

## **Peter's Vision Part 2 of 2: Does it Matter to God What We Eat? Jerusalem Council. (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=dnkVAmMx\\_J4](https://www.youtube.com/watch?v=dnkVAmMx_J4)

**\*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.**

Last week we began to chart some controversial waters. What I'm referring to are the biblical food Laws. We are seeking to answer the question: does it matter to God what we eat? We took a look at Peter's vision that is found in Acts 10 and what that all means.

In Acts 10, we find that Peter has a vision. He looks up, and he sees this sheet coming down from heaven. This is critical; it's a significant point to the vision itself. The fact that the sheet is coming from heaven signifies that what Peter is about to look at is from God. So he's looking at the sheet coming down from heaven, and much to his surprise, as he peers into this sheet, he sees all these unclean animals, that being a Jew, he knows he cannot eat. These things are abominable to him as a Jew.

As Peter is looking at this, what happens next? The LORD commands Peter—**Rise, Peter; kill and eat (Acts 10:13)**. What does Peter do? He refuse— **But Peter said, "Not so, LORD! For I have never eaten anything common or unclean" (Acts 10:14)**.

Today, modern-day Christianity looks at this vision as proof that "clearly" God has now commanded all men everywhere, Jew and Gentile, to eat anything they want. They view this as proof that God took that which He declared unclean, that which the Law said is forbidden and considered abominable, and now made it pure, clean, and usable for food. They claim that Peter's vision is proof of this.

However, when you investigate Peter's vision by simply reading the text, you discover Peter's vision has nothing to do at all with literal food; it has everything to do with the Gentiles coming into the faith with the LORD literally tearing down the middle wall of separation where the circumcised had always looked at the uncircumcised as filthy, abominable, and unclean. That's how they looked at the uncircumcised; that's how they looked at the Gentiles. God, however, did a new thing through His Son the Messiah. He tore down that middle wall of separation so that Jew and Gentile now become one new man in the Messiah.

Last week, in addition to Peter's vision, we looked at some other verses that the modern-day Church will take you to in order to try to show you that all things including pig, shellfish, alligator, horse, or whatever you want to call food are now clean. They take you to Mark 7 to try to show you that these things are now clean. In Mark 7 we have this discourse where we saw the Pharisees come against the disciples and bring this charge against Yeshua's disciples. However, the charge wasn't about the commandments of God or the Torah; the source, or Law, from whence they were charging the disciples was rabbinical Law, rabbinical enactments or Takkanot. These are the traditions of the elders not commandments of God.

So what the Pharisees did was say to Yeshua that His disciples were eating with unwashed hands. According to the rabbinical Law, they were not allowed to do that; they were breaking the Law (the traditions of the elders). Yeshua, then, enters into this beautiful discourse where He explains—**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 (Mark 7:15)**. Then you have that prolific statement that is made in Mark 7:19—**thus purifying all foods**. Some of the translations actually state—**Thus He declared all food clean (NASB)**.

It's passages like Acts 10 (Peter's vision) and Mark 7 that traditionally the Christian Churches will take you to in order to support the ideology that it doesn't matter to God what you eat because He's made everything clean. They claim that everything is now fit for consumption. These are the very same people that typically fall into the category that the Law no longer governs us; the Law has been done away with, and we've been set free from the Law. Therefore, pigs, horses, alligators, frog legs, and crab legs are all now clean. We can consume these things.

The looming question is this: is that true? Is what modern-day Christianity says the truth, or can we for a moment, just for a split second, question whether or not these things are biblical? Is it possible that modern-day Christianity has actually embraced something that it was never meant to embrace? Is it possible, is it even conceivable, that modern Christianity has assimilated to beliefs that are contrary to what we read in Scripture? Is it possible that the modern-day Church has departed from her Jewish roots?

If you know anything about the workings of Satan, then you know the answer to that question is “Yes, it is possible.” Satan goes out for one purpose which is to steal, kill, and destroy. It is time we wake up, step back, and start analyzing the ways that we are worshipping God including our thoughts, our theologies, and our ideologies. Do they line up with the Word?

When you look at the modus operandi of HaSatan, this is what he does. Go to Genesis and read about the Garden of Eden. Isn't it fascinating that the first sin was disobedience to a food Law? Satan, all the way back in the Garden of Eden, asked Eve—**Has God indeed said, ‘You shall not eat of every tree of the garden’ (Genesis 3:1)?** And Eve responded—**We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die’ (Genesis 3:2-3)**. So then Satan comes in and removes the fear of God; he strips the command calling it into question and follows up with the knock-out punch—**Then the serpent said to the woman, “You will not surely die” (Genesis 3:4)**.

