

All Foods Clean, Kill and Eat?

01-12-25

This will be one of the more difficult messages you will ever hear. I am going to push in a way I've never pushed before. I am going to challenge the traditional thinking of certain biblical interpretations. I want to use scripture and logic to see if those traditional thoughts and interpretations hold up to scrutiny. If I miss something, please tell me.

Rebecca and I have been practicing our current lifestyle of trying to be Torah obedient since 2016. To clarify, we do it because of salvation and our love of God, not for salvation. Because of this lifestyle, we have had a lot of interesting conversations along the way. Some folks have really questioned our lifestyle, especially in the area of food. We have had many friends that share the same belief that the Torah is still just as applicable today as it was when it was given, and they have shared similar stories about how people respond to finding out about their Torah observance.

Today I would like to comment on some of those responses to this lifestyle, especially with regard to food. Hence the title, All Foods clean, Kill and Eat? Which are references to two portions of scripture that are used to say we can lawfully eat pork because God said so; he made all foods clean, or some variation of that thought.

First, I want to lay down a baseline for what the Bible says regarding the Torah or if you prefer, the Law of Moses. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The baseline being that it was given to be a Law forever and the Law of God is perfect.

Adding to it or subtracting from it is forbidden, especially since adding to it or subtracting from it would make it imperfect. Messiah, as the living Torah, came to perform the Law and to teach the Law.

BUT, we are under a new covenant! That's the old!

Why would you keep Torah if we are under a new covenant? That's the old!

That's a big one I've heard.

I have asked the question several times to folks about what the New Covenant actually is. People generally mention grace, forgiveness of sin, and salvation, or some variation of those three things.

But is that what the New Covenant is?

Here is where the New Covenant is laid out.

Jeremiah 31:31-34 “Behold, days are coming,” declares the Lord, “when I will make a **new covenant** with the **house of Israel** and with the **house of Judah**, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord. “But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “**I will put My law within them and on their heart I will write it**; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “**for I will forgive their iniquity, and their sin I will remember no more.**”

Here we learn that the New Covenant is with Israel.

We learn that the Torah, or Law is written on the heart.

There will be no teaching people to know the Lord, because they will all know the Lord.

There will be forgiveness of sins, and the Lord will remember them no more.

There are other scriptures that allude to the New Covenant, but this one spells it out the most directly.

This passage is also quoted in Hebrews 8, beginning in verse 7.

The citation of the Jeremiah passage in Hebrews has an interesting beginning.

Hebrews 8:7-8 For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, Behold, days are coming says the Lord...

The fault was with the people because they could not keep the Law.

Why couldn't they keep it?

I think it really has to do with the fact that it was externalized and not internalized. If something is external to us, there is distance. Because of this distance the flesh really battles against the internalization of God's Word.

The New Covenant internalizes the old. The Torah will be written upon our hearts. Also, be careful to note that the New Covenant is only with Israel, which is very important when comes to Romans 11 and the reference to Gentiles being grafted in as wild olive branches into the cultivated olive tree, which is a picture of Israel.

Ezekiel expounds on the New Covenant as well. Some key portions out of...

Ezekiel 36:22-32

“Therefore say to the house of Israel, ‘Thus says the Lord God, “It is not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went. I will vindicate the holiness of

My great name which has been profaned among the nations, which you have profaned in their midst.

Then the nations will know that I am the Lord,” declares the Lord God,

Do the nations all know the Lord?

“when I prove Myself holy among you in their sight.

Has He proved Himself in the sight of the nations?

For I will take you from the nations, gather you from all the lands and bring you into your own land.

Has He done that entirely?

Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

So then, are we under a New Covenant?

I would say, yes and no.

Jesus did say in:

Luke 22:19-20

“This is My body which is given for you; do this in remembrance of Me.” And in the same way He took the cup after they had eaten, saying, **“This cup which is poured out for you is the new covenant in My blood.**

But what about the rest of the New Covenant?

