

# Yahuah Approved Diet

Treating our bodies as temples of the Ruch Ah Qudesh includes eating naturally healthy foods. It's not surprising that יְהוָה (Yahuah) gave us many good food choices in His Word. I have given you every plant with seeds on the face of the earth and every tree that has fruit with seeds. This will be your food" **Genesis 1:29**. This food Included all grains, vegetables with seeds (beans, legumes, sesame, corn, etc.) nuts and fruits.

Bread, made from wheat, barley or millet, was the staple diet item in Ancient times. "Bread was of such importance that the expression 'eat bread and drink water' could be used to signify eating and drinking as a whole".

The importance of bread in the biblical diet is illustrated by יְהוֹשֻׁעַ (Yahusha) when He said He was the bread of life **John 6:35, 48**. Just as יְהוֹשֻׁעַ (Yahusha) is essential for salvation **Acts 4:12**, wholegrain products are essential to healthy eating.

Fruits and vegetables, along with whole grains, constituted the bulk of the biblical diet. "Everywhere the Hebrew people traveled, they included vegetables in their diet". The vegetables included leeks, onions, garlic and cucumbers.

"The various fruits mentioned in the Scripture show ... the Yasharalites (Israelites)' were proficient in growing, harvesting, and preparing them for use. Fruits were eaten fresh, dried, pressed into cakes, and squeezed for juice". Fruits mentioned include apples, figs, grapes, berries, apricots, melons and pomegranates.

Grapes were particularly popular. "Scripture has more references to grapes and grapevines than to any other fruit and plant except olives and olive trees. Grapes are the first cultivated plant mentioned in scripture, Grapes have been shown to fight tooth decay and to stop viruses, and they are high in caffeic acid, a substance shown to be a strong cancerous fighting agent."

Adding more of these fruits and vegetables to your diet in place of other foods will supply a wealth of nutrition and also help with weight control. "Fruits and veggies come loaded with complex carbohydrates and other essentials for life, such as amino acids and essential fatty acids. They also include many of the natural vitamins and minerals vital to human nutrition.

After the Fall into Sin יְהוָה (Yahuah) broadens the menu and gives permission to eat herbs, foods without seeds in them: leaf, root and tuber vegetables like lettuce, cabbage, kale, spinach, carrots, parsnips, beets, etc.

The book of Genesis can be described as a book of beginnings. This book was written by Moshah (Moses) to provide a historical record of what took place, not as a book of laws. Readers should not assume that the law has not been in existence from the beginning. The first statement in Scripture concerning "clean" and "unclean" animals is found in **Genesis 7:2**, where Noah is commanded to take seven (7) pairs of clean animals and only one (1) pair of unclean animals.

When יְהוָה (Yahuah) told Noah to build a giant ark, He gave explicit instructions on its size, composition and design, yet יְהוָה (Yahuah) saw no need to instruct Noah about which creatures were clean and which were unclean. יְהוָה (Yahuah)'s instruction and Noah's response clearly indicate that Noah understood which creatures were clean and which were not.

At the conclusion of the great flood, יְהוָה (Yahuah) told Noah: "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs" **Genesis 9:3**.

Verse **3** shows that the animals were to be for man's benefit. They were given into man's control in the same way the green plants were given. Some green plants are suitable for food, some are suitable for building materials, some are for beautification and enjoyment, and some are poisonous and can sicken and bring death when ingested. In the same way, some animals are useful for providing food, while others provide fibers for clothing, strength for working the land or protection from dangers.

Whenever animals are mentioned in Scripture as a food source or in connection with sacrifice before Mount Sinai, they are invariably clean animals **Genesis 15:9**—cow, goat, sheep, dove and pigeon; **Genesis 22:13**—sheep; **Exodus 12:5**—sheep or goat. The law of clean and unclean meats clearly predates the Tanakh (OT) Covenant, regardless of what role they may have played within that covenant.

After the Great Flood, יְהוָה (Yahuah) tells Noah, "Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it." **Genesis 9:3-4**

יְהוָה (Yahuah) gives permission to eat animal meat but with a restriction.

יְהוָה (Yahuah)'s Commands and Warning Regarding the Eating of Animal Flesh and Animal Products.

