond that border. Praise the LORD! Mercy and grace of the LORD!

Now I want to point out what the Gentiles just experienced here, and what Peter and his Jewish companions just witnessed. It is a direct fulfillment of the particular prophecy found in Isaiah. Now there are multiple ones that apply to this, but there is one in particular that corresponds to Peter's vision. And when you bring all these components together, they all confer to the finest point. You take Peter's vision, the anointing of thousands of the Gentiles, and then you bring in Isaiah's prophecy. They all converge to the finest point.

Let me take you back to the prophet Isaiah and show you something the LORD prophesied would happen. Isaiah 43:18-19— <sup>18</sup> **Do not remember the former things, Nor consider the things of old.** <sup>19</sup> **Behold, I will do a new thing....** The prophecy begins here by saying—**Do not remember the former things...or old things; I am going to do something new.** I am going to tell you to compare this to what we just read in Acts. You just ask any Jews who were there witnessing it, and you make no mistake, the anointing of the Holy Spirit falling upon the Gentiles is absolutely a brand new thing. Gentiles pouring into Israel to become one with her; the Jew and Gentile becoming one is a new thing. And look at what it says—<sup>19</sup> **Behold, I will do a new thing, Now it shall spring forth; Shall you not know it?** In other words, guess what my people, my Jewish people? You will know it; you will see it. We see this very thing unfolding in Acts 10. They saw it with their own eyes, and they were astonished. Right?

Now it goes on in Isaiah 43:19—**I will even make a road in the wilderness and rivers in the desert.** Notice anything peculiar about this statement? With all due respect, roads being in the middle of a wilderness are abnormal. There is nothing normal about that. There is nothing normal about rivers of waters going through a desert. What makes a desert a desert? Lack of water; it's dry. It's uninhabited; it's dead. And here we're told that the LORD can do something new, something incredible. He's going to do something abnormal. It's not normal bringing rivers and life to the desert.

He goes on to say in Isaiah 43:20, and you need to pay very, very close attention,— <sup>20</sup> **The beast of the field will honor Me, The jackals and the ostriches.** What did he just say? **The jackals and the ostriches.** Isn't that amazing? As Peter peered into the sheet, the very thing that he saw was these unclean animals. And here's a prophecy that I am pointing out about the unclean animals. This is consistent. What we saw in Acts:10 regarding Peter's vision, is compatible with what was prophesied earlier by the prophet Isaiah. The unclean animals would be coming to Him; they would honor Him, the God of Israel. The jackals and ostriches are unclean animals. That's what they are. Why are they going to honor Him? **Because I give waters in the wilderness and rivers in the desert, To give drink to My people, My chosen.** It is so interesting that the Apostle Paul in his letter to the Romans makes an interesting statement

regarding the Gentiles who come into the faith, and he quoted the prophets and said—I will call them **My people, who were not My people** (Romans 9:25).

This is what is happening. Here He's talking about jackals and ostriches; He is using these as a direct reference to the Gentiles and the fact that He would be giving drink to them, bringing water to a dead place. And what is Paul saying in Ephesians 2:12 to the Gentiles? He said—**You were without hope and without God**. Call that a desert. It's a desert. That is as dead as it gets. But now, through the Messiah Yeshua, through faith in Him, now He is pouring out drink. He pours out His Holy Spirit upon them all.

I want to point out something. Over and over again, we find this very language that is used here where we see waters in the wilderness, rivers in the desert. Over and over we find the same terminology being used in the New Testament regarding the Holy Spirit. What a coincidence, because that's the very thing that fell upon these Gentiles in Acts 10. Let me give you an example of this from John 7:38-39—<sup>38</sup> **He who believes in Me, as the Scripture has said, out of His heart will flow rivers of living water.** <sup>39</sup> **But this He spoke concerning the Spirit.** Isn't that fascinating?

So when we read this passage in Isaiah 43:20—**The beast of the field will honor me, the jackals and the ostriches**, referring to the Gentiles or the unclean, **because I give waters in the wilderness and rivers in the desert to give drink to My people, My chosen**. Now we completely understand what Peter saw in his vision. And not just that, but we see the vision come to fruition. The prophecy came to life.

All this to tell you that Peter's vision had nothing to do with changing biblical dietary restrictions as specified in the Torah. It had everything to do with Gentiles receiving eternal life through faith in the Messiah Yeshua. Now I can tell you that for some people this can be really eye-opening in that Peter's vision had nothing to do with food. It was all about the Gentiles being grafted into the faith. However, I'll tell you what I have experienced. I've even talked to people that will even say after discovering this, "You know what? You're right. Peter's vision has nothing to do with food; it is all about the Gentiles." But then they follow that up with this statement, "But it doesn't matter."