Go back to the Garden of Eden and ask yourself if the things that modern-day Christianity is practicing are biblical? We should be able to ask these questions, and we should be investigating these things. Amen?

If you did not pick up on this in part 1, I'll be right up front and tell you without reservation that it does matter to God what we eat. Emphatically, I can tell you that God's Laws are still binding. There is still to be a distinction between clean and unclean animals, and we as believers in Yeshua, if we are servants of the Most High God, we have dedicated our lives to Him by picking up our cross and following Him. We should want to do these things not out of a legalistic heart or out of the fact that we think we're going to earn our salvation. It is out of the response of what He did at Calvary.

Motivation is everything! Two men can do the same things, but it's the motivation at the end of the age that will dictate who is rewarded. The motivation should be love.

Think about husbands and the way they treat their wives, or you can think about the things that wives do for their husbands. It is beautiful when it's done out of love. But if you've ever seen a wife washing dishes bitterly, resentful, it is not fun to watch. That's not a good situation. But a woman who's caring for her home with all that love finds it beautiful to honor husband. This is what the LORD wants from us. The two could be doing the same thing with completely different motivation.

With that said, I want to begin today by taking you to the Torah, the Law of God, and Leviticus 11. Leviticus 11 is the food chapter. Unfortunately, I am not going to be taking you through this verse by verse; I would, of course, encourage you to go and read it on your own. We are only going to look at a fragment of it, but I want to take you to Leviticus 11 because you need to see something. There is a spiritual concept that is given within the food Laws that is often, completely missed or dismissed. You need to see it because that is going to create some perspective for you. This is just another little piece of evidence for you to analyze when asking the question: does it really matter to God what we eat?

So, let's look at Leviticus 11:1-3—**Now the LORD spoke to Moses and Aaron, saying to them, <sup>2</sup> "Speak to the children of Israel, saying, 'These are the animals which you may eat among all the animals that are on the earth: <sup>3</sup> Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud--that you may eat.**

Now one thing you have got to understand about Leviticus 11 is that there is no stone unturned in this chapter. It covers it all; it covers every creature. Everything that was created by God that is either in the air, on the land, or in the sea is dealt with in this chapter. There's no stone unturned.

We find the first thing that is said in Leviticus 11 is regarding that which is on the land. It's interesting what are we given here: we are giving characteristic traits that specific animals possess and some animals don't possess. In this example, we have the ones that are on land. If they are on land they have to have the cloven or split hoof, and it has to chew the cud. An example of this is sheep, lamb, goat, and cows. All of these animals have a split hoof and chew the cud; therefore, these are clean. We can eat these things.

Jumping down to Leviticus 11:9, we move into the sea—**These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or in the rivers--that you may eat.** What is fascinating here is that when God designed His animals, He intentionally designed them in a very special way. They're designed so that his servants can identify them in regards to what may be eaten and what may not be eaten. In other words, what did God do? He quite literally placed a very special mark upon those animals which are clean. And the mark is a testimony of one of the most fundamental principles regarding the testimony of two.

One of the most basic, fundamental principles woven throughout the tapestry of Scripture, from the front to the end of Scripture, is the fact that all things are established on the testimony of two or three.

I'm going to tell you something: when you go to study the Word with a humble heart, and you understand this concept, you're going to unlock doors of understanding you never have before. You will see things that you've never seen before. It is mind-blowing!

Let me give you a couple of examples of what I'm talking about, and I could spend the next six months showing you this principle from Scripture after Scripture regarding how this applies and how true this is. When we look at any testimony, according to the Torah it has to be given on the testimony of two or three. For any sin or iniquity, you can't put somebody to death without the testimony of two or three witnesses. This is the judgment that has been established by God. This is something you need to understand; this is a testimony of two.

When Yeshua sent out His disciples, how did He send them out? He sent them out two by two; read Mark 6:7-13. Why would the LORD send His disciples out two by two? Because He wanted to establish the gospel. All things of God, including the gospel, are established on the testimony of two or three. We even find this in Matthew 18:20—**For where two or three are gathered together in My name, I am there in the midst of them.**

Moving on to the tablets of the testimony given to Moses. Obviously, God in His infinite wisdom could have put all the commandments on one tablet. That would have been very easy for Him to do. It wasn't like God's finger was too big to make the front small. That wasn't the scenario. The scenario was that His Law was established, and when Moses came down from the mountain, he had a tablet in each hand. You can read about it in Exodus. He had a tablet in each hand because His Law among His people, the very Law that they heard proceeding out of the fire on Mount Sinai, was established.