Do we still have to teach people to know the Lord?

If the New Covenant is the Torah written on our hearts, what about the fulfillment of all of Israel in the land?

That has not happened yet, the ingathering into the land is still a future event. We are still teaching people to know the Lord. Also, the nations do not know that He is the Lord. So, I would say that the New Covenant has been inaugurated, but it has not been fulfilled in its entirety yet. We have seen a partial fulfillment.

That is a Biblical definition of the New Covenant.

There is a new heart, a new spirit, sins are forgiven, everyone knows the Lord, all of Israel is in the land, and the Law or the Torah is internalized, because it is written on our hearts.

It's really a culmination of all the covenants. The Lord is fulfilling all His promises made to Abraham, Isaac, Jacob, the sons of Aaron, and King David.

One of the most important things we can do in our Bible study is to ask real honest questions of the text. Asking these honest questions can really strengthen our faith in the Lord.

We also should be dealing honestly with the text. If we find ourselves really doing cartwheels to make the text mold to our understanding of what the text should say, then maybe we are a little off in our understanding of the text.

That's a hard thing to deal with.

Questioning the text can feel like questioning our leaders.

But this teacher, or this pastor, or this apologist says this...

Ok... But what does the text say???

Remember, honesty with the text!

So let's ask some penetrating questions before we get to the heart of this message, which is about food. These questions may be a little bit uncomfortable.

Why did those commandments have to go away? Or why did the Law need to be abolished?

Is it God's fault that His people could not obey His instructions? Should His standard of holiness need to change because we choose not to be obedient? I say that because the text very plainly says:

Deuteronomy 30:11 "For this commandment which I command you today is not too difficult for you, nor is it out of reach.

Remember the Hebrews verse says that the fault was with the people.

The Psalms teach us that

The law (Torah) of the LORD is perfect, restoring the soul...

Psalms 19:7

Perfect Law. If it's perfect, why did it need to change or be done away with?

It's impossible to improve on perfection.

All of the verses that state that the Torah is forever, isn't that a contradiction?

What about?

2 Kings 17:37 The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do forever...

Forever is a long time.

Where are all of the prophecies that speak of the abolition or abrogation of the Torah? If this was to be something temporary, why go through all the hassle?

Jesus even said,

Matthew 5:17-19

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Has all been accomplished?

Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; **but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.**

What about all the persecutions?

So, they suffer the persecution for something temporary? What about all the deaths and persecutions the Jewish people have suffered before Jesus was born? Look at Hanukkah!

1 Maccabees 1:54-64 (A book from the Apocrypha - Not scripture)

Now on the fifteenth day of Chislev, in the one hundred forty-fifth year, they erected a desolating sacrilege on the altar of burnt offering. They also built altars in the surrounding towns of Judah, and offered incense at the doors of the houses

and in the streets. The books of the law that they found they tore to pieces and burned with fire. Anyone found possessing the book of the covenant, or anyone who adhered to the law, was condemned to death by decree of the king. They kept using violence against Israel, against those who were found month after month in the towns. On the twenty-fifth day of the month they offered sacrifice on the altar that was on top of the altar of burnt offering.

According to the decree, they put to death the women who had their children circumcised, and their families and those who circumcised them; and they hung the infants from their mothers' necks.

But many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. Very great wrath came upon Israel.

Prophet like Moses, which we all agree is Jesus.

Deuteronomy 18:18 I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

What did Moses teach? He taught them the Law of God. He was able to perform miracles.

What did Jesus do? He taught them the Law of God and he performed miracles.

It wasn't repeated in the New Testament is something that I hear frequently...

This commandment or that commandment was not repeated in the New Testament...

Did it need to be repeated? Why repeat what was already spoken?

Deuteronomy 12:32 - Jewish reckoning of verses is different. 13:1

“ Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

Jewish commentary on this verse states:

It is a principle of our faith that none of the Torah can be abrogated, no matter how many miracles a prophet may perform. Our faith is not based on miracles and is impervious to them.