Oh, OK. Why doesn't it matter? Their response, "Well, because Jesus declared all foods clean in Mark 7. So it really doesn't matter."

I want to point out a couple of things. I want to analyze that statement because it's very important you know how to handle it. And it's very important for those that have not come across this or even thought about it.

Number one, regarding making that statement that it doesn't matter what happened in Acts 10 because Jesus declared all foods clean. I do want to point out, and again not to confuse you with the facts, but I want to point out this—if in fact, Yeshua declared all foods clean in His ministry, if He died and rose again, and His disciples were all there learning from their master, from the Rabbi, why is it that when the LORD commands Peter to rise, kill, and to eat unclean animals, he refuses? If in fact Yeshua declared all foods clean, Peter would never have refused. He would have adhered to his Rabbi, Rabbi Yeshua. Peter would have said, "Oh, no problem." We could use lobster as an example. I like lobster or crab legs. Yummy! Dipped in butter. Right? This is what the flesh tells you. Right? But His Spirit speaks differently; the Spirit and His Word say that eating these things is abominable.

You can be sure that Peter never understood Yeshua to declare all foods such as pig, shrimp, and all that other stuff clean. But let me dig into this a lot further so that you understand this. I want to preface this because this is important. I have talked about this subject with professors. I've talked about it with pastors and with laypeople. I have talked to people on every level. Did you know that the very thing that is recorded in Mark 7 is also recorded in Matthew 15? But they never take you to Matthew 15.

They will always take you to Mark 7. And I'm going to show you why. And as we go through this, I'm going to show you why they focus on Mark 7 and totally ignore Matthew 15. It's interesting.

Let's dig into Mark 7:1—<sup>1</sup>Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. <sup>2</sup> Now when they saw some of His disciples. I want to stop here because you need to identify the characters that are involved here. It is the Pharisees and the scribes. These are the leaders of the Jewish people. And they're looking at whom? They're looking at the disciples of Yeshua.

Next verse—<sup>2</sup> Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands. I want to stop right here because we need to start identifying aspects of the story that affect the interpretation of the story. Number one, notice that they saw some of His disciples eat bread. They did not see them eating meat of any kind. They were not eating fish, pig, horse, cat, or dog. There's no meat mentioned anywhere here. What is at the helm here is bread which is *lechem*, in the Hebrew. That is what they're eating. This is what they see. But then it goes on to say they saw them eat bread with defiled hands. Interesting. Defiled is the very same Greek word that we looked at earlier, *koinos*. It's used in the very same context. Remember that I told you its meaning is defiled? They ate with defiled, that is, unwashed hands. If you want to understand Mark 7, you better stop right here and analyze the context.

You need to analyze the charge. Think of this as a court case where you have the Pharisees acting as the prosecuting attorneys, and then you have the defending attorney Yeshua. And the people being called into question, being called into judgment, are Yeshua's disciples. Identify the charge. What is the charge? Is the charge, "Your disciples are eating unclean food; your disciples are eating pig. They're partaking in shrimp?" That is not the charge. The charge is they're eating bread with unwashed hands. That is the charge.

So analyze the structure of this passage. Analyze the charge because this will give you the correct interpretation as we go on. It continues in Mark 7:2—<sup>2</sup> Now when they saw some of His disciples eat bread with defiled, that is unwashed hands, they found fault. Here's what's interesting—the prosecuting attorneys in this case are condemning them. But according to what law? Mark 7:3—<sup>3</sup> 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. And you better make a note of this because the condemnation of the prosecution is resting on a law that is not the commandments of God. It's not the Torah. The judgment that is coming out of this stems from a different law; it is not from the Torah. It stems from what you would call traditional Judaism or Orthodox Judaism today.

So much of the misinterpretation can be found in the root of the Church leaving its Jewish roots of the faith. You know, people get into the habit of saying this, but what does that mean? I'm going to give you a literal example of what that means? You do not appreciate the historical context of what is going on here. You cannot appreciate how powerful and influential the traditions of the rabbis were; how elevated they were to the point that they were brought even higher than the commandments of God. And if you do not have that historical backdrop, that context, you're going to completely distort, pervert, and twist the passage twelve ways from Sunday.