Think about the discourse between Pharaoh and Joseph. Pharaoh was given the dream twice; the text actually says he was given it twice because it was established by God. That's awesome!

I will give you another example: a day is established on the testimony of two. We can find that by reading the creation account in Genesis 1. It clearly states that there was morning and the evening, which were the first day. Then there was the morning and the evening which was the second day. The Creator of heaven and earth has established the day on the testimony of two.

Think about what governs our days and nights. We have two great lights. The sun governs the day, and the moon governs the night. The heavens have been established on the testimony of two.

Then we have life or procreation. We have been commanded to procreate; we are to be fruitful and multiply. The only way that happens is on the testimony of two: a man and a woman coming together. It's how God has established life. All of this comes from His mind. This is His creation.

You also have the divine nature of God. Do you want to understand this concept that exists all throughout Scripture that all things are established on the testimony of two or three? It is because this is the divine nature of God. The reason this principle exists is that it is a mere reflection of the character and nature of our God. God's character and nature are reflecting into the Word; every concept is established by this because it is the Father, the Son, and the Holy Spirit.

Think about how this principle applies to the three main events of this universe. First, we have the creation of the world. How did the Father create the world? Through His Son; all things were created through the Son.

The second main event is the redemption of mankind. How did the Father redeem us? Through His Son.

The third one, which is coming very soon, is judgment. How is the father going to judge this world? Through His Son. Therefore, we find that all things are established on the testimony of two or three because it's the nature and character of God. It's biblical and a spiritual concept.

So what does this have to do with food Laws? It has everything to do with the food Laws because when we go back and read Leviticus 11:3, we find this testimony of two or three—**Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat.** Here we find the testimony of two; God established what was clean by His testimony, which is something that we need to see.

That is what is so interesting because it is Him in this creation and what He has created. The question is: do you see it, and do you confess it? If you do, guess what? You're acknowledging that the God of Israel is the Creator God. What makes God God? It is the fact that He created everything. Part of this is confessing that which He created; you're identifying with it, which then makes this confession a testimony of two. You can go back to Leviticus 11:9 with all the fish and note that they have to have fins and scales. You can't eat just anything; it might have fins, but if it doesn't have scales you can't touch it because the Creator God created it this way to make that distinction. It is the testimony of two over and over again.

There's an interesting passage in Romans 1:18-20—**For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,<sup>19</sup> because what may be known of God is manifest in them, for God has shown *it* to them.<sup>20</sup> For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse.**

Do you understand what that said? It says that through all of His creation including His animals, He has declared His divine nature; He has declared Himself as God. We are all without excuse. We see it, but what's the difference? Some have eyes to see and ears to hear. Some with these eyes to see make the distinction between clean and unclean because the Creator God has established it. Making this distinction is a confession of Him being Creator God.

As a side note: isn't it interesting that animals and man were created the same day. They were created on the sixth day. The clean animals are marked on the testimony of two. Isn't it fascinating that man himself has also been marked on the testimony of two? Look at Revelation 14:12—**Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.** This is the testimony of two. This is the declaration of those men that are clean. This is how you identify the clean men from the unclean: they bear the testimony of two. Let me ask you: are you willing to recognize it; are you willing to see it? Do you have eyes to see and ears to hear?

There is a misconception that I would like to address today. Some people believe when God brought the children of Israel out of Egypt and brought them to Mount Sinai, it is there through the giving of the Torah that He first declared pigs unclean. Some people believe that it was at Mount Sinai that God declared that the children of Israel could not eat shellfish. So it is at Mount Sinai that this division was made.

I'm going to tell you that is not the truth. God making a distinction between clean and unclean goes all the way back to Adam, Eve and Abel. What did Abel do that God considered honorable? Genesis 4:4 states—**Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering.** This signifies that Able offered either sheep or goats; what he offered was the best of his flock.

