

Vayikra/Leviticus

Parasha 26: Sh'mini (Eighth) Vayikra/Leviticus 9:1 – 11:47 Addendum To Parasha Sh'mini (Pt.3)

***All Scripture References from The Orthodox Jewish Bible- Referred To As OJB- unless otherwise noted)**

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Clearing The Air Concerning Rav Sh'aul (Paul) And The Torah

Before we consider the words of Rav Sha'ul in his letter to Timothy, we will take a moment to clear the air regarding his relationship with the Torah. As we have seen, the seeds of this controversy were sown long ago by the heretical teachings of Marcion. No other of the Apostles have been so maligned, words twisted, and attempts made to make him stand in complete contradiction to YHWH and His Torah than Rav Sha'ul. However, when we realize from Rav Sha'ul's own mouth he says plainly that he NEVER did any thing that was contrary to the Torah, the prophets, or the Elohim of the fathers; it will help put things in perspective. When Rav Sha'ul was making his initial defense before Felix he said,

"For Ani modeh (I confess) this to you, that according to the Derech Hashem [way/path of YHWH], which they call a 'kat' [sect] [of Judaism], I serve the Elohei Avoteinu [Elohim of our fathers], having Emunah [faith] in everything written according to the Torah and the Nevi'im [Prophets]." (OJB Ma'aser Sh'lichim/Acts 24:14- emphasis & definitions mine)

Take note of the highlighted portion. This is Rav Sha'ul speaking at the end of his life. He says that he has served the Elohim of the fathers in faith toward all that is written in the Torah and the Prophets. Keep in mind that the only Bible the believers in Rav Sha'ul's day had was the TaNaKh [Torah, Prophets and Writings- the Older Covenant]. He says that toward those Scriptures and to YHWH he walked in complete faith.

"Rav Sha'ul defended himself, saying, "Neither keneged [against] the Torah nor Keneged [against] the Beis Hamikdash [Temple- House of the Sanctuary] nor keneged [against] Caesar have I done anything wrong." (Ma'aser Sh'lichim/Acts 25:8 OJB- definitions mine)

Rav Sha'ul is again before Felix and he makes his defense against those who accuse him of teaching against Torah and the prophets, the Temple, and Caesar. He clearly says that he NEVER did any of these things...*I have [not] done anything wrong.*

So on these two witnesses we show that Rav Sha'ul upheld the Torah and the Prophets. From the time he lived and served as a Pharisee in the sect of Judaism to the time of his becoming a believer/ma'amin and disciple/talmid of Master Yeshua. Even

after that, until the end of his life¹, Rav Sha'ul's testimony is that he has always walked in faith toward the Torah, the Prophets, the Temple, and the Elohim of the fathers of Yisrael. This is also totally refutes the heretical lies which Marcion declared of Rav Sha'ul. That he totally rejected the Torah and Judaism; and that he became the so-called apostle to establish the Torahless new religion which Master Yeshua supposedly came to introduce. So with this foundation let us now look at the verse in his letter to Timothy that seemingly teaches contrary to the instructions of the Torah concerning dietary parameters.

Does Rav Sha'ul Contradict The Torah In His First Letter To Timothy?

“Now the Ruach HaKodesh [Holy Spirit] says befeirush (explicitly) that in the acharit hayamim [latter days] some will become meshummad (apostate) from the emunah [faith] [of Moshiach], giving heed to deceitful ruchot (spirits, 1Yn 4:1) and teachings of shedim [demons], Through the tzevi'ut (hypocrisy) of ones [morei sheker/[lying teacher]] speaking sheker [lies], the matzpun [conscience] of whom is seared as with a branding iron. Such will forbid nisu'im (marriage), commanding an isser (prohibition) against that ma'akhal [food] which Hashem [YHWH] created for partaking with hodayah [thanksgiving] by the ma'aminim [believers] in Moshiach [Messiah] and by the ones who have da'as of HaEmes [knowledge of The Truth],”
Because the whole Bri'ah (Creation) that Hashem [YHWH] has created is tov [good] and nothing is to be rejected that is received with hodayah [thanksgiving]. For it is being set apart as kodesh [holy] through the dvar Hashem [word of YHWH] and tefillos [prayer] and brachot [blessing].” (1 Timothy 4:1-5 OJB-highlights/definitions mine)

Within the above passage we have Rav Sha'ul seemingly making a declaration in his letter to Timothy that stands in stark contradiction to the Torah's instruction concerning *food*. At first glance, it may seem to be true, especially if you swallow the lie of Marcion, to one degree or another, which unfortunately has been done by most of the church of Christendom. As we have already proven this to be false. Rav Sha'ul continued to obey the Torah even after his becoming a follower of Yeshua HaMashiach.