1. "Never eat any fat from cattle, sheep or goats." **Leviticus 7:23**
2. "Never eat the blood of any bird or animal no matter where you live." **Leviticus 7:26**.
3. "You must distinguish between the unclean and the clean, between living creatures that may be eaten (cloven hoofed and cud chewing) and those that may not be eaten." **Leviticus 11:47** Eating the fat of both clean and unclean animals is forbidden.

When the Levitical system was established, it was necessary to codify a number of matters that had already been in effect for some time. Two (2) passages of Scripture, **Leviticus 11:1-47** and **Deuteronomy 14:3-21**, make clear which creatures are set apart as suitable for food and which are not, though these passages merely codify practices that long predated the Levitical system. The term used to designate those animals whose flesh is acceptable for food is clean, while the term used for those that are not suitable for food is unclean.

Scripture does not reveal exactly why **אֱלֹהִים** (Yahuah) designated certain animal flesh as suitable for food while other flesh was not acceptable. Whatever the reasons, **אֱלֹהִים** (Yahuah) knows why and how He created each animal, and He designates certain substances as good for food and others as unacceptable.

Various passages in the Brit HaDashah (NT) indicate that the laws of clean and unclean meats were still being observed by **יְהוֹשֻׁעַ** (Yahusha) and His followers. As eager as the religious leaders were to accuse **יְהוֹשֻׁעַ** (Yahusha) of violating their interpretations of religious law, there is no record that they ever confronted Him about His teachings or practices on this matter.

Had He advocated eating unclean meats, it would have been an ideal way to defame His reputation with the masses, since they would have been appalled at such an idea. **יְהוֹשֻׁעַ** (Yahusha)'s words in the often-misquoted passage in **Mark 7** would have outraged the religious leaders, had they interpreted His statement the way many people try to explain it today. The use of **Mark 7** as a basis for eating unclean meats is founded on a different use of grammar that is found in only a few of the Greek manuscripts.

**Acts 10** illustrates the understanding about clean and unclean meats, although this is not the primary purpose behind the vision. Kepha (Peter) received a vision from **אֱלֹהִים** (Yahuah) that instructed him to take the gospel message to the nations and peoples outside the Hebrew community. During this vision, Kepha (Peter) three (3) times refused to partake of the unclean animals shown him and remained puzzled about the meaning of the vision until **אֱלֹהִים** (Yahuah) revealed that it was about people and not about clean and unclean animals. It was revealed to Kepha (Peter) that no man should be considered "common or unclean" (verses **28-29**).

This chapter ends with the Ruch Ah Qudesh being given to the household of Cornelius as proof that the gospel was now going to all nations (verses **44-48**). Although this section of Scripture has been used as permission to eat unclean animals, it clearly indicates the opposite. This event took place several years into the history of the Brit HaDashah (NT) Assembly, yet Kepha (Peter) rejected the idea of eating unclean meat, even going so far as protesting that he had "never eaten anything that is common or

unclean" (verse **14**).

Perhaps the best-known passage is **Acts 10:9-16**, in which a huge sheet full of unclean animals is lowered from Shamym (Heavens), and a voice says, "Rise, Kepha (Peter); kill and eat." However, without hesitation Kepha (Peter) replies, "Not so, Adon (Lord)! For I have never eaten anything common or unclean" (verse **14**). The Voice then responds, "What **אֲיָאֵל** (Yahuah) has cleansed you must not call common" (verse **15**).

First (1<sup>st</sup>), what is the subject of **Acts 10**? It is evident from a thorough reading of the chapter that it is entirely devoted to the conversion of Cornelius, a Roman centurion (verse **1**), the first (1<sup>st</sup>) Gentile baptized into **אֲיָאֵל** (Yahuah)'s assembly. Kepha (Peter)'s vision must be understood against this background to be understood correctly.

Second (2<sup>nd</sup>), it is apparent that Kepha (Peter) himself does not at first understand what his vision meant (verse **17**); he certainly does not jump to the conclusion that all meats are now clean. While he is pondering it, a delegation from Cornelius arrives and requests that he travel with them to Caesarea to speak to the centurion. The apostle was told directly to go with the men, "for I have sent them" (verse **20**). Obviously, **אֲיָאֵל** (Yahuah) was orchestrating the whole affair.

Third (3<sup>rd</sup>), if unclean meats had been approved, would Kepha (Peter) have not understood this from what he had learned from **אֲיָאֵל** (Yahusha)? He lived with his Mashiach for over three (3) years. If anyone knew that the law of clean and unclean meats had been abolished by Mashiach's sacrificial death, it would have been Kepha (Peter), but at this point, a decade later, he is operating under no such notion.