(ArtScroll Chumash)

The rest of Deuteronomy 13 spells out how to deal with and recognize a false prophet. The biggest tell of a false prophet is teaching against the commandments of God.

Deuteronomy 13:1-5 If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul. **You shall follow the Lord your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him.** But that prophet or that dreamer of dreams shall be put to death, because he has **counseled rebellion against the Lord your God** who brought you from the land of Egypt and redeemed you from the house of slavery, **to seduce you from the way in which the Lord your God commanded you to walk.** So you shall purge the evil from among you.

If Jesus taught against the commandments, He was a false prophet and not the Messiah.

This is probably the biggest reason today that the Jews reject Jesus is because Christianity says Jesus fulfilled the law and so you don't have to do that anymore.

What was the Messiah predicted to teach?

Isaiah 2:2-3

Now it will come about that

In the last days

The mountain of the house of the LORD

Will be established as the chief of the mountains,

And will be raised above the hills;

And all the nations will stream to it.

And many peoples will come and say,

“Come, let us go up to the mountain of the LORD,

To the house of the God of Jacob;

That He may teach us concerning His ways

And that we may walk in His paths.”

For the law (Torah) will go forth from Zion

And the word of the LORD from Jerusalem.

Psalms 119:41-48

May Your lovingkindnesses also come to me, O Lord,

Your salvation according to Your word;

So I will have an answer for him who reproaches me,

For I trust in Your word.

And do not take the **word of truth** utterly out of my mouth,

For I wait for Your ordinances.

So I will keep Your law continually,

Forever and ever.

Continually, forever, and ever are three separate Hebrew words that when used together emphasize the eternity of the Law.

Continually is the Hebrew word Tamid, which means constantly, like the fire of the altar burning continually.

**Forever is the Hebrew word Olam, which means forever
Ever is the Hebrew word Ad, which means perpetually.**

What is being said here is very emphatic.

And I will walk at liberty,
For I seek Your precepts.
I will also speak of Your testimonies before kings
And shall not be ashamed.
I shall delight in Your commandments,
Which I love.
And I shall lift up my hands to Your commandments,
Which I love;
And I will meditate on Your statutes.

James even refers to this section when he says:

James 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

Notice that he refers to the Law of God as liberty.

Psalms 119:142

Your righteousness is an everlasting righteousness,
And Your law is truth.

TRUTH CAN NEVER CHANGE.

One last thing to recognize is that there are no prophecies of the abolition, in part or in whole, of the Law of God.

A valid question for any believer struggling with this should be, where are the prophecies that foretell the abolition of the Torah?

Where are the many prophecies predicting the abolition of Torah? I have not seen any or heard of any. It does not seem that there is a single mention in the Bible of the Law of God becoming inoperative or abolished for a believer; or what had always been considered sinful suddenly becoming not sinful.

The Bible does say that God does not do anything without letting the Prophets know ahead of time.

Amos 3:7 "Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets."

The New Covenant involves the Law of God being written on our hearts, so it could not have been done away with in whole or in part.

Now to the food...

For the Jews of Jesus' time and even a lot of Jews today, eating is an act of holiness and eating is an act of worship.

The lens through which we read the New Testament should be one that the Torah is still applicable today, because of what the New Covenant involves.

There are certain questions that should follow...

The main question would be...

How does it apply to me as a Gentile?

If there is something in the New Testament that seems to point to the abolition or abrogation of the Torah then maybe there is an issue with the translation or maybe there is an issue with the interpretation. In 2 Peter, he said that Paul said some things that were difficult to understand which the untaught twist and distort.

The crux of the matter is really, can sin ever stop being sin.

Sin is a violation of God's commandments.

This thing that used to be a sin, is no longer a sin???

Did Jesus really say that?

