

Food Laws

Old Testament food laws may be classified as ‘before the fall’ and ‘after the fall’.

Before the fall of Adam:

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” Genesis 1:29-30

After the fall of Adam:

“And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” Genesis 9: 2-3

Afterwards, the Bible records God requiring bloody sacrifices of animals many times with many laws distinguishing between ‘clean and unclean’ beasts that were acceptable. The following two verses throws doubt on whether or not these innumerable food laws were actually given by God:

“For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.” Jeremiah 7:22-23

“He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck, he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.” Isaiah 66:3

The King James Bible resulted from the canonization of the Bible authorized by Constantine through the Council of Nicea in 325 AD. The selection of the books to be included was made from many gospels and writings that were around at the time. Afterwards, using large bonfires, all other than the selected books were burned. One individual with foresight took a gospel and left it in safekeeping in a monastery in Tibet. This was The Gospel of the Holy Twelve purported to have been written by John in 90 AD in corroboration with the twelve apostles. This gospel is much older than the ones used in comprising the New Testament that we now have. Even if the Council of Nicea had a copy of it at the time of selection, they probably would have rejected it because no one really has enough devotion to God to forego the eating of animal flesh for life, and to enjoin such a thing on the masses would have severely crippled the overriding objective of creating a popular state religion. In the remainder of this article, quotes will be from this Gospel referring to a particular ‘Lecture’ section with any writing referenced as the number contained therein.

In Genesis 9:2-3 the original food laws were modified because of the ‘hardness of men’s hearts’ and their refusal to follow the original laws. Just as the laws pertaining to adultery were modified, likewise the food laws were modified because of man’s inability to keep them, or their refusal.

Lecture 42:

“...1. AND it came to pass that when Jesus had finished these sayings, he departed from Galilee and came into the coasts of Judea beyond Jordan; and great multitudes followed him and he healed them there.

2. The Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away a wife for every cause?

3. And he answered and said unto them, In some nations, one man hath many wives, and putteth away whom he will for a just cause; and in some, a woman hath many husbands, and putteth away whom she will for a just

cause; and in others, one man is joined to one woman, in mutual love, and this is the first and the better way.

4. For have ye not read that God who made them at the beginning, made them male and female, and said, For this cause shall a man or a woman leave father and mother, and shall cleave to his wife or her husband, and they twain shall be one flesh.

5. Wherefore they are no more twain, but one flesh. What therefore God have joined together, let not man put asunder.

6. They said unto him, Why did Moses then command to give a writing of divorcement? He saith unto them, ***Moses because of the hardness of your hearts suffered you to put away your wives. even as he permitted you to eat flesh, for many causes, but from the beginning it was not so.***

Knowledge that the commandment “Thou shalt not kill..” embraced the killing of animals has been squelched since the beginning of time. Men are happy to traverse land and ocean to gain converts, but *please* don’t be so audacious as to ask them to refrain from eating roast, fried chicken, fried fish, steak, and sausage!!! Yet to eat the flesh of any species requires that the creature be killed. The following selections reveal to what extent Jesus enjoined the practice of abstaining from the slaughter of animals:

Lection 38:

“...2. And Jesus said unto them, Verily I say unto you, they who partake of benefits which are gotten by wronging one of God's creatures, cannot be righteous: nor can they touch holy things, or teach the mysteries of the kingdom, whose hands are stained With blood, or whose mouths are defiled with flesh.

3. God giveth the grains and the fruits of the earth for food: and for righteous man truly there is no other lawful sustenance for the body.

4. The robber who breaketh into the house made by man is guilty, but they who break into the house made by God, even of the least of these are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh meat enter your mouths, for God is just and bountiful, who ordaineth that man shall live by the fruits and seeds of the earth alone.

5. But if any animal suffer greatly, and if its life be a misery unto it. or if it be dangerous to you, release it from its life quickly, and with as little pain as you can, Send it forth in love and mercy, but torment it not, and God the Father-Mother will shew mercy unto you, as ye have shown mercy unto those given into your hands.

6. And whatsoever ye do unto the Cast of these my children, ye do it unto me. For I am in them and they are in me, Yea, I am in all creatures and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say unto you: Be ye kind one to another, and to all the creatures of God.”