Fourth (4<sup>th</sup>), his reply to the Voice, which Kepha (Peter) identifies as **אֲיָאֵל** (Yahusha), is quite confident, even vehement: "Not so, Adon (Lord)!" This was a command that the apostle knew went against everything he knew about **אֲיָאֵל** (Yahuah)'s law. Even though the Voice repeats the command twice more (verse **16**), Kepha (Peter) never changes his mind!

Fifth (5<sup>th</sup>), within the context, Kepha (Peter) himself reveals what the vision meant. To those assembled in Cornelius' house, he says, "You know how unlawful it is for a Hebrew man to keep company with or go to one of another nation. But Alhym has shown me that I should not call any **man** common or unclean" (verse **28**). The vision of unclean animals was merely an illustration **אֲיָאֵל** (Yahuah) used to help Kepha (Peter) understand that salvation was open to those previously held at arm's length (see **Acts 11:18**). This is further evidenced by the Ruch Ah Qudesh being poured out visibly on these Gentiles (**Acts 10:44-47**). Neither Kepha (Peter) nor Luke makes any further commentary regarding clean or unclean foods, as the vision had served a greater purpose.

Lastly, nowhere in the context is it ever said that **אֲיָאֵל** (Yahuah) had cleansed unclean meats—this is something assumed by readers with a predisposition against this statute regulating what we should eat. As Shaul (Paul) says, "The carnal mind is enmity against

אֲיָהוּא (Yahuah); for it is not subject to the Turah (law) of אֲיָהוּא (Yahuah), nor indeed can be" (**Romans 8:7**). **Acts 10:1—11:18** confirms that "what אֲיָהוּא (Yahuah) has cleansed" is the Gentiles, not unclean foods.

Shaul (Paul) wrote of creatures "which אֲיָהוּא (Yahuah) created to be received with thanksgiving by those who believe and know the truth" and described these creatures as "sanctified by the word of אֲיָהוּא (Yahuah) and Prayer" **1 Timothy 4:3, 5**. The word used to describe these creatures, sanctified, carries the dual connotation of being set apart from something as well as being set apart for something. The clean animals are those that have clearly been set apart by the Word of אֲיָהוּא (Yahuah) from all other animals and can be used for man's nourishment. The flesh of those creatures that are designated as suitable for food is to be received thankfully by those who believe and know the truth.

The flaw with most people's understanding of this verse is that they fail to read what it and the surrounding verses really say. They lift verse 4 out of its context, for every creature of Alhym is good, and nothing is to be refused if it is received with thanksgiving."

The chapter begins with a prophetic warning from Shaul (Paul) against false teachers and their teachings "in latter times." Their doctrines would be those of demons, and one of them commands their followers "to abstain from foods which אֲיָהוּא (Yahuah) created to be received with thanksgiving . . ." (verse 3). Many stop right there, but the rest of the verse is vital to understanding: ". . . by those who believe and know the truth." These pesky details change the tenor of what the apostle is saying.

Notice that the subject is foods or meats in general, not necessarily unclean meats. This must be read into the passage. If we consider only the word "foods," it is just as likely that Shaul (Paul) means that these false teachers would preach against eating beef as against eating pork or shellfish. However, the rest of the verse modifies the term. What "foods" did אֲיָהוּא (Yahuah) create to be received—eaten—with thanksgiving by those who believe and know the truth? The list appears in **Leviticus 11** and **Deuteronomy 14**! אֲיָהוּא (Yahuah) has never given mankind any other list of creatures that are divinely certified as "food."

Verses **4-5** must be taken together, as they are one thought. Shaul (Paul) is telling Timothy not to worry about such prohibitions because אֲיָהוּא (Yahuah) created every creature as "good" (**Genesis 1:21, 24-25, 31**), and a believer should accept what he is offered to eat with thanksgiving. Does this mean that we should not refuse skunk, badger, bear, tiger, snakes, slugs, snails, vultures, rats, horses, eel, and oysters, as long as we give thanks for it? Of course not! Again, this is not the end of the story.