Now you can see why the Jewish people have such an issue with who Christians say Jesus is. Am I saying Christians who teach that are unsaved? No. Let me make that perfectly clear. This is not an issue of salvation, but really an issue of sin and holiness.

The food laws are spelled out in Leviticus 11, but here in Leviticus 20:25-26 it states that what you eat is directly related to holiness.

You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean. Thus, you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.

Eating can and should be an act of worship. You give thanks before you eat, and there is also a commandment to give thanks after you have eaten as it states in:

Deuteronomy 8:10

When you have eaten and are satisfied, you shall bless the Lord your God for the good land which He has given you.

I think the issue of clean and unclean food boils down to a misunderstanding of the text in the New Testament. We will look at the two major texts that people stand on to say that the Bible says that it is okay to eat pork, or anything unclean you want to eat.

The first portion of scripture is in Mark 7.

Some of the disciples, not all, are eating with unwashed hands and the Pharisees notice this. They ask Jesus, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?"

This is the context of the entire dialogue. It is not a matter of what is clean and what is unclean. The issue is ritual impurity. Can eating bread with unwashed hands defile you?

So, what are impure hands?

And what does it mean to be defiled in this context?

The Greek word for impure is Koinos, which means common, which is the opposite of holy. So, to the Pharisees here, holy hands were washed hands.

The Greek word for defile is a form of Koinos. It is koinoo, which means to make common.

It is very important to know that there is a word for unclean in the Greek. That word is akathartos, which means unclean, like pork, or unclean spirit.

So, in the Septuagint in

Leviticus 11:24-28

The word akathartos, unclean, is used and not koinos.

'By these, moreover, you will be made **unclean**: whoever touches their carcasses becomes **unclean** until evening, and whoever picks up any of their carcasses shall wash his clothes and be **unclean** until evening. Concerning all the animals which divide the hoof but do not make a split hoof, or which do not chew cud, they are **unclean** to you: whoever touches them becomes **unclean**. Also, whatever walks on its paws, among all the creatures that walk on all fours, are **unclean** to you; whoever touches their carcasses becomes **unclean** until evening, and the one who picks up their carcasses shall wash his clothes and be **unclean** until evening; they are **unclean** to you.

So, Jesus is **NOT** saying, there is nothing outside the man which can make him unclean - Akathartos, because there **ARE** things outside the man that **CAN** make him unclean like pigs. Instead, He **IS** saying that there is nothing outside the man which can make him unholy. Unholiness comes from within, that is from the heart.

Mark 7:21-23 For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."

The Pharisees believed that by eating foods in a state of ritual purity, they maintained a higher level of holiness. If their food became defiled by being handled with unwashed hands, it reduced its holiness and their holiness. Jesus contradicted this idea, stating that the things which come out of a man, such as evil speech, make a person unholy. The Pharisees had Levitical holiness in view; Jesus had personal, ethical holiness in view.

The Pharisees' whole ideology is to bring the Levitical priesthood into everyday life. After all, Israel is said to be a kingdom of priests, so why not act like priests in our everyday life...

The Pharisees took the temple purity standards and applied them to eating. Aside from working at the altar and handling the sacrifices, there were certain foods that the Levitical priests had to eat in a state of ritual purity. Ritual purity is also tied to holiness. So, for the Pharisees, they copied the idea. The Pharisees wanted to be more holy, hence the washing of hands before they ate. What the Pharisees were trying to accomplish was very noble, however the idea was very poorly executed, which is why Jesus kept pointing out their hypocrisy.

Maimonides says in Mishnah Torah (Hilchot Tum'at Ochalin 16:12 - The Laws of Impurity Contracted By Foods)

Even though it is permitted to eat impure (common) foods and drink impure (common) beverages, the pious men of the early generations would partake of their ordinary food in a state of ritual purity and would avoid all of the sources of impurity throughout their lives. They are called Perushim - Separate ones - Pharisees.