Even to this day, Orthodox Judaism still practices the washing of hands. In fact, if you've ever spent Pesach [Passover] with us, we do the traditional hand washing where you pour water over your left hand, then you pour it over your right, then you're supposed to pour over your left hand again, then you pour over your right, and you dry your hands, and it's completed. You can fulfill this by saying the blessing—*Bâruch Atâ Adonoy, Eloheinu Melech há'olâm, asher kidishânu bi'mitzvo'tâv, vi'tzivânu al*

*netilat yâdâyim*. That means, Blessed are You, LORD our God, King of the universe, who has sanctified us with His commandments and commanded us about the washing of hands.

But then you ask, who commanded us about the washing of hands? You will not find that anywhere in the Torah. It is a rabbinical commandment known as a rabbinical Takkanah, which is a rabbinical enactment. It's the command of the rabbis. It is the command and tradition of the elders and not of God.

If you start to study Orthodox Judaism, you realize that the rabbis in some instances really do believe that they have the authority to impose the power and commandments even above the commandments of God. And we're going to see this play out here. So, without this backdrop, you're completely missing the context, and this is literally what's being engaged here.

So, here you have an example of the elders holding to the tradition of men. Moving on to Mark 7:4-5—  
**<sup>4</sup>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. Verse 5—<sup>5</sup>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?”** If you miss the charge the first time, this is the beauty. It's reiterated a second time. What is the charge? Is it that they're eating pig or eating any unclean food? No! The charge is that they're eating *lechem*, bread, with unwashed hands. That's the charge stemming from being prosecuted by a law that is not found in the Torah.

Moving on to Mark 7:6—**<sup>6</sup>He answered and said to them, (this is Yeshua speak to the Pharisees) “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. And in vain do they worship Me, teaching as doctrines the commandments of men.’** Do you know that words like this will get you stoned in Israel?

I don't know if you're familiar with the Orthodox Jewish community? They take their traditions dead seriously. They're not to be messed with. And here you have Yeshua coming out against them. You want to talk about rocking the boat. You want to talk about putting things in historical context. These words will get you stoned. He's coming against everything that they knew, that they grew up with, and that their father's, father's, father practiced. They believed things are to be imposed on Jewish people. Jewish people were to be separate.

They were to adhere to these things, and yet Yeshua says—**In vain do you worship Me.** He is saying—you are teaching as doctrine that these requirements of men are commandments, and you are placing your own thoughts and ideologies upon man.

Now I don't want to pick on Orthodox Judaism. But I will say this: concerning Christianity, Christianity really looks at Orthodox Judaism in many ways as being so foolish and blind. And I'm going to tell you that Christianity is doing the same things the Pharisees are doing. They're teaching as doctrines the commandments of men.

We pick our own day instead of worship on Shabbat [Saturday]. Worshiping on Shabbat is something that we've been commanded in the Torah, all throughout Scripture, and even in the New Testament. We think we have a higher elevation and a better way. We're going to move the day of worship entirely, and we're going to sanctify Sunday. And we'll put the name of Jesus on it. It'll look good; it will be appealing. The Christian community has done the same exact thing that the Pharisees did. All the distortions and all the perversions parallel. Talk about hypocritical.

Moving on to Mark 7:8-9— <sup>8</sup> For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.” <sup>9</sup> He said to them, “All too well you reject the commandment of God, that you may keep your tradition.

I can't help but think about the Church. You're rejecting the commandment of God for the sake of the commandments that have been imposed by the pastors. They say that we can eat unclean now. It doesn't matter. Eat whatever you want. They say you can worship whenever you want because every day is the Sabbath; it doesn't matter. We've lost our minds! These very words speak to the Church today.

Now pay attention to what Yeshua says here in Mark 7:9-11—<sup>9</sup> He said to them, “All too well you reject the commandment of God, that you may keep your tradition. <sup>10</sup> For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’ But then He goes on to say—<sup>11</sup>But you say. Did you catch that? Because Yeshua just made a clear distinction: Moses says this, but you Pharisees say something different.

You want to pay attention to what Moses says because Yeshua uses it in a positive and correct light when He says that Moses correctly taught the law. Yeshua brought it even a step further. But He goes on in Mark 7:11-13—<sup>11</sup>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 God), <sup>12</sup>then you no longer let him do anything for his father or his mother, <sup>13</sup>making the word of God of no effect through your tradition which you have handed down. And many such things you do. Isn't it interesting that when you look at this carefully, what they're doing appears to be good and right? It appears to be righteous. But it comes at a cost and comes into play when you're analyzing and asking the question, should Christians eat clean? Does it matter to God? This better come into play; this reality better come home. We want to fulfill the commandments of God. That's what we want to do. I don't want to be carried off by the traditions of men that compromise those commandments.

