



THE
LAW
OF
THE
CLEAN
AND
UNCLEAN

God gave us some very specific guidelines on what animals we should eat, and what animals we should not eat. He is the great Creator of all things and knows what is compatible for our bodies and what is not. We can find a list of these animals in Leviticus chapter 11.

We are living in the times described by Paul in II Timothy 3:1-10, when people would have a form of godliness, “Ever learning, but never able to come to the knowledge of the truth”; and by Peter (II Pet. 2:1-4) when there would be false teachers teaching pernicious ways. They would have many followers, and speak evil of the Word of Truth. We would naturally expect such to try to do away with the things that would make them righteous and separate from the world. The things that God has pronounced unclean as a food we would expect them to use, because the world is very fond of the unclean beasts, as well as unclean things of the waters.

To Noah, after the flood, the Lord said, “Every moving thing that liveth shall be meat for you; even as (or in the same manner) the green herb have I given you all things” (Gen. 9:3). So in the same way He gave the green herbs, He gave them the moving things of the earth. Then we turn to Genesis 1:29 and read: “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.” Here God gave to man the herbs with a provision, and only the ones bearing seed are we to use for food. So the moving things were given us in the same way. God did not make the provision when He gave the herbs to the beast. See verse 30. The tree in the midst of the garden, which He had planted, was forbidden and a death penalty pronounced on the offenders. After reading these scriptures, we are safe in saying that there was a provision made in the moving things to be used for food.

In Genesis, the 7th chapter, when the world had gone away from God, and He had decreed a flood to destroy them, man knew then the signs of separating the clean from the unclean, for unto Noah God said: “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female” (verse 2). Noah knew the law in regard to this matter, or this could not have been possible. After the flood both the clean and the unclean things still lived. “And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl,

and offered burnt offerings on the altar” (Genesis 8:20).

There were foods to be eaten, and foods not to be eaten at the time of the flood, for God said unto Noah: “And take thou unto thee of all food that is eaten, and thou shalt gather it to thee” (Genesis 6:21). We read in Genesis that the men of God kept herds of cattle, sheep, and goats, and ate of these flocks; but we find no record of herds of swine being kept, or the pig of the flock being dressed for food.

After Abraham’s seed had served the kings of Egypt for four hundred years, and had been fed from the flesh pots of Egypt, God led them out and made known unto them His laws again, and gave them the sign of sanctification of beasts to be eaten and beasts not to be eaten. See Lev. 11:1-23.

“Thou shalt not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg (or bison), and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that, shall ye eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide

the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is **unclean** unto you: ye shall not eat of their flesh, nor touch their dead carcass. These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat; and whatsoever hath not fins and scales ye may not eat; it is unclean unto you” (Deuteronomy 14:1-10). A list of unclean birds is also given in this chapter. See verses 11-20.

Paul says in II Cor. 11:3, “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” The subtle voice of Satan, speaking in opposition to God, deceived Eve into eating the thing God told her not to eat, and Paul was afraid that some in this age would be corrupted in the same way. We are told the same thing in regard to the unclean things that Eve was told in the garden of Eden. **See Leviticus 11:8 and Deuteronomy 14:8.** The same penalty is pronounced. Isaiah 66:15-18 reads, “For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke

with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst (or one after the other), *eating swine's flesh*, and the abomination, and the mouse shall be consumed together, saith the Lord." This has not happened yet, but will happen when the Lord comes with fire. The voice of Satan can be heard from the pulpit today saying that God will not destroy people for eating these things, but we should remember what Eve did in Eden. The Lord speaks of some, "Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels," and the penalty is also pronounced again (Isaiah 65:2-8).

"Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean" (Leviticus 20:25). Some may say that there are other ways to make ourselves abominable. Even so, but eating the abominable is *one way*. We find in the New Testament, "They

profess that they know God; but in works they deny him, *being abominable*, and disobedient, and unto every good work reprobate" (Titus 1:16). They end in the lake of fire. "But the fearful, and unbelieving, and *the abominable*, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). So we can see that the *abominable* end up in the lake of fire with all the other, classes of sinners.

". . . Whatsoever is not of faith is sin." Rom. 14:23. Anything that God has withheld from us and told us not 'to eat, we must first lust after before we will eat it. Lust is a violation of the tenth commandment; and taking something God did not give us is stealing. So in eating things God has forbidden, we not only make our souls abominable, but we transgress the Ten Commandments in at least two points.

Objections Answered ROMANS, the 14th chapter

Paul, in this chapter, makes an appeal to the ones strong in the faith. There are two weak classes mentioned in the first two verses that we are to receive, but not to doubtful

disputations (or decisions or reasonings); one believes he can eat all things, another believes he should eat herbs. The ones strong in the faith are not vegetarians; neither do they believe in eating all things. They are instructed not to let the weak in the faith despise one another until God makes them stand.

In the sixth verse, we have two mentioned. They both eat and give God thanks, but one eats to the Lord and the other does not. The only way that this can be explained is that the one eats according to the will of God, as revealed in His word, and the other does not.

The fourteenth verse tells us that there is nothing unclean of itself; then if not unclean of themselves, they were evidently *created unclean* by the God of heaven. So when anything is not literally unclean, or unclean of itself, we have no other way of esteeming it to be unclean but by the Word of God.