Rav Sha'ul is writing to warn Timothy about the wicked spirit that will be manifest during the period of the last days preceding the return of Mashiach Yeshua. He says the Ruach HaKodesh clearly warns that there will be many of those among the believers during that time who will depart from the faith, becoming apostate, giving heed to *deceiving spirits* and *doctrines of devils*. The end result will be a conscience that has been seared, and has therefore lost its ability to sense/discern as an inner judge concerning truth and morality. A few of the things that will characterize these *doctrines of demons* is 1) The forbidding to marry and 2) the prohibition against eating *food* which YHWH has created and sanctioned along with giving of thanks to Him for His provision.

¹ Acts 23:6- Rav Sha'ul never ceased being connected to the sect of Judaism known as the Pharisees. This is proven by his statement when he was brought before the Sanhedrin toward the end of his life, he said, “I am a Pharisee...”, not “I was a Pharisee.” This proves that Rav Sha'ul continued to walk in agreement with the Torah, he did not become a proponent of any other separate entity called *the church*, and neither did he EVER seek to do away with Yisrael as YHWH's holy prophetic nation.

Now pay particular attention to the last highlighted part of verse three. He says this *food* is what those who *believe* in the Mashiach and who have *knowledge of The Truth* will know to be *food*! How will those who believe know what *food* is? Because they believe YHWH's Torah! Let me say again what we have already been saying throughout this teaching: ***YHWH defines for us in His Torah in Vayikra/Leviticus 11 what is and is not food. Food is only considered to come from the creatures that are on the clean list. Those creatures on the unclean list were never...never...never considered to be food.*** Rav Sha'ul is saying that there will come teachers in the latter days that will teach against marriage. They will also teach AGAINST EATING MEAT OF ALL KINDS, EVEN MEAT WHICH YHWH HAS DECLARED IN HIS TORAH TO BE ACCEPTABLE AS FOOD.

There are those religions, mostly from the Eastern segment of the world, that teach that eating meat is wrong. They believe that humans through a process of reincarnation may return in future forms of life as animals on their way to becoming deified as gods. This is a false teaching inspired by demons. During the 1960's and 70's there came a huge influx of these religions into the counter-culture groups of that time. Hinduism, Hare Krishna, Yoga...etc. and a host of others began to mix even with Christian influence. These eastern philosophies and religious practices are all under the influence of demonic spirits. It's not just an attempt to pull people into a non-meat eating lifestyle. There is nothing wrong with becoming *vegetarian* per se, but you have to look at the undercurrent of influence that is propelling it. Any thing that teaches against the Torah instruction of YHWH must be rejected if we are followers of His loving instructions.

Now here is where the further problem comes in. People who are ignorant of the Torah of YHWH endeavor to try and take Rav Sha'ul's words in verse four and twist them to say more than they actually do.

“Because the whole Bri'ah (Creation) that Hashem [YHWH] has created is tov [good] and nothing is to be rejected that is received with hodayah [thanksgiving]. For it is being set apart as kodesh [holy] through the dvar Hashem [word of YHWH] and tefillos [prayer] and brachot [blessing].” (1 Timothy 4-5 OJB- definitions mine)

Rav Sha'ul is speaking here about the *whole* creation of YHWH. Which we know from the book of B'resheet/Genesis does declare that what YHWH created by His Word was *tov* or *good*. However, if we are going to take these words and try and stretch them to mean that ALL that was created was *good* for *food*, then we have a problem. Does that mean maggots are good for *food*? How about trees, not just the fruit they produce, but the bark? What about snakes, skunks, slugs? Now if you're going to carry this out to its logical end, then you will also have to consider that the flesh of human beings could also be good for *food*. I am being a little facetious, but it is for a purpose. Is this really what Rav Sha'ul is trying to say? I think not. Yet, what we seemingly have him saying, if we hold to this line of reasoning is, that if we receive any part of YHWH's creation with thanksgiving, then it becomes holy through the Word of YHWH, prayer, and by blessing it we can eat it! Can this be true?