Moving on to Mark 7:14-16—<sup>14</sup>When He had called all the multitude to Himself, He said to them, “Hear Me, everyone, and understand: <sup>15</sup>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. <sup>16</sup>If anyone has ears to hear, let him hear!” Yeshua is speaking in the spirit. He literally puts a pair of bookends on the statement—<sup>16</sup>If you have ears to hear, let him hear. This is a highly, spiritual declaration that He just made.

Now we're going to see evidence of this as we continue. Now, who is Yeshua surrounded by? He had called the multitude to himself. They were the Jewish people. He is surrounded by His own—<sup>17</sup>When He had entered a house away from the crowd, His disciples asked Him concerning the parable. So you moved from this crowd that He had called, and He declared this statement, and then He goes in private. At this point, who is He surrounded by? His Jewish disciples. Specifically His own people. And notice what His disciples asked Him concerning the parable. Parable. That is the word used. In other words, His disciples knew there was more than meets the eye to the statement that He just made, and they didn't fully understand what He had said.

It wasn't just a hyper-literal thing. There was more to it, and they knew it. It was parable-like. Mark 7:18-19— <sup>18</sup>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, <sup>19</sup>because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?”

Now, this is a passage where you'll find the Church attempting to state that Yeshua made all things lawful to eat such as pork and shellfish, etc. But this is NOT what the passage is talking about. It has

nothing to do with eating or not eating pork. Remember the original charge was that Pharisees accused Yeshua's disciples of eating bread with unwashed hands. The charge was not eating pork. So Yeshua made the point that eating with unwashed hands doesn't defile you, but the words that you speak will absolutely defile you!

It is definitely worth spending time talking about Yeshua's statement in order to understand His point. He's saying defile or that come out of the body. I agree hundred percent with all of these things. The problem comes when you have people looking at the statement— **thus purifying all foods**, and Yeshua says **nothing that can come inside can defile**. They take those statements and start saying: Well clearly this is about pork, dog, horse, and all this other stuff when no such thing is true. No such thing is possibly accurate because I want to say this, even as we get further on into Acts, post-Yeshua, we find the food laws reiterated. We find that it is an abomination to eat things that are strangled or offered to idols. What we are saying is that to make such statements Yeshua purified all food for consumption would be contradictory to Yeshua's statement.

What if I say we can eat food offered to idols, and we can actually eat the blood because it doesn't matter? Let's eat the blood of clean animals. The law doesn't allow for that because that's not Yeshua's intent; that's not what He is saying.

Let's go on to Mark 7:20-23— **22 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."** I want to be clear. This is how the conversation ends. The conversation ends with this statement as recorded in the book of Mark. However, Matthew records one little tidbit of information that is absolutely monumental, which I assure you had Mark known, and if he had premeditated what the Church would do with his writings that he recorded, he would have said the same thing. Matthew did. But the LORD left us a witness.

It's not about Mark being wrong and Matthew being right. Both books tell the same story. There's just something that Matthew adds that is so critically important. He slaps the back end of the bookend up. So you have the front end of that statement where it's about bread and unwashed hands, then you have all the information that goes in between. Matthew does something very, very careful; he slaps a bookend up to keep everything in its proper place rather than falling all over the place. You're going to see this as we go to the same story in Matthew.

Matthew 15:17-20— **17 Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? 18 But those things which proceed out of the mouth come from the heart, and they defile a man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20 These are the things which defile a man, but to eat with unwashed hands does not defile a man."** Here is the way Matthew recorded this statement—**to eat with unwashed hands does not defile a man**. Then we see how Mark recorded it—**thus Jesus declared all foods clean**. It is the same statement made entirely different. And talk about thrown an anchor to protect the perversion of the gospel. Praise the LORD! This witness was left. But they'll never take you to Matthew. They will always take you to Mark 7. It's convenient. It's easy.

Somehow, today, people have managed to completely disregard the sacred, holy text of the Bible, and they're not scared anymore. We're not scared to apply our own meaning to the text to totally create a new meaning or to add meaning to the text. Sadly enough, gone are the days when one would go to Scripture to actually draw out the meaning. Now we're going to it to read in the meaning of our heart;

the dictates of our heart are being read into the text. It's a very, very scary thing to see happening. And I'm going to tell you where it begins—with the pastors and the teachers.