Then we move ahead a couple of chapters to Genesis 7:1-2—**Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation. <sup>2</sup> You shall take with you seven each of every clean animal.** God makes a clear distinction between clean and unclean. Continuing with verse 2—**<sup>2</sup> You shall take with you seven each of every clean animal, a male, and his female; two each of animals that are unclean, a male and his female.** There's an identification made right here. As Noah is getting in the boat because the LORD is going to destroy the earth, He commands Noah to take seven clean of every animal, a male in his female, and two of the animals that are unclean, a male and his female.

This is fascinating because I grew up going to Sunday school where it was taught there was just one giraffe, male and female, one cow, male and female, etc. I thought there were just two animals; however, that is clearly not what Scripture states. When you go read the story, something magically happens: truth starts to unfold, and you find out there was a distinction made in Noah's day. Did that distinction come from Noah? No. It came from God the Creator who created the animals. Noah simply did what? He made the distinction between these animals.

I want to take you back to Leviticus 11:44-45 because there is one more thing I want to point out. There is something that is said in the closing of this chapter that is an operative, spiritual concept for you to identify with. Remember that Leviticus 11 is all the food Laws. It talks about the animals on the land, in the air, and in the sea. Then in the closing of the chapter, we read the following—**<sup>44</sup> For I am the LORD your God. You shall, therefore, consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. <sup>45</sup> For I am the LORD, who brings you up out of the land of Egypt, to be your God.**

This is a powerful, deeply spiritual statement. He reminds them—You were in bondage and oppressed. I set you free. Why did He set them free? So that He could be their God. And, therefore, something is imposed upon them. What is that? It is the call—**You shall, therefore, be holy, for I am holy.**

The message hasn't changed. It's the gospel message. Our realization is this: when we come into faith in Yeshua of Nazareth and declare Him to be Christ the Savior of the world, the one who can atone for our sins and forgive us, He takes us out of Egypt, out of spiritual bondage. What is the purpose of Him doing that? That He might be our God. And what is required of us? Holiness. We are to be holy as He is holy.

Yeshua tells His disciples—**be perfect, just as your Father in heaven is perfect (Matthew 5:48).** Peter quotes this very passage in his first epistle (1 Peter 1:16). Nothing has changed from the beginning.

Continuing on in Leviticus 11:46-47—**This is the Law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup> to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.** So to simplify the closing of Leviticus 11, we discover that holiness is at stake when making the distinction between that which is clean and that which is unclean, and we are commanded

to make the distinction. Why? Because He is Holy. That's why. It is not because you're trying to earn salvation; it is but because He is holy. This is really simple.

Are you starting to understand why Satan would want to tamper with the food Laws? Do you understand that it is the very same reason he messed with Eve: he does not want us to please the LORD. He does not want us to be holy. He wants to destroy us, defile us, and profane us before God. That is his victory. Do not give him that victory.

I want to move forward and get into Acts 15 today. Ironically, this is a passage that people have brought me to many times in an attempt to show that Gentiles don't have to keep Torah, and the food Laws don't apply anymore. Some people claim, based on Acts 15, that there is no longer a distinction between cleaning in unclean food. This is very ironic because Acts 15 deals with that very topic.

So, I want to take you there, but first I want to give you a little backdrop, or insight into the environment or the atmosphere that existed during the day. Let's look at what was going on that led to Acts 15 when the LORD began to call Gentiles into the faith.

Something you need to appreciate is that it sent shock waves throughout Messianic Judaism. Gentiles coming in the faith and receiving the Holy Spirit was something that the Jewish people, the circumcised, in the first century could not get their arms wrapped around. In fact, it became a point of contention so much so that there was a division within the faith itself between the Jewish people and what to do with the Gentiles. There was a mass discussion about this topic. And I'll tell you if you read the New Testament you find out the number one issue, or hot point of contention was concerning whether or not Gentiles had to be circumcised as they were coming into the faith.

Let me give you a little backdrop by going to Acts 15:1—**And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."** So here you have one group of people who insist that the Gentiles must be circumcised to be saved. Keep in mind that these Gentiles have been anointed with the Holy Spirit, and Peter himself had seen the wonders that they were doing. But the men from Judea still insist that the Gentiles must do according to the Torah, the Law of Moses, and be circumcised to be saved.

However, here comes the division in Acts 15:2—**Therefore, when Paul and Barnabas had no small dissension and dispute with them.** In other words, they didn't just lay back and say, "Oh, you might be right." They went to battle against these men; this is an in-house debate.

Continuing—**they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question (Acts 15:2).** So this division was so great that they had to go up to the holy city of God, Jerusalem, to what we would call the New Sanhedrin because that's where the apostles and the elders of the faith reigned. They were ruling from Jerusalem.