I submit to you that what Rav Sha'ul was really pointing to was a further lie that those who would come teaching against marriage and eating of meat would seek to propagate. They would teach a dualistic doctrine. The physical world is seen as evil. Only the spiritual world is good. There are many levels of this kind of false philosophy. In Rav Sha'ul's day it was the Gnostics. They taught of the evils of this physical realm. Everything was about transitioning life away from this natural world full of evil to the heavenly. Ultimately it was about gaining extra knowledge from spiritual sources hidden to the uninitiated. Those who overcame the physical world were qualified to be taught by the Angels. This led into gross manifestations of angel worship and prideful arrogance of the hidden knowledge these adherents were supposed to have attained. Rav Sha'ul spoke against this very thing in his letter to the Colossians. Even within the realm of Christendom you find variations of dualistic thought. The body is evil, the home of the flesh. Therefore all sorts of disciplines are used to subdue the body and free the soul and spirit. Possessions are seen as materialistic. Thus you have the extreme end where the monks of Catholicism sought by induced poverty to escape the evils of materialism and seek spirituality through simplicity and abandonment of all possessions. Then to varying degrees within the church of Christendom you have teachings espousing these ideals. All geared to making it to heaven.

The Hebraic mindset is completely different. In YHWH's Hebraic worldview, the goal isn't heaven. Though heaven exists, it's the Kingdom of YHWH that is the hope. It's not in heaven. It will be on the earth for a thousand years. There is nothing wrong with being blessed with material things. It's just that they are not the goal, but the fruit of a life lived according to YHWH's loving instructions in His Torah. Even the body is not considered evil in Hebraic understanding. It is the temple of the Ruach HaKodesh, and therefore should be maintained in holiness. This is what Rav Sha'ul is really pointing us toward. Verses four and five above should not be considered to be about the issue of *food* at all. Everything that YHWH made is good, including the animals that He Himself placed on the *unclean* list in Vayikra/Leviticus 11. A pig is not a bad animal as long as it is allowed to fulfill the function that YHWH intended. Neither is shrimp to be considered evil. YHWH created these animals as cleaners of the environment. He placed them within His creation in order to keep the ecological balance of nature in place. These *unclean* creatures keep the earth clean for mankind and the animals that He deems to be food. There is no where in the whole of Scripture, Older Covenant or Newer Testament, that teaches that man can do anything to make an *unclean* animal *clean*. You can't even do it by offering thanksgiving, the Word of Elohim, prayer and blessing. You can't do it because you change how it is raised, by feeding it healthy food sources, or by applying new and modern processing or preservation methods. It's just simply a complete impossibility. Nothing man does, no matter how modern or scientifically sound the procedure can remove these creatures from YHWH's *unclean* list. Rav Sha'ul, who kept Torah all of his life, NEVER meant for Timothy to understand that this is what he was teaching in his letter to him. I would also dare say, that Timothy did not understand Rav Sha'ul to be saying that when he read the letter. Both of them thought Hebraically. Then what was Rav Sha'ul saying?

It is true that all of YHWH's creation was created good in the beginning. When what was created is used within the sphere of its intention, then good things can and will be accomplished. Even when the *unclean* animals are allowed to fulfill their original

intention for being created, the result will be good. They should not be refused if they are received with thanksgiving. It doesn't mean that they will continue to be good if they are used outside of what YHWH originally created them for, such as *food*! The animals on the *unclean* list are only called *abominable* when they are removed from their original purpose in creation and forced to become *food*. When's the last time you had a desire to eat your vacuum cleaner? The animals that YHWH created and put on the *clean* list may serve many functions, and one of those functions is that they may become *food* for mankind. If we use YHWH's creation within the parameters for which they were intended, then the end result will be *good* just as He promised. It's when we set out to bend His Torah instruction, or worse, throw it away, that we open the door for all kinds of trouble in our lives. YHWH loves us, and He NEVER intended His Torah to produce bondage in His people. No, in fact, when we embrace the Torah under the anointing of the Ruach HaKodesh, it becomes the *perfect torah of liberty*! (see Ya'akov/James 1:25). The Torah will set you free when it is applied to our hearts and lives under the power of the Ruach HaKodesh.