This is an extra measure of holiness and a path to piety: to be separate from people at large, to hold oneself apart from them, not to touch them, nor eat and drink with them. For setting oneself apart leads to the purification of the body from wicked actions. Purifying one's body leads to sanctifying one's soul from wicked character traits. And the holiness of the soul causes one to resemble the Divine presence, as Leviticus 11:44 states, "And you shall make yourselves holy, and you shall be holy, because I, God, who makes you holy, am holy."

Notice also that Jesus does not tell them that they are wrong for the idea of washing their hands before they eat, especially since some of His disciples did wash their hands before eating.

I'll even go out on a limb and say Peter was one of the disciples who did wash his hands before he ate based on what he says in Acts chapter 10. He was also the one who asked Jesus to explain the matter in Matthew 15:15.

It's really important to understand that Jesus absolutely condoned, that is, **He supported the Pharisaical idea of priestly living**, which included washing your hands before you ate. How do we know this?

In Matthew, Jesus tells the people to listen to the Pharisees and do what they tell you to do.

Matthew 23:2-3 “The scribes and the Pharisees have seated themselves in the chair of Moses; **therefore all that they tell you, do and observe**, but do not do according to their deeds; for they say things and do not do them.

Those verses also explain what Jesus said in

Matthew 5:20 “For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.

Jesus goes on to criticize the Pharisees in Mark 7.

Mark 7:6-13

“Rightly did Isaiah prophesy of you hypocrites, as it is written:

‘This people honors ME with their lips,

But their heart is far away from ME.

‘But in vain do they worship ME,

Teaching as doctrines the precepts of men.’

Neglecting the commandment of God, you hold to the tradition of men.”

He was also saying to them, “You are experts at setting aside the commandment of God in order to keep your tradition. For Moses said, ‘Honor your father and your mother’; and, ‘HE who speaks evil of father or mother, is to be put to death’; but you say, ‘If a man says to his father or his mother, whatever I have that would help you is Corban (that is to say, given to God),’ you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.”

He chides them for setting aside the commandment of God to keep the traditions of men.

What commandment of God did they set aside?

They set aside honoring father and mother for the sake of tradition.

How can we say that Jesus is criticizing the Pharisees for setting aside the commandment of God, and at the same time say that Jesus is setting aside the commandment of God by saying that Jesus declared all foods clean; pork is now okay to eat? That logic does not work.

The issue at hand was eating with unwashed hands. Jesus is making the point that eating with dirty hands cannot make you unholy. The food goes into your stomach and out...

Mark 7:14-23 After He called the crowd to Him again, He began saying to them, "Listen to Me, all of you, and understand: there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. [If anyone has ears to hear, let him hear.]"

When he had left the crowd and entered the house, His disciples questioned Him about the parable. And He *said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated?" **(Thus He declared all foods clean.)** And He was saying, "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."

Thus He declared all foods clean.

Most Christian commentators state that this means that Jesus declared that unclean foods were now clean. This goes against the commandments of God. Jesus could not have taught against the commandments of God, otherwise He would have been a false prophet.

So, what was He saying here?

The NASB adds the words "Thus He." You can tell that because they are italics. They do not translate all the words in the verse either. I included a screenshot in the notes so you could see what I'm talking about.

The screenshot is from the NASB Greek-English Interlinear Bible I have.

19 **ΕΡΡ** ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται
because not it does go his into -- heart but into his stomach and -- -- -- eliminated
ε3754 ε3756 ε1531 ε0846 ε1519 ε3588 ε2588 ε0235 ε1519 ε3588 ε2836 ε2532 ε1519 ε3588 ε0856 ε1607

καθαρίζων πάντα τὰ βρώματα
He declared clean all -- foods
ε2511 ε3956 ε3588 ε1033

because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)

If you take that verse and paste just the Greek into Google Translate, that is Greek to English, you get something very close to the King James, or the New King James, which actually render that verse more accurately than the NASB does. Jesus does not declare all foods clean.