So this becomes a court case if you will. They bring up both sides, and what's interesting in this case is that we have the Sanhedrin who are going to hear this case; we also have the elite: Yeshua's apostles. These groups were all presiding over this court.

Peter stood up in the midst of this court and declares what the LORD has done to the Gentiles through. Peter declares how the Holy Spirit came upon them. After he gets done declaring what had happened to the Gentiles, Paul and Barnabas come up after him and basically give the same story to the court: this

is what the LORD is doing; He is working awesome miracles. Paul and Barnabas physically witnessed the LORD Himself circumcising the Gentiles with a circumcision made without hands.

That is what the anointing of the Holy Spirit was. You can read this in Colossians. Circumcision is a circumcision made without hands; it is completely done by God.

So finally a third man arises, and this man is known as James, the brother of Yeshua. He is called James the Just. He is considered the Nazi, or the prince, of the Sanhedrin. So, James is the elite of the elite figures. James rises and he gives the decision; this is what he says in Acts 15:13-15—<sup>13</sup> *And after they had become silent, James answered, saying, “Men and brethren, listen to me: <sup>14</sup> “Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. <sup>15</sup> “And with this the words of the prophets agree, just as it is written.*

It's amazing what James does. He brings his brethren to the prophet and basically says, “Hey, this was prophesied and right now we're experiencing it.” James is a true man of God; this is the nature of a true servant of God. He declares, “Yes, the LORD has spoken this,” so James confirms the Word of the LORD.

Moving on a Acts 15:16-17— *‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up* (This is talking about the death and resurrection of Yeshua) <sup>17</sup> *So that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.*

As James continues, He renders the decision of the court, and this is what he says in Acts 15:18-20—<sup>18</sup> *Known to God from eternity are all His works. <sup>19</sup> Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, <sup>20</sup> but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.* This is the decision, and we know this decision held because if you continue reading on in Acts 15, you will find that they put it on paper and sent it out to the world.

The first thing that needs to be addressed here is what James said in Acts 15:19, and I'll bold this for you—<sup>19</sup> *Therefore I judge that we should not trouble those from among the **Gentiles who are turning to God.*** Notice that we are dealing with Gentiles in a particular state. They are in the state of what you would call in Greek *epistrepho*, and in the Hebrew the equivalent would be *teshuvah*. It's a state of turning. In other words, if I'm facing one direction, and this decision that's being rendered is to those Gentiles who are turning 180 degrees. They are turning to God from their pagan ways.

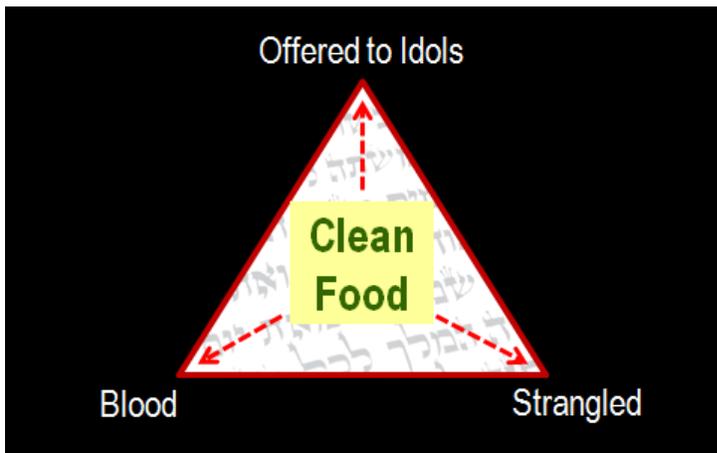
This is what is being addressed. This is very important when understanding this ruling decision. This is for those Gentiles who are turning to God.

Now, concerning these Gentiles that are turning to God, there are four specific commandments that are to be imposed upon them. I underlined them for you—<sup>20</sup> *but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood (Acts 15:20).*

When you look at these things, you have to ask, “Why these four things? What is it about these commandments? Where are the other 600 plus commandments? They're not mentioned here.” There are only four commandments given here. I always like to make the joke about how these four were chosen. It is like a bingo ball: they have 613 balls, and each one has a command written on it. They turn

the basket and out pops the sexual morality ball! Then they do it three more times, and whatever pops out that's what we're going to command them. That was a joke, but are we thinking this through? What is it about these commandments that make them so special? Why did they pick these four commandments to give to the Gentiles as they are in a state of *epistrepho* or *teshuvah* (turning to God in repentance)?