**1 Timothy 4:5** adds important, modifying elements to what this means: ". . . for it is sanctified by the word of אֲיָהוּא (Yahuah) and prayer." Sanctify means "to set apart for

a specific use or purpose." The apostle is saying, then, that certain "creatures" are sanctified or set apart as human food—by what means? —by **אֱלֹהִים** (Yahuah)'s Word, the Scriptures! **אֱלֹהִים** (Yahuah) reveals these "sanctified" meats to us in **Leviticus 11** and **Deuteronomy 14**.

Shaul (Paul) adds prayer to the setting apart of these foods because we have Mashiach's example of asking **אֱלֹהִים** (Yahuah) to Barak (Bless) the food before eating (see, for instance, **Luke 9:16; 24:30**). This further sets apart the food we are about to eat as approved and even enhanced by **אֱלֹהִים** (Yahuah), but in no way does it make unclean meat clean. Besides, Scripture gives us no authority to make such a request of **אֱלֹהִים** (Yahuah).

In summary, Shaul (Paul) is reiterating that **אֱלֹהִים** (Yahuah) has set certain foods apart for His people to eat; and we should not be fooled by false teachers who claim either that anything and everything is good to eat or that certain Scripturally approved foods should not be eaten.

### **AVOID MEATS SCRIPTURE CALLS “UNCLEAN”**

Scripture declares some kinds of meat, including pork and shellfish, to be "unclean," meaning they are not meant to be consumed as food **Leviticus 11:4-44**. Many don't realize that the dietary laws **אֱלֹהִים** (Yahuah) gave in this regard still apply. Indeed, it appears likely that **אֱלֹהִים** (Yahuah) gave these laws because the proscribed meat is simply bad for us, unfit for human consumption.

A common false assumption is that **אֱלֹהִים** (Yahuah) meant His dietary laws only for ancient Yasharal (Israel) that they constituted part of the Tanakh (OT) Covenant and were abolished under the New Testament Covenant. Actually however, Scripture records commands that make the distinction between clean and unclean animals that predates **אֱלֹהִים** (Yahuah)'s covenant with Yasharal (Israel) by nearly 1,000 years, as **Genesis 7:2** records, **אֱלֹהִים** (Yahuah) instructed Noah to take onto the ark seven (7) pairs of clean animals and one (1) pair of unclean. When **אֱלֹהִים** (Yahuah) instructed Noah, Noah didn't need to ask **אֱלֹהִים** (Yahuah) which were clean or unclean because he already knew. Indeed, it seems probable that when **אֱלֹהִים** (Yahuah) created the animals in **Genesis 1** He designated them either clean or unclean from that time forward.

### **DON'T EAT ANIMAL FAT OR BLOOD**

Scripture tells us not to consume animal fat and blood **Leviticus 3:17**. Scientists now realize that a direct cause-and-effect relationship exists between excess consumption of fat and heart disease. "Over 53 percent of people in large industrialized countries die of heart disease. Heart disease is most commonly caused by fat deposits that build up in the arteries, often beginning in the teenage years".

But that is not the only hazard associated with eating animal fat. Toxins also tend to

concentrate in an animal's fat. While most of the fat in lean, range-fattened clean animals are isolated from the meat and easily trimmed away, "the toxins in pork are held especially in the fat, which is not isolated from the meat as can be the case in lean beef, but rather, it is dispersed throughout the meat."

There are also important reasons to abstain from blood. "Scientists have long known that blood carries infections and toxins that circulate in an animal's body. If people eat animal blood, they are needlessly exposed to these infections and toxins."

Below are 13 reasons why you should consider giving up eating pork.

- 1) A pig is a real garbage gut. It will eat anything including urine, excrement, dirt, decaying animal flesh, maggots, or decaying vegetables. They will even eat the cancerous growths off other pigs or animals.
- 2) The meat and fat of a pig absorb toxins like a sponge. Their meat can be 30 times more toxic than beef or venison.
- 3) When eating beef or venison, it takes 8 to 9 hours to digest the meat so what little toxins are in the meat are slowly put into our system and can be filtered by the liver. But when pork is eaten, it takes only 4 hours to digest the meat. We thus get a much higher level of toxins within a shorter time.
- 4) Unlike other mammals, a pig does not sweat or perspire. Perspiration is a means by which toxins are removed from the body. Since a pig does not sweat, the toxins remain within its body and in the meat.
- 5) Pigs and swine are so poisonous that you can hardly kill them with strychnine or other poisons.
- 6) Farmers will often pen up pigs within a rattlesnake nest because the pigs will eat the snakes, and if bitten they will not be harmed by the venom.
- 7) When a pig is butchered, worms and insects take to its flesh sooner and faster than to other animal's flesh. In a few days, the swine flesh is full of worms.
- 8) Swine and pigs have over a dozen parasites within them, such as tapeworms, flukes, worms, and trichinae. There is no safe temperature at which pork can be cooked to ensure that all these parasites, their cysts, and eggs will be killed.