One Last Consideration: Difference Between Unclean And Common

For our last consideration, we will look at a verse, again taken from a letter written by Rav Sha'ul. The controversy this one small verse has been used to cause cannot be ignored. The truth is, what has fueled this controversy is the ignorance of the Hebraic mindset on the Torah, and a subtle error in translation. This error in translation is a key to removing the lies that have been used to malign the teaching of Rav Sha'ul, and also to promote the false assumption that the Newer Testament teaches that we are no longer under the Torah/Law when it comes to dietary practices. To begin we will quote the verse out of the *New American Standard* which gives us the error in translation as it is contained in most other Biblical translations of the Scriptures.

“I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.” (Romans 14:14 NAS)

First, just to lay a foundation on this chapter from the letter to the Romans, there is nothing in this whole chapter that has to do with the subject of dietary restrictions governing what *food* is. The controversy has to do with those within the Roman assembly who embraced *vegetarianism*² and those who accepted Torah's liberty to eat meat from

² **Romans 14:1-23-** we could spend a whole teaching on this entire chapter. However, space does not allow for it at this time. So let me make a few brief clarifications. 1) This whole chapter in this letter does have to do with eating. If you read over it without prejudice, you find that there was a controversy of serious magnitude brewing here. There were what I call *Torah Purists* who took the subject of eating and YHWH's instructions in Torah to the complete other end of the scale. Even all the way back to Gan Eden! There in the pristine early moments of YHWH's creation man ate no meat. He was basically a vegetarian. It was after the flood of Noach that YHWH began permitting mankind to begin eating meat. (B'reshit/Genesis 9:3) *****[Let it be noted that the Torah of YHWH is eternal and existed in Oral form prior to it being given to Yisrael through Moshe. The Torah concept of clean and unclean animals was known by Noach. {see B'reshit/Genesis 7:2; 8} It is therefore also assuredly to be accepted that in YHWH's allowance for Noach and those who came after him to eat meat, that the meat would therefore come from the list of those animals YHWH deemed to be clean; even as it did in YHWH's written Torah given later to His people Yisrael]*** 2) These *Torah Purists* within the Roman congregation and those who accepted YHWH's allowance to eat meat began to clash. The situation became very grave causing division and if not corrected could even destroy the work which

animals which YHWH declared to be *food* in Vayikra/Leviticus 11. The major thrust of the teaching of Rav Sha'ul to these believers is to diffuse the controversy by showing that though Torah *allowed* for eating of *meat* if there were those who desired to go all the way back to the Garden before the Fall and forgo meat eating, then there was no real controversy. There is what is known in the Hebraic mindset as a *unity of diversity*. In other words, *how* those who are pursuing Torah in a given assembly choose to express their obedience to YHWH and His Torah should not become grounds for controversy as long as the Torah is being kept. Worse, for the sake of *food* we should not destroy one another. Thus we have Rav Sha'ul's famous statement in verse 17 of the chapter,

“For the Malchut Hashem [Kingdom of YHWH] is not a matter of eating and drinking, but of tzedek (righteousness), shalom (peace) and simcha b'Ruach Hakodesh [rejoicing in the Holy Spirit].” (Romans 14:17 OJB-definitions mine)

Rav Sha'ul calls for those who are strong in faith to walk in love and actually be willing **NOT** to use their liberty in Torah to cause their *weaker* brother to stumble. This truly is the willingness to follow in the footsteps of our blessed Rebbe and His call for those who would be His disciples to embrace the principle of the *execution stake* and die to their own soul-life rather than to press for their own rights even when it is permitted. The Kingdom of YHWH is to be expressed in love. Even Rebbe Yeshua said this was to be the distinguishing characteristic of those who followed after Him (Yochanon/John 13 34-35) This is the basic gist of what this chapter is about, so we'll stop here and go onto what our focus is in the above verse.

You will notice that Rav Sha'ul supposedly uses the word *unclean* three times in this one verse. The fact is, the use of this word is NOT what Rav Sha'ul actually said. It is an error to translate this word as *unclean*, it should have in fact been the word *common*. There is no small difference between translating this word as *unclean* as opposed to *common* as we are about to see. It changes everything, and when the proper word is used it diffuses the seeming controversy using the word *unclean* has caused.

What Is The Difference Between Unclean And Common?