The first thing I want to mention here is that ironically enough what is being commanded or imposed upon the Gentile has to do with the very discussion we are having. It is about food Laws. Did you notice that three of the four commandments given here are all food Laws? Look at the verse again—<sup>20</sup> **but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood** (Acts 15:20). You have things polluted by idols, things strangled, and the blood of



animals. Now the specific food Laws that are mentioned right here are not just any food Laws. It's a specific group of food Laws, and to help you understand this better, I have a graph for you.

Remember in part 1 when we talked about Peter's vision and how God told Peter to "kill and eat" (Acts 10:13)? What does Peter do? He tells God that he has never eaten anything common, *koinos* in the Greek, or unclean, *akarthartos* in the Greek (Acts 10:14). So, the two words used are common or

unclean.

You need to take the common or *koinos* to heart because what Peter did is he gave the whole of the food Law simply by saying common or unclean. This is the whole of the food Law. And when you understand that concept, it's going to help you here because we have the *koinos* or common concept represented in this graph. In other words, the three specific Laws given in Acts 15:20 are explicit to how clean food becomes defiled. We find all three of these Laws in Leviticus 17, and all three of these Laws mentioned in Acts 15:20 are post Leviticus 17, which makes perfect sense.

First you need to read what is clean and unclean, and then you need to read beyond that. Can clean food be defiled? Yes it can, and here is how: a cow has a split hoof and chews the cud. It functions as clean food; we're allowed to eat this unless that cow is offered to idols. If that cow is offered to idols, it is off limits. We can no longer eat it if that cow has been strangled even though it has been declared clean by the Torah. We cannot eat it. We also cannot eat the meat with the blood. And just because I want to, I can't pour out cow or lamb's blood and drink it. That is forbidden even though it comes from a clean animal. The blood is to be poured out on the earth like water, and this is what is commanded in Leviticus 17. This graph should help you understand exactly what is being commanded.

So, by commanding these three specific Laws, the apostles were in effect delivering the whole of the Law. You might say that they were just doing it in a very simple manner. You might ask, "Daniel, how do you derive that?" Because it's the Jewish way of teaching. All throughout the New Testament, I can find example after example of how Yeshua and Paul would teach massive comprehensive concepts, and they would bring it down to just an itty bitty statement.

We find an example provided by the Apostle Paul in Galatians 5. He takes this big gamut of Torah, all the Torah, and he goes to one verse in the Torah: Leviticus 19:18—**For all the Law is fulfilled in one word, even in this: “You shall love your neighbor as yourself (Galatians 5:15).** He just taught the whole Law, a comprehensive, detailed book, and he brought it all down to the finest point, love.

We also have recorded in Matthew 22:37 the Lawyer coming to Yeshua and asking which is the greatest Law, and Yeshua responds by quoting to him—**You shall love the LORD your God with all your heart, with all your soul, and with all your mind.** Then he quotes again for the second greatest commandment—**love your neighbor as yourself (Matthew 22:39).** Yeshua then goes on to say—**On these two commandments hang all the Law and the Prophets (Matthew 22:40).** To present the teaching this way is very typical Jewish behavior.

There's much more going on here, and I'll prove this as we continue. There's much more going on here than what Gentiles typically pick up on, and I'm going to tell you why. They have thrown out the Torah. They've completely thrown it out. It's totally gone. And contrary to popular belief, when you look at Acts 15 regarding what is being imposed on the Gentiles, you realize that the food Laws were not done away with. The food Laws are the very first thing that Gentiles are commanded to keep.

When you look at the state that the church is in right now, you find that the food Laws are the very thing that they're first to throw out, and you have to ask the question, why? What is going on? Well, we know there is the working of Satan who is twisting and contorting Scripture. You need to dig further and ask the question, “Why are the apostles commanding these Laws upon the Gentiles? What is it about these specific things that made the apostles do this? You get a better understanding of what is happening here when you collectively look at all four of them all together. .