The King James states:

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

New King James states:

Mark 7:18-19 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,

because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?"

The modern translators are cleaning up what Jesus said. All He said was that whatever you eat goes into your stomach, not into your heart, and then it is eliminated into the latrine.

The Greek word that the NASB refused to translate, aphedron, means toilet or latrine. It is Strong's number G0856.

The parallel passage is in Matthew 15:17 Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?

There is a note in the NASB that reads "thrown out into the latrine."

The logic in the verse does not point to a change or abrogation of the Law of Moses. The people would have rioted and tried to stone Him for saying that unclean food was now clean. His whole message is that eating with unclean hands does not make you unholy, it is what proceeds out of the man that renders him unholy.

The parallel passage in Matthew states:

Matthew 15:20 These are the things which defile the man; **but to eat with unwashed hands does not defile the man.**

Saying that the dietary restrictions went away is the same as saying you don't have to be holy when it comes to food. God cares about what you think, what you say, how you act, and everything else in between, and He used to care about what you ate, but not anymore? That logic does not work. Everything we do in this life is tied to an opportunity for holiness, including eating.

But what about Peter???

Peter! Kill and eat!

In Acts chapter 10 both Cornelius and Peter both have visions. Not at the same time, but not that far apart. Cornelius is told to send some men to Joppa. It was the next day that Peter had his vision. His was very different. Peter was hungry and while food was being prepared, he went to the roof to pray. While praying he had a vision of a sheet descending from the sky. The sheet was being lowered by the four corners and in it were all kinds of four-footed animals and crawling creatures of the earth and birds of the air.

Acts 10:13-16 A voice came to him, "Get up, Peter, kill and eat!" But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean." Again a voice came to him a second time, "What God has cleansed, **no longer consider unholy.**" This happened three times, and immediately the object was taken up into the sky.

Because the text says "What God has cleansed, no longer consider unholy."

Notice that Peter says koinos and akathartos, but God only mentions koinos when it comes to Gentiles. That indirectly states that akathartos is still a reality.

Peter is bothered by this and is not sure what the vision meant, but then he is told by the Spirit:

Acts 10:19-20 Behold, three men are looking for you. But get up, go downstairs and accompany them without misgivings, for I have sent them Myself."

Before the vision Peter would have been reluctant to go because the men were Gentiles and there was a great deal of separation between the Jews and the Gentiles. In fact, Peter says as much when he is explaining to everyone what happened.

Acts 10:23-28 And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him. On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. When Peter entered, Cornelius met him, and fell at his feet and worshiped him. But Peter raised him up, saying, "Stand up; I too am just a man." As he talked with him, he entered and *found many people assembled. And he said to them, **"You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy (Koinos) or unclean (Akathartos).**

Acts 11:1-18 Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. And when Peter came up to Jerusalem, those who were circumcised took issue with him, saying, "You went to uncircumcised men and ate with them."

Is this a question or a statement? You did what??

But Peter began speaking and proceeded to explain to them in orderly sequence, saying, "I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me, and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air. I also heard a voice saying to me, 'Get up, Peter; kill and eat.' But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.' But a voice from heaven answered a second time, '**What God has cleansed, no longer consider unholy.**' This happened three times, and everything was drawn back up into the sky. And behold, at that moment three men appeared at the house in which we were staying, having been sent to me from Caesarea. The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man's house. And he reported to us how he had seen the angel standing in his house, and saying, '**Send to Joppa and have Simon, who is also called Peter, brought here; and he will speak words to you by which you will be saved, you and all your household.**' And as I began

to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.' Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."

Nowhere in the text is there an indication that the meaning of the vision meant that unclean animals were now considered clean. It had nothing to do with that and everything to do with Gentiles and how they are to be treated when they come to the Lord.

I pray that you will consider these words very carefully and prayerfully. The realization of what the New Covenant is has brought me so much closer to the Lord.