Before we go any further, we will first establish the fact that there is indeed a difference between the two terms *unclean* and *common*. First, let us go back and look at

had begun there! 3) Now in addition to all of this, there was also a controversy brewing over fasting and what days it should be practiced. It was a practice of Jewish Yisrael in the days of Rebbe Yeshua to fast on the 4th day of the week and on the 6th day. The latter was known as the *Preparation Day* preceding the weekly Shabbat, or 7th day. This could have been where these Gentile believers in Rome garnered their own practice of fasting on a particular day of the week. Regardless, it too became a point of controversy mixed in with the rest of the argument over eating meat or not. One thing for sure, it certainly had nothing whatsoever to do with disregarding the Shabbat of YHWH. It also most assuredly had nothing to do with ignoring the Torah's instruction on keeping the Shabbat holy, and just picking a day in the week, any day, and let that be a person's Shabbat. Not once is the Shabbat ever mentioned in this whole discourse! The subject is the fast days that were being practiced not YHWH's Shabbat. 4) Finally, Rav Sha'ul spends this whole chapter and part of the next in giving instructions on how to walk in love within the Torah community of believers and to allow for certain diversities of practice without destroying the congregation and in the process bringing discredit upon the holy Name of YHWH and His Son.

Kefa's words both in the actual event of the sheet being let down, and then in his words to the assembly in Yerushalayim. (I am going to quote from a Messianic version of the Bible known as *The Scriptures*. The reason being it gets the proper translation of the verses we are focusing on correct.)

***“And a voice came to him, “Rise up, Kefa, slay and eat.”
But Kefa said, “Not at all, Master! Because I have never eaten whatever is **common** or **unclean**.” (Acts 10:13-14 *The Scriptures* 1998- emphasis mine)***

In the above passage we have a description of what Kefa was actually experiencing on top of the house in Yaffo/Jaffa. Since we have already given consideration to this event earlier, we will simply focus on our purpose at hand. We see here that Kefa clearly makes a distinction between the terms *unclean* and *common*. So to the Hebraic mind to be *unclean* is not the same thing as being *common*. Now let's look at what Kefa said before the assembly in Yerushalayim.

***“And I heard a voice saying to me, ‘Rise up, Kefa, slay and eat.’
But I said, ‘Not at all, Master! Because whatever is **common** or **unclean** has never entered into my mouth.” (Acts 11:7-8 *The Scriptures* 1998- emphasis mine)***

Again it is interesting to note that the KJV as well as some other Scripture translations also makes the distinction between these two terms in the above verse. Kefa plainly makes the same distinction between the terms while relating to the assembly in Yerushalayim his experience while in Yaffo/Jaffa.

I continue making this emphasis because of what we are about to see when it comes to the translation of Rav Sha'ul's words to the assembly in Rome. When you consult the Strongs Dictionary you find that the word for *unclean* is the Greek word *akathartos* and is the word that is used to translate the Hebrew word *tamei*, meaning *ritually unclean*. The word for *common* is the Greek word *koinos* and it is used to define the state of *meat*, even clean *meat*, that has become what the Torah defines as *meat that is no longer fit for consumption*. Unfortunately, the definitions of these words as found in the Strongs Dictionary are quite inadequate to give the true distinction which YHWH provides through the Hebraic mindset. Therefore we are going to go a little bit further into this using the culture of Torah to come to a clearer understanding.

In our above discussions I think we have pretty well come to understand that *food* obtained through the creatures YHWH has created are on the *clean* list found in Vayikra/Leviticus 11. However, what does the Hebraic mind understand to be *common*? If we had not become lost to our Hebraic heritage, then we would have understood this as having been instructed through the Torah. Let us look at some verses from the Torah that gives us an understanding of what is meant by the term *common* when it comes to meat.

***“Nevelah (that which dieth of itself), or tereifah (what is torn by beasts), he shall not eat to make himself tamei [unclean] therewith; I am Hashem [YHWH].”
(Vayikra/Leviticus 22:8 OJB- definitions mine)***

The Torah defines for us in this verse two things that may cause meat to become *common*. This is meat which the Torah classifies as *clean* in Vayikra/Leviticus 11, but has at some point become disqualified from being considered *food*. The first situation is *nevilah* meaning *that which dies of itself*. In other words this is when an animal dies on its own by disease, old age, or is killed in an accident. The second situation is *tereifah* meaning *that which is torn by beasts*.