When you look at this collectively, you have the food Laws, and then you have sexual immorality. At first glance, sexual immorality might seem a little out of place because there are three food Laws and then the apostles add a sexual morality command. What is it about these that coincide with each other; how is it that they fit together? We find the answer to this by going to 1 Corinthians 16:18-19 where we read—**<sup>18</sup> Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. <sup>19</sup> Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?**

Did you catch what Paul just said? It makes perfect sense as to why the food Laws would be commanded and why sexual morality had to be imposed upon the Gentiles as they're turning to God. Look at what it says here—**every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.**

Sexual immorality is a unique sin. It's one of the only sins where you can actually profane the Temple because we are the Temple if the Holy Spirit dwells in us. All the other sins are sins against our fellow man. But when you commit sexual immorality, something unique happens: you now profane God's Temple.

So do you want to know why these four particular things were commanded to the Gentiles? The food Laws and sexual morality are really a testimony of two. That's what's going on here. Do you want to know why these things were commanded? Don't wonder any longer. All four of these commandments have specifically direct consequences against the Temple itself regarding defiling it.

Our bodies are supposed to be the dwelling place of the Holy Spirit; our temples are supposed to be kept pure and clean. So if you eat things that are abominable in the sight of God, if you bring those unclean foods into the temple, you profane the temple. If you commit sexual immorality, you profane God's holy temple.

So we put this all into perspective: the gospel is going out to the four corners of the globe. Gentiles are turning to God through faith in Yeshua. And what is happening to these Gentiles? They're being anointed with the Ruach HaKodesh (Holy Spirit). We find this exact thing when we read Acts 10 concerning what happened to Cornelius and his family. They heard the words of Peter, and they believed. And because they believed the gospel, the Holy Spirit was poured out on them.

So if you are a Jew, what do you do? You see all of these Gentiles coming into the faith, and you see the Ruach HaKodesh, the Holy Spirit, of God come upon them. The first thing you do is to tell the Gentiles to cleanse the temple. That's why these are the first commandments commanded in Acts 15. The first thing you have to do is cleanse the temple.

Now, going back to Acts 15:20 and looking at what is commanded here, was the intention of the apostles to have just these four commandments imposed on the Gentiles? This question is the bigger question of Torah and the applicability of the Law. Were these the only four things that they were to do?

Unfortunately, in the last couple of years I have had several discussions with individuals who have come up to me and told me that we don't need to keep the food Laws; we don't even need to keep the Ten Commandments. These people claimed these Laws were dealt with by the Jerusalem Council. According to these people, the Jews need to keep the Law, but all the Gentiles in the faith have to do is these four things. At the same time, I had one gentleman tell me that food Laws were done away with, so I guess it was just one thing, sexual immorality, that needs to be obeyed by the Gentiles and not the four things found in Acts 15:20.

The point of what I'm getting at is this: do you believe that it is OK for Gentiles to steal? Is it OK for them to kill? Do you believe that they can take the LORD's name in vain? None of those things are mentioned in Acts 15:20 as requirements for the Gentiles.

The obvious answer to that question is: of course not. What is being imposed upon the Gentiles does in no way nullify the Torah, the Ten Commandments, or the requirements to observe them. Further proof of this and the intent of the apostles is found if you continue to read in Acts 15:21. Reading the passage from Acts 15:19-21—<sup>19</sup> **Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,** (again looking at the particular state that the Gentiles are in) <sup>20</sup> **but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.** Then the very next verse says this—<sup>21</sup> **For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.**

So it was Moses who was the determination by the Apostles. They knew that as the Gentiles came into the faith, they were going to be in the synagogues. When? On the Sabbath. Who are they going to hear? They're going to hear Moses; they're going to hear the Torah.

This was the natural understanding of the Jews of the day. When you hear the Torah, what happens? Go back and read Nehemiah 8:9; read Deuteronomy 31:12. Hearing the Torah creates conviction. This is something the Apostles knew a little something about; they knew the effects that the Word of the LORD would have on the Gentiles. It creates conviction. The apostles are not worried about these Gentiles that are being anointed because they first want to get their temples purified. Then the apostles send them on their way to go to all these synagogues because they're going to hear the Law of Moses. The Gentiles were going to hear Torah, and the conviction was going to take over through the Holy Spirit.

This was the plan. This was their understanding. It wasn't to just deliver four individual, little commandments and nothing else would be said. That was never the vision. The vision was that the Gentiles would go to the Torah, which is the very thing that we are rejecting today.