8. “And Jesus answered, If I am lifted up on the cross then indeed shall the lamb be slain; but woe unto him by whom it is delivered into the hands of the slayers; it were better of him had he not been born.

9. Verily I say unto you, for this end have I come into the world, that I may put away all blood offerings and the eating of the flesh of the beasts and the birds that are slain by men.

10. In the beginning, God gave to all, the fruits of the trees, and the seeds, and the herbs, for food; but those who loved themselves more than God, or their fellows, corrupted their ways, and brought diseases into their bodies, and filled the earth with lust and violence.

11. Not by shedding innocent blood, therefore, but by living a righteous life, shall ye find the peace of God. Ye call me the Christ of God and ye say well, for I am the Way, the Truth and the Life.

12. Walk ye in the Way, and ye shall find God. Seek ye the Truth, and the Truth shall make you free. Live in the Life, and ye shall see no death. All things are alive in God, and the Spirit of God filleth all things.”

Lection 43:

“...13. And Jesus said, Well hath Moses commanded you to be clean, and to keep your bodies clean, and your vessels clean, but ye have added things which oftentimes cannot be observed by every one at all times and in all places.

14. Hearken unto me therefore, *not only unclean things entering into the body of man defile the man*, but much more do evil thoughts and unclean, which pour from the heart of man, defile the inner man and defile others also. Therefore take heed to your thoughts and cleanse your hearts and let your food be pure.

15. These things ought ye to do, and not to leave the others undone. Whoso breaketh the law of purification of necessity, are blameless, for they do it not of their own will, neither despising the law which is just and good. For cleanliness in all things is great gain.”

Lection 21:

7. “AND seeing the people come unto him, Jesus, said unto his disciples, Because of the sick I am sick; because of the hungry I am hungry; because of the thirsty I am athirst.

8. He also said, I am come to end the sacrifices and feasts of blood, and if ye cease not offering and eating of flesh and blood, the wrath of God shall not cease from you, even as it came to your fathers in the wilderness, who lusted for flesh, and they eat to their content, and were filled with rottenness, and the plague consumed them.

9. And I say unto you, Though ye be gathered together in my bosom, if ye keep not my commandments I will cast you forth. For if ye keep not the lesser mysteries, who shall give you the greater.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the mammon of unrighteousness, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?”

Lection 28:

1. “It came to pass one day as Jesus had finished his discourse, in a place near Tiberias where there are seven wells, a certain young man brought live rabbits and pigeons, that he might have to eat with his disciples.

2. And Jesus looked on the young man with love and said to him, Thou hast a good heart and God shall give thee light, but knowest thou not that God in the beginning gave to man the fruits of the earth for food, and did not make him lower than the ox, or the horse, or the sheep, that he should kill and eat the flesh and blood of his fellow creatures.

3. Ye believe that Moses indeed commanded such creatures to be slain and offered in sacrifice and eaten, and so do ye in the Temple, but behold a greater than Moses is herein and he cometh to put away the bloody sacrifices of the law, and the feasts on them, and to restore to you the pure oblation and unbloody sacrifice as in the beginning, even the grains and fruits of the earth.

4. Of that which ye offer unto God in purity shall ye eat, but of that kind which ye offer not in purity shall ye not eat, for the hour cometh when your sacrifices and feasts of blood shall cease, and ye shall worship God with a holy worship and a pure Oblation.

5. Let these creatures therefore go free, that they may rejoice in God and bring no guilt to man. And the young man set them free, and Jesus break their cages and their bonds.

6. But lo, they feared lest they should again be taken captive, and they went not away from him, but he spake unto them and dismissed them, and they obeyed his word, and departed in gladness. “

At the present time persons around the world are actively engaged in defending animals' rights. Their love and compassion includes the abstaining from eating the flesh of animals, fish, fowl, and all species. They are known as Vegans and said to be practicing Veganism. This movement includes persons from all races, religions, and countries. Men, worldwide, are growing in their ability to love, and on their own have determined that love and compassion must include all creatures. They are rejecting specism. It is a pity that they are making these decisions while unaware that in actuality such compassion was totally preached by Jesus

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