“Ye shall not eat of anything that dieth of itself; thou shalt give it unto the ger [stranger] that is in thy she'arim [gates], that he may eat it; or thou mayest sell it unto an alien; for thou art an Am Kadosh [Holy People] unto Hashem Eloheicha [YHWH your Elohim]...” (Devarim/Deuteronomy 14:21 OJB- definitions mine)

The meat that has for one reason or another reached the state of being *common* may be given to the *stranger* [a person who has made a decision to live among the people of Yisrael, but hasn't gone through the steps necessary to actually become an Yisraelite, or a slave that has been bought or captured from among the nations which Yisrael may conquer while possessing the Land of Promise]. These people are not in covenant relation to the Elohim of Yisrael and therefore have no obligation to keep His standards of holiness. Rather than let the *meat* waste, it can be used to help meet the need of hunger in those outside of YHWH's covenant people, Yisrael.

Eating Kosher, following YHWH's list of what may be eaten as *food* from the *clean* list, and its means of preparation, is a sign of holiness to YHWH by the nation of Yisrael. In Vayikra/Leviticus 11 as we pointed out earlier, YHWH nowhere clearly states the *why* as to His instructions of making a difference between the *clean* and *unclean* animals. He just said do it. Like a parent who sometimes says to their child, “*Because I said so.*” The child has to learn to respect their parent's authority. Like it or not, it's just the way it is. In our instance here in Vayikra/Leviticus the only reason given is that of *holiness*, or being set apart. Just as YHWH Himself is set apart, even so should His people be holy. The nations around Yisrael in that day made no distinction about what or how they ate. YHWH commanded Yisrael not to be like them. Yisrael must make distinctions in order to be seen as the People of YHWH. This is what the passage reveals below.

For I am Hashem Eloheichem [YHWH your Elohim]; ye shall therefore set yourselves apart as kodesh [holy], and ye shall be kedoshim [holy ones]; for I am kadosh [holy]; neither shall ye make your nefashot tamei [souls unclean] with any manner of creeping thing that creepeth upon ha'aretz [the earth].

For I am Hashem [YHWH] that bringeth you up out of Eretz Mitzrayim [The Land of Egypt], to be for you as Elohim: ye shall therefore be kedoshim [holy ones], for I am kadosh [holy].” (Vayikra/Leviticus 11:44-45 OJB- definitions mine)

Now that we have made the further distinction provided by YHWH's Torah as to what is *unclean* and *common*, we will now go back and look at the words of Rav Sha'ul to the Roman assembly. We will discover what Rav Sha'ul was intending to say, but because of the religious bias of some of the translators from the church of Christendom, that intent was unfortunately lost in translation. The impending confusion this has caused can then be removed and the teaching of Rav Sha'ul will be seen to very easily flow in

complete harmony with YHWH's Torah. May Abba YHWH give us mercy to see His Truth clearly.

The True Intent Of Rav Sha'ul's Words In Romans 14:14

Let us again, as before, look at this verse from *The Scriptures* version Bible. As we have seen, it gets the actual wording of Rav Sha'ul right.

***"I know and am persuaded in the Master יְשׁוּעָה [Yeshua] that none at all is common [koinos- Strongs Word #G2839 meaning: common, profane, defiled...unholy, unclean³] of itself. But to him who regards whatever to be common, to him it is common."* (The Scriptures 1998-definitions/comments mine)**

In other words Rav Sha'ul was stating that while some meat by its very nature is *unclean*, meat that is *common* by Torah definition cannot be that way. Meat that is *common* has *become* that way because of some extraneous situation that has *caused* it. Meat that is *unclean* is such by clear definition of YHWH in His Torah and is therefore NOT *food*. Meat that is *common* may at times be a little harder to actually define. Why? Because case in point, the meat sold in the *shambles*, the local public markets in Rome, 1) Most likely was not prepared according to the Kosher standards as outlined by the Torah 2) May have actually been sold for the intention of being used as part of the worship of idols. Paul actually addresses this latter reason in his letter to the Corinthian assembly. We won't try and quote it here, for sake of space. But you may go and read the whole eighth chapter of First Corinthians. There you will learn what Rav Sha'ul's instructions were about the possibility and consequences of eating meat offered to idols for those who are of Yisrael and walk in accordance with YHWH's Torah.

³ I could have simply left the latter words off the definition as provided in the Strongs, but that hedging would not have been fair or truthful. Therefore I chose to give the definition as provided, but with the following and rather lengthy footnote for explanation and clarity. I apologize for the lengthiness of this choice, but Truth will stand proper scrutiny.