I want to add something to this. Getting into the aspects of the legitimacy of the food Laws and getting into the aspect of Torah itself, there's a principle here that you need to pick up on regarding sexual immorality. The verse in Acts 15:20 simply states "sexual immorality." This is all that is said in the note that was drafted by the apostles and sent out to the Gentiles by Paul and Barnabas (Acts 15:23 & 29). So they bring the council's decision and they have it in hand, and they tell the Gentiles—**you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality (Acts 15:29).**

Let me ask you a very important question; when you take this document and start delivering this message all over the world to Gentiles who are coming out of different faiths, different beliefs, different gods, and different cultures, and you tell them they need to abstain from sexual immorality, are you going to probably be hard pressed to find two people, even in the same community, that can agree upon what constitutes sexual immorality?

I want you to think about that. In other words, what I'm telling you is that sexual immorality is a very ambiguous term to Gentiles who are just coming into faith without a source to define it. The source to define it was Torah. That's how you define sexual immorality because what constitutes sexual immorality to one person may not constitute it to another.

I want you to think about how necessary the Torah is for us today. Does the New Testament address sexual morality on many levels? Absolutely. But you know that nowhere in the New Testament does it forsake a man from taking a goat or a sheep as his wife. You might say, "That's crazy. That's just totally unnatural." I agree, but you need to understand that I've actually seen it twice this year in the headlines where someone is caught having sexual relations with an animal. I want to be very clear here: the New Testament never addresses that type of activity. It doesn't have to because it is discussed in Torah.

I want to be very clear for those people who say, "If it's not in the New Testament, I can do it." I know that was never the picture; that was never the vision. How are you going to define sexual immorality? It was only defined one way: in the Torah.

Here is where I'm going to tie this all together. Leviticus chapter 18 gives a detailed explanation as to what constitutes sexual immorality. But guess what? Leviticus does something really peculiar. Jumping to Leviticus chapter 20, the Torah goes through what constitutes immorality again, and it ends up talking about distinguishing clean animals from unclean, and that you should be holy to your God. It is like a mirror reflection of what we find commanded in Acts 15:20. Leviticus is a mirror reflection. It goes through what constitutes sexual morality and then finishes with distinguishing between clean and unclean and that you are to be holy to your God.

So the moral of today's story is that the food Laws were never intended to be done away with. Any scriptural thing found in the New Testament that is used to argue the gentiles do not have to keep the food Laws is taken out of context. When you go there and read it you will find that the idea of these verses abolishing the food Laws is total fantasy. Peter's vision is not talking about food. He is talking about Gentiles. Mark 7 is dealing with the topic of unwashed hands. 1 Corinthians 10 is another one.

I promise you that with every single one of these verses people try to use as evidence, you find out there are total eisegesis and interpellation being committed. People are reading into the text; they're fabricating scripture. There "evidence" is not there and it's inconsistent with the totality of the Word. These are real things that we need to look at today.

I want to close with this keeping everything neat and tidy so that you can make a distinction, have a mature heart about you, and that you don't judge others in a wicked manner. Understand this: God is the judge. There's no question about that; the LORD is the judge.

I want to give you my testimony. When I turn back to following the LORD, there is no question that I was anointed with the Holy Spirit. I experienced the Holy Spirit. You might ask, "Was there a feeling or something like that?" No, No. I was healed. I turned back to the LORD, and it was supernatural how I turned back to the LORD, but I was actually healed. It was only with me on my knees repenting for my sins that resulted in my being anointed and being healed.

I want you to understand something: that day I didn't stop eating bacon. I didn't wake up that week and keep the Sabbath holy. I went with everything I knew to honor the LORD, with the limited information I had, and I served him the best I could. But I had a humble heart. Eventually what happened? I did what Scripture tells us to do, seek Him. We are to seek first the Kingdom of God. Everything else in my life took a back seat to that, and, therefore, it was only a matter of time before I came into that knowledge of Torah.

Here is where I'm going with this. Don't be judging your Christian brothers as though they're going to hell. Judge the heart and speak the truth. Do not hide the truth but be very careful about how you are judging because I believe there are a lot of people in the Church right now that do not know about the food Laws. They don't realize what Satan has done to the Church. They don't know anything about the Sabbath. But they are authentic believers who have humble hearts, and they're seeking God. In my opinion, it is only a matter of time before they are going to find the truth because this is the natural effect of coming into faith. However, Satan has created a lot of stumbling blocks.

So what I am telling you is to use spiritual discernment. You need to have a spiritual maturity to distinguish between the rebellious, those who hear the truth and turn from it, and from those who just don't know. I'm after those who don't know. We need to go and speak the truth because truth today, unfortunately, is rarer than fine gold. Amen?