The sheep learn from the men that are in the front. They see the example, and they follow the example. Too many people are sitting in the pews, or chairs, today and are simply getting spoon fed; nothing is getting filtered. They're not being Bereans. Talking about being Bereans. You need to look at the Church today. Look at the things that they're doing. They are embracing unclean food, changing the Shabbat, and ignoring the commanded Holy Festivals of the Living God. It's a complete disaster.

I think the following passage really sheds light on the problem with our generation today regarding why things are the way they are. We're going to go back to Ezekiel 22:23-25—<sup>23</sup> **And the word of the LORD came to me, saying,** <sup>24</sup> **"Son of man, say to her: 'You are a land that is not cleansed or rained on in the day of indignation.'** <sup>25</sup> **The conspiracy of her prophets in her midst is like a roaring lion tearing the prey.**

It's interesting that the verse actually mentions the prophets of the LORD. They confess the name of the LORD, they confess to be authentic, but they're going out like a roaring lion. It's the exact same terminology that Peter uses in his epistle concerning Satan; it is the same terminology. They're supposed to be representative of holiness, and they're supposed to be speaking the Word of the LORD, but they're perverting it. And when you pervert the Word of the LORD, you're working on behalf of whom? The LORD's adversary [Satan]. And you become a roaring lion tearing the prey. Continuing in verse 25—**They have devoured people**, meaning; they're harvesting the souls.

This is talking about salvation. It's about the souls of people—**they have taken treasure and precious things; they have made many widows in her midst.** Going on to Ezekiel 22:26—<sup>26</sup> **Her priests**, the Kohanim. What was the job of the Kohanim? They were to teach the people. Malachi talks about how the people were to seek the law from their mouth. They were to bring understanding and knowledge. Read Nehemiah 8 and Leviticus 10. That was their job. They're the teachers. They're supposed to be shepherding. Ezekiel 22:26—<sup>26</sup> **Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and the clean.**

Does this sound familiar today? Are the preachers, teachers, pastors, and rabbis making the distinction? Are they doing their job by teaching the Holy Word of God and making the distinction between holy and unholy? Because now we're told that everything is holy. It doesn't matter. Everything's clean. However, it's not! And the Word of the LORD tells me so. And if anybody's going to do their job as a teacher and a servant of the LORD, they make the distinction between holy and unholy, and they encourage the people to do the same.

Continuing in Ezekiel 22:26—<sup>26</sup> **and they have hidden their eyes from My Sabbaths so that I am profaned among them.** I want you to consider the strength of these words. The name of the LORD is blasphemed when you do not make the distinction between clean and unclean, and when you turn your eyes from His Sabbaths.

The very things that are moving at exponential speed in the Church today, the very things they are touting as blessed and glorious, are the very things we're told profane the Holy name of the LORD. We are living in scary times. Amen?

Continuing in Ezekiel 22:27—<sup>27</sup> **Her princes in her midst are like wolves tearing the prey.** Isn't it interesting that Yeshua uses the same analogy regarding false prophets? He said they would come to you in sheep's clothing, but inwardly they will be what? Ravenous wolves. And what do wolves do? They tear the prey to—**shed blood, to destroy people, and to get dishonest gain.** It's a total plundering.

Moving on to Ezekiel 22:28— <sup>28</sup> Her prophets plastered them with untempered mortar, seeing false visions, and divining lies for them, saying, 'Thus says the LORD God,' when the LORD had not spoken.

This is what it comes down to. Are there pastors, preachers, and teachers out there saying, "Thus says the LORD," when the LORD had not spoken? You can eat whatever you want; you can get your ham because it doesn't matter. You don't need to keep all of those pesky laws in the Torah; you don't need to study Torah. It's antiquated; it's done away with. I'm telling you that the Church is drowning in false prophets. And they're tearing the prey; they're destroying men's souls.

We're going to close here. I want to add a disclaimer, obviously, to everything that I have presented today. Having settled this topic again, I want to go back to something that I alluded to last week. I believe there are legitimate pastors out there right now that don't know, but they have conviction. And when these pastors hear the truth, they move; when they get the conviction of the Holy Spirit, they move. Do not walk out of here and say, "Daniel said that every single Evangelical Pastor and Catholic Priest are all going to hell, and they're sending everyone else to hell."

I'm just merely quoting to you the Word and what the Word says. But one thing I do know is that there are legitimate and authentic men in all denominations that have a heart for the LORD. The difference is this, when they hear the truth they grab it, and they never let it go. That's the difference. What scares me is the pastors who refuse the truth and would rather debate it and not hear it. Those are the ones that are sending people to hell. It's true.