While the Strongs Concordance does list one of the meanings of *koinos* as *unclean*, we must keep in mind that we must seek to relate the Greek word to the closest meaning regarding its Hebraic counterpart. As we have already shown in our study, there are two words in Hebrew that are used to define meat that has become classified as *common*. They are *nevilah*- that which dies on its own by disease, old age or by accident. The second is *tereifah*- that which is torn by animals. *Koinos* is the Greek word which should be used to define both situations. As it with all languages into which Hebrew must be transliterated, there are a number of issues that may develop. One of the most common is that there is no word in that particular language that means exactly the same thing as it does in Hebrew. When that happens the only choice is to find a word in that language whose definition is as close as possible to use. While this may work for convenience sake, it does in some circumstances do ill service to the true meaning of the original word as expressed in Hebrew. To truly understand the meaning one must go back and obtain the Hebraic definition of that word in its original setting in the Hebrew language. We must also factor in the obvious prejudice against the Torah by those who translated the Scriptures especially in the context of the so-called *New Testament*. It is clear that they chose a word that more clearly expressed their bias, than the actual word whose meaning most closely referenced its Hebrew counterpart(s). The end result was at best a skewing of the intended meaning by Rav Sha'ul, and at worst has resulted in gross confusion and a complete loss of the intended meaning by one (Paul) who was himself a well-trained student of the Hebrew language. Was it ignorance or definite bias? I personally believe it was both.

So now the rest of the story has been presented. Rav Sha'ul was not talking about *unclean* animals, and therefore he wasn't giving instruction on that subject. So he wasn't changing YHWH's Torah on bringing *distinction* between *clean* and *unclean*, and what was to be considered *food* in YHWH's eyes. He was speaking into the situation that was raging between the *Torah Purists* and their demands to return to being *vegetarian*; and those who desired to live by the instructions in Torah which permitted eating meat as long as it was *clean* and had not become *common*. It will become apparent when we replace the words in Romans 14:14 to reflect their proper Hebraic meaning as *common* not *unclean* that we can understand just what the argument of these *Torah purists* was. They were trying to say that though the meat being purchased in the market might be considered *clean* by the Torah, there still was the question of it being ruled as *common*. It was a matter of *conscience*. There was an unsurety that the meat that was being purchased in the public markets in Rome was being prepared according to Kosher standards. Further, the meat, while being *clean* according to Torah definition, may have been prepared as a sacrifice to idols. If so, then it could still be disqualified as being *edible* according to what the Torah defines as *common*. I would like to submit to you that this thought is actually confirmed by the use of Rav Sha'ul's words in Romans 14:14 when the proper Greek word is used to reflect the Torah's standard for what causes meat to be considered *common*,

“...But to him who regards whatever to be common [koinos], to him it is common [koinos].” (Romans 14:14b The Scriptures 1998- explanation mine)

Rav Sha'ul is using this verse set up the next stage of his instructions. He is going to point to the issue of *conscience* in our conduct as it pertains to walking with our brothers in faith. He is saying, in accordance with the Torah, that meat that is defined as *clean*, may in fact *become* disqualified as being edible by the Torah if it has become *common*. The problem with the meat bought in the public market is there may be room for speculation as to its status. It may be clean, but *what if...* What if it wasn't prepared properly? What if it had been prepared as a sacrifice to an idol? This degree of uncertainty may cause a person's *conscience* to doubt whether the meat, while *clean*, may have in fact become *common*. The key question was one of *conscience*. One Yisraelite might eat that meat, and with no further consideration, eat it without his *conscience* condemning him. Still another's *conscience* might not be so strong, and therefore if he eats that meat in doubt, it will be sin to him, because his *conscience* condemns him. With this in mind, consider these following words of Rav Sha'ul.

“But in the man who doubts, there is found in him a dvar ashmah (a thing of guilt, condemnation) if he eats, because it is not of emunah [faith]. And whatever is not of emunah [faith] is averah (sin).” (Romans 14:23 OJB- definitions mine)

Rav Sha'ul's whole discourse has nothing to do with *clean* and *unclean* meat. Because the Torah clearly identifies and defines what *food* is in Vayikra/Leviticus chapter eleven. We simply read what YHWH instructs us about what is to be considered *food*. There is no gray area and no need for us to use our *conscience* to help decide the matter. On the other hand, *food* that may have become *common* may not be so clear to define in certain situations. The important question is for those in the Roman congregation is, *had the meat become common because of not being prepared in a*

Kosher manner, or could it have been prepared as a sacrifice for idols? This is where the difficulty is coming from. The *Torah Purists* were arguing that because so much of the meat in the public market was being used for sacrifice to idols, it would be better NOT to eat any meat at all. Those from the other camp, who chose to eat meat accepting the Torah's allowance to do so, felt that there was no problem. In their minds, they were convinced the meat they were eating was *clean*, and was not made *common* because it *may* have been prepared to be sacrificed to idols. In the latter's heart, they believed the state of the meat was acceptable and therefore they ate it with a pure *conscience*.