9) Cows have a complex digestive system, having four (4) stomachs. It thus takes over 24 hours to digest their vegetarian diet causing its food to be purified of toxins. In contrast, the swine's stomach takes only about 4 hours to digest its foul diet, turning its toxic food into flesh.

10) The swine carries about 30 diseases which can be easily passed to humans. This is why יְהוָה (Yahuah) commanded that we are not even to touch their carcass **Leviticus 11:8**.

11) The trichinae worm of the swine is microscopically small, and once ingested can lodge itself in our intestines, muscles, spinal cord or the brain. This results in the disease trichinosis. The symptoms are sometimes lacking, but when present they are mistaken for other diseases, such as typhoid, arthritis, rheumatism, gastritis, MS, meningitis, gall bladder trouble, or acute alcoholism.

12) The pig is so poisonous and filthy, that nature had to prepare him a sewer line or canal running down each leg with an outlet in the bottom of the foot. Out of this hole oozes pus and filth his body cannot pass into its system fast enough. Some of this pus gets into the meat of the pig.

13) Scripture declares Pig (Pork) to be an abomination. Indeed, in the Hebrew Bible, eating pork is not only unclean, it is treated as disgusting and horrific. The book of YashaYahu (Isaiah) associates it with death, idolatry, and sin. I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices;<sup>3</sup> a people who provoke me to my face continually, sacrificing in gardens and making offerings on bricks;<sup>4</sup> who sit in tombs, and spend the night in secret places; who eat pig's flesh, and broth of tainted meat is in their vessels;<sup>5</sup> who say, "Keep to yourself, do not come near me, for I am too Qadosh (Holy) for you." These are a smoke in my nostrils, a fire that burns all the day. **Isaiah 65:2-5**

"Those who consecrate and purify themselves to enter the groves—to follow one in the center of those who eat the flesh of swine and vermin and rats—will perish together," declares יְהוָה (Yahuah). **Isaiah 66:17**

"You shall not eat any abomination. <sup>8</sup> And the pig, because it parts the hoof but does not chew the cud, is unclean for you. Their flesh you shall not eat, and their carcasses you shall not touch. **Deuteronomy 14:8**

The clean and unclean laws are specifically mentioned early in יְהוָה (Yahuah)'s Word, in the account of the Flood, when Noah was commanded to take "seven (7) each of every clean animal" (**Genesis 7:2**). When he and his family were back on dry land, Noah "took of every clean animal and of every clean bird, and offered burnt offerings on the



altar" (**Genesis 8:20**). This suggests that these laws were known and practiced before the Flood—even from the earliest days of mankind (compare **Genesis 4:4**, Abel's acceptable offering). Since there were no Hebrews or Yasharalites (Israelites) then, these laws are obviously for all humankind.

**Genesis 9:3** contains a command that has proven difficult for some to understand: **אֱלֹהִים** (Yahuah) says to Noah, "Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs." Some take this to mean that **אֱלֹהִים** (Yahuah) gives man authority to eat any kind of animal. But is this what **אֱלֹהִים** (Yahuah) said?

The key to this verse is "even as the green herbs." In other words, **אֱלֹהִים** (Yahuah) gives mankind the authority to eat flesh within the same parameters as He allows us to eat vegetation. Does **אֱלֹהִים** (Yahuah) allow us to eat poisonous plants like poison ivy, hemlock, deadly nightshade, etc.? Of course not! Just as certain plants are harmful to us, so are certain meats.

**אֱלֹהִים** (Yahuah) did not give poisonous herbs as food. He gave man the healthful herbs. Man can determine which herbs are healthful, but man cannot by himself determine which flesh foods are harmful. That is why **אֱלֹהִים** (Yahuah) had to determine for us in His Word which meats are clean. Since the Flood every moving clean, healthful, nonpoisonous type of animal life is good for food—just as **אֱלֹהִים** (Yahuah) gave us the healthful, nonpoisonous herbs.