Now Rav Sha'ul takes a turn and gives his further instructions on the matter. This has to do with walking in love with our brothers and sisters with whom we live. You see, you can be *technically* right, and still be *wrong*!

“Do not for the sake of okhel [food] bring churban [destruction/ruin] to the work of Hashem [YHWH] . All okhel [food] is tahor [clean] but it is wrong to eat anything that causes nisyonot [offence/temptations].” (Romans 14:20 OJB- definitions mine)

Rav Sha'ul appeals again to the Torah, while it is permitted to eat meat that is considered *clean*, and *all* meat from the clean list is considered *food*, it is wrong to eat anything that causes another in the faith to be offended or to stumble in temptation to eat something which the *conscience* may condemn. He also appeals to the true intent of the Torah which is to walk in love toward YHWH and toward one's neighbor. Even to the point of NOT doing what we may even have a right to do. Love for our brother will cause us to forgo our privilege so as not to offend our brother's *conscience* which may be weaker than our own, and our liberty become an opportunity to cause him to stumble.

“It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach [brother in the Messiah] stumbles.” (Romans 14:21 OJB- definitions mine)

We, the strong, ought to support the weaknesses of those without chizzuk [strength], and not to please ourselves.

Let each of us please his re'a [neighbor] with a view to what is beneficial, for upbuilding.

For even Rebbe [Teacher], Melech HaMoshiach [King The Messiah] did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAF'LU ALAI ("The reproaches of those who reproach You have fallen on me" TEHILLIM 69:9[10].” (Romans 15:1-3 OJB- definitions mine)

The Torah of the Older Covenant and the Living Torah of the ReNewed Covenant, Yeshua HaMashiach both call us to a *higher way*...the way of love. It is the willingness to give our life for another. This fourteenth chapter of Romans is such a blessing when it is put into its proper Hebraic context.

Closing Words

Beloved, I trust that this teaching has been a blessing. It has been a labor of love that has taken almost a year for the Ruach HaKodesh to give enlightenment to my heart on. I urge you not to take these instructions and load your Torah gun and take aim at

those who do not understand why you have begun to follow YHWH's Torah on dietary practice. There is an old adage that says, *What argument can build, argument can tear down*. Use this teaching to let the Ruach HaKodesh bring shalom to your own heart about what YHWH teaches about *clean* and *unclean* food. The Truth will make you free. In time as the Ruach HaKodesh works in your life and the lives of your family and friends, the opportunity to share the Truth with them will come. You will have both the understanding and the spirit of wisdom and revelation to know how much and when to share what's in your heart. Until then, just love them unconditionally, and remember there was a day when you too didn't know what you know now. You too thought you knew something, when in turn you came to find out you actually knew nothing! It wasn't until YHWH drew you and in His mercy opened the eyes of your heart and lifted the veil that you began to *see* the Truth. So be patient, and let the love of the Ruach HaKodesh bring the manifestation of YHWH's Kingdom to your heart and life. Remember, its righteousness, peace, and joy in the Ruach!

One last thought as we close. As you begin to walk in agreement with YHWH and His Torah regarding the instructions on dietary issues, you will find an amazing thing start to happen. Rav Sha'ul says,

“However, the spiritual is not first, but the natural; then the spiritual.” (1 Corinthians 15:46 NASB)

As you begin to obey from the heart YHWH's instruction concerning *clean* and *unclean* food, your spiritual senses will begin to be heightened. As the defilement that came through eating those things not considered *food* is removed from your body, your spirit will be cleansed by the instructions of Torah. (see 11 Corinthians 7:1) You will find a clarity in receiving understanding and revelation in your spirit that you may not have had before. First you embraced the Torah instruction on a *natural* level about what to eat, which results in an increase in the *spiritual* dimensions of your walk. Baruch HaShem YHWH/Bless the Name of YHWH!

May YHWH bless all who read this study with shalom and understanding. Amein

Joe Snipes
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