**אֱלֹהִים** (Yahuah) reveals which animals including fish and birds are suitable and unsuitable for human consumption in **Leviticus 11** and **Deuteronomy 14**. Although the lists aren't exhaustive, He reveals guidelines for recognizing animals that are acceptable for food.

**אֱלֹהִים** (Yahuah) states that cud-chewing animals with split hooves can be eaten **Leviticus 11:3; Deuteronomy 14:6**. These specifically include the cattle, sheep, goat, deer and gazelle families **Deuteronomy 14:4-5**.

He also lists such animals as camels, rabbits and pigs as being unclean, or unfit to eat **Leviticus 11:4-8**. He later lists such "creeping things" as moles, mice and lizards as unfit to eat **Leviticus 11:29-31**, as well as four-footed animals with paws (cats, dogs, bears, lions, tigers, etc.) as unclean **Leviticus 11:27**.

He tells us that salt and freshwater fish with fins and scales may be eaten **Leviticus 11:9-12**, but water creatures without those characteristics (catfish, lobsters, crabs, shrimp, mussels, clams, oysters, squid, octopi, etc.) should not be eaten.

ጸሃጻጺ (Yahuah) also lists birds and other flying creatures that are unclean for consumption **Leviticus 11:13-19**. He identifies carrion eaters and birds of prey as unclean, plus ostriches, storks, herons and bats.

Birds such as chickens, turkeys and pheasants are not on the unclean list and therefore can be eaten. Insects, with the exception of locusts, crickets and grasshoppers, are listed as unclean **Leviticus 11:20-23**.

Why does ጸሃጻጺ (Yahuah) identify some animals as suitable for human consumption and others as unsuitable? ጸሃጻጺ (Yahuah) didn't give laws to arbitrarily assert control over people. He gave His laws including those of which meats are clean or unclean "that it might be well" with those who seek to obey Him **Deuteronomy 5:29**.

Although ጸሃጻጺ (Yahuah) did not reveal the specific reasons some animals may be eaten and others must be avoided, we can make generalized conclusions based on the animals included in the two categories.

In listing the animals that should not be eaten, ጸሃጻጺ (Yahuah) forbids the consumption of scavengers and carrion eaters, which devour other animals for their food. (Examples of **carrion-eaters** (or scavengers) include Vultures, Condors, Hawks, Eagles, Hyenas, Virginia opossum, Tasmanian devils, Coyotes and Komodo dragons). Animals such as Pigs, Bears, Vultures and Raptors can eat and thrive on decaying flesh. Predatory animals such as Wolves, Lions, Leopards and Cheetahs most often prey on the weakest and at times the diseased in animal herds.

When it comes to sea creatures, bottom dwellers such as lobsters and crabs scavenge for dead animals on the sea floor. Shellfish such as oysters, clams and mussels similarly consume decaying organic matter that sinks to the sea floor, including sewage.

A common denominator of many of the animals ጸሃጻጺ (Yahuah) designates as unclean is that they routinely eat flesh that would sicken or kill human beings. When we eat such animals, we partake of a food chain that includes things harmful to people. ጸሃጻጺ (Yahuah), in His wisdom, created certain creatures whose sole purpose is to clean up after the others? Their entire 'calling' may be to act exclusively as the sanitation workers of our ecology. ጸሃጻጺ (Yahuah) may simply be telling us that it's better for us believers not to consume the meat of these trash collectors".

The following list, based on **Leviticus 11** and **Deuteronomy 14**, identifies many of the animals ጸሃጻጺ (Yahuah) designates as clean and unclean. The list uses their common names.

### **Clean Animals:**

Mammals That Chew the Cud and Part the Hoof such as Antelope, Bison (buffalo), Caribou, Cattle (beef, veal), Deer (venison), Elk, Gazelle, Giraffe, Goat, Hart, Ibex, Moose, Ox, Reindeer, Sheep (lamb, mutton).

### **Fish with Fins and Scales**

Anchovy, Barracuda, Bass, Black pomfret (or monchong), Bluefish, Bluegill, Carp, Cod, Crappie, Drum, Flounder, Grouper, Grunt, Haddock, Hake, Halibut, Hardhead, Herring (or alewife), Kingfish, Mackerel (or Corbia), Mahimahi (or Dorado, dolphin fish not to be confused with the mammal dolphin), Minnow, Mullet, Perch (or bream), Pike (or pickerel or jack), Pollack (or pollock or Boston bluefish), Rockfish, Salmon, Sardine (or pilchard), Shad, Silver hake (or whiting), Smelt (or frost fish or ice fish), Snapper (or ebu, jobfish, lehi, onaga, opakapaka or uku), Sole, Steelhead, Sucker, Sunfish, Tarpon, Trout (or weakfish), Tuna (or ahi, aku, albacore, bonito or tombo), Turbot (except European turbot), Whitefish.

### **Birds considered Clean**

Chicken, Dove, Duck, Goose, Grouse, Guinea fowl, Partridge, Peafowl, Pheasant, Pigeon, Prairie chicken, Ptarmigan, Quail, Sagehen, Sparrow (and other songbirds), Swan, Teal, Turkey.

### **Insects**

Types of locusts that may include crickets and grasshoppers

In the King James Version, **Leviticus 11:18** and **Deuteronomy 14:16** list "swan" among unclean birds. However, this seems to be a mistranslation. The original word apparently refers to a kind of owl and is so translated in most modern Bible versions.

### **Unclean Animals:**

Swine, Boar, Peccary, Pig (hog, bacon, ham, lard, pork, most sausage and pepperoni)  
Canines, Coyote, Dog, Fox, Hyena, Jackal, Wolf

Felines, Cat, Cheetah, Leopard, Lion, Panther, Tiger

Equines, Donkey (ass), Horse, Mule, Onager, Zebra (quagga), Armadillo, Badger, Bat, Bear, Beaver, Camel, Elephant, Gorilla, Groundhog, Hippopotamus, Kangaroo, Llama (alpaca, vicuña), Mole, Monkey, Mouse, Muskrat, Opossum, Porcupine, Rabbit (hare), Raccoon, Rat, Rhinoceros, Skunk, Slug, Snail (escargot), Squirrel, Wallaby, Weasel, Wolverine, Worm, All insects except some in the locust family

### **Marine Animals Without Fins and Scales**

Fish, Bullhead, Catfish, Eel, European Turbot, Marlin, Paddlefish, Shark, Stickleback, Squid, Sturgeon (includes most caviar), Swordfish.

Shellfish, Abalone, Clam, Conch, Crab, Crayfish (crawfish, crawdad), Lobster, Mussel, Oyster, Scallop, Shrimp (prawn).

Soft body, Cuttlefish, Jellyfish, Limpet, Octopus, Squid (calamari).

Sea mammals, Dolphin, Otter, Porpoise, Seal, Walrus, Whale.

### **Birds of Prey, Scavengers and Others**

Albatross, Bittern, Buzzard, Condor, Coot, Cormorant, Crane, Crow, Cuckoo, Eagle, Flamingo, Grebe, Grosbeak, Gull, Hawk, Heron, Kite, Lapwing, Loon, Magpie, Osprey, Ostrich, Owl, Parrot, Pelican, Penguin, Plover, Rail, Raven, Roadrunner, Sandpiper, Seagull, Stork, Swallow, Swift, Vulture, Water hen, Woodpecker.

Reptiles, Alligator, Caiman, Crocodile, Lizard, Snake, Turtle.

Amphibians, Blindworm, Frog, Newt, Salamander, Toad.

### **HOW DO WE CONNECT TO OUR CREATOR BY EATING?**

אֱלֹהִים (Yahuah) desired a world where we creatures would have a choice to connect with Him or live separate from him. He created us as creatures who consume food, and that would be one of the areas where we would have this choice. If so, just like there have to be foods that we can eat as part of that connection, so too there have to be foods whose eating will disturb that connection.

Whenever we eat something mindful of our Creator and his divine purpose, our eating acts as a connection to him as our provider of the life sustaining food he created for us to remain healthy. The energy we receive from that food itself becomes elevated into a higher purpose.

This clean food is fit for eating because it can be elevated through the right kind of eating. That's why it is also called mutar in Hebrew, which means "untied or permitted." It's not tied down to being just another material thing we desire or covet, it is permitted. Through your proper eating of clean foods in prayer and with thanksgiving, it can become a divine offering and connection unto אֱלֹהִים (Yahuah).