Romans 14:15 states, "...Destroy not him (thy brother) with thy meat for whom Christ died." Now, if, as some people assert, the *law of the clean and unclean* was repealed, it would be impossible to destroy a brother with meat. Everything God created is pure for the purpose that God created it: but it is evil for that man who eateth with offense. Now,

if the things that God pronounced unclean were made clean by the death of Jesus on the cross, there would be no such language as this in the New Testament.

I TIMOTHY, the 4th Chapter

In the last days, there were to be seducing spirits. They were to command to abstain from meats that *God created to be received* with thanksgiving, or in other words, they were to be vegetarians, and were to forbid to marry. “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is *sanctified* (set apart) *by the word of God* and prayer.” We have many vegetarians in the world who command their followers to abstain from all meats.

As the word sanctify means to set apart, there must be two classes of creatures in the world. There was a sign of sanctification before the flood or Noah would not have known the clean from the unclean in taking the beasts into the ark. Therefore, they were (sanctified) set apart, some clean and some unclean before that time. If all were cleansed by the blood of Christ, there would be only one class in the world and no unclean for the clean to be set apart from. If all the people in the world were righ-

teous alike, they could not be sanctified because there would be no wicked or sinners for the righteous to be set apart from; so it remains that there were beasts created to be received with thanksgiving, and some not to be received with thanksgiving as food, and some sanctified by the Word of God, and some not sanctified for food.

MARK 7:18-19 and MATTHEW 15:11-19

Jesus said: “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man,” (Matthew 15:11). This text is often quoted to justify people in eating the unclean things, as well as drinking strong drink. Before a man can get drunk, the strong drink must first enter into his mouth, but that does not defile him, as the above text clearly states. Yet we read that the drunkards shall not inherit the kingdom of God. See Galatians 5:19-22 and Ephesians 5:3-6.

It is easy then to see that lusting after the things God has forbidden is covetousness, and is a transgression of God’s law. Then, since God was to magnify the law to the intent of the heart (Isaiah 42:21), and has magnified it (Matthew 5:21, 22, 27, 28 and I John 3:15), all transgressions,

both of the Law of the Clean and Unclean, and the Ten Commandment Law, first takes place in the heart. “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark7:21-23). This is sufficient on this point and no more need be said on the two texts.

Peter’s Vision - Acts 10:9 - 20

People who eat the things pronounced unclean in the Word of God in order to, satisfy themselves like a drowning man grabbing for a straw, are willing to risk their eternal welfare on the above point and go on eating the abominable things God has forbidden. The part of the texts usually quoted is, “And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time. What God hath cleansed, that call not thou common” (Acts 10:13-15).

This all happened about 41 A.D., and about eight years after Jesus had gone to heaven. Peter had been with Jesus during His ministry to the

House of Israel and had been preaching the gospel at least seven years, and had never eaten anything unclean.

If Jesus had died to make the unclean beasts, fowls, and creeping things, and things of the waters, clean, Peter should have known it; but the fact that he had never eaten anything unclean shows that he had no knowledge of the repeal of the law of the clean and the unclean. The sheet was let down three times. Three men of the Gentiles were there for him to go with them to the house of Cornelius. Peter went with them as God had bidden him (Acts 10:16-21). It was an unlawful thing for a Jew to keep company, or come in unto one of another nation. In Acts 10:28, Peter said, "God hath shewed me that I should not call any man (not beasts) common or unclean." So it was the Gentiles God had cleansed and not the foods pronounced unclean. This is all that Peter got out of the vision, and we can not get any more out of it than Peter did.

We are told not to touch the unclean in II Corinthians 6:17, which was written in 60 A.D., nineteen years after Peter's vision. We find unclean birds and frogs fifty-five years later in Revelation 16:13 and 18:2. So, it is easy to see that the law of the clean and unclean was not re-

pealed, but still remains to give us a knowledge of what God has created for us to eat and not eat. In II Corinthians 7:1, 2 we read, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man."

What did God create the unclean animals for anyway? These animals were created to help to keep the earth clean. They are nature's carrion and garbage disposals. "For thou hast created all things, and for thy pleasure they are, and were created" (Revelation 4:11).

We find the law of sanctification in Deuteronomy 14:2-5, "Whatsoever parteth the hoof into two claws and cheweth the cud among the beasts that shall ye eat." All others are set apart from us as unclean. "All that hath fins and scales in the waters and in the rivers shall ye eat, and whatsoever hath not fins and scales, ye may not eat. They are an abomination unto you." So the fourth chapter to I Timothy is one of the strongest chapters in the Bible to prove that both the clean and the unclean are in the world now.

At Corinth, they had an image of their gods in every shamble, and all

things sold in the shamble were first offered to the idol to appease the wrath of the gods. So it was almost impossible to buy anything in the shamble without getting something offered to an idol. It was almost impossible to eat at anyone's table without eating things sacrificed to an idol. Therefore, Paul told them what to do in such cases as is written in I Corinthians, chapters 8 and 11. He is speaking of things offered to idols, and not the unclean meats. See Hodges, "History of the Early Church," page 27, and it will be easy to understand the sayings of Paul in these chapters.

The promises are still unto you, beloved, if you but heed the call: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 6:17, 18; 7:1).

What was added to the Law of the Clean and Unclean?

Now some will say, "But we are

under grace and that commandment was given to Israel under the Law.” That objection carries no weight. Remember, when we read Romans 14, that God created animals clean and unclean. So, from the beginning of creation, this Law has been observed by the Family of God. Noah was not under the laws of Israel, neither was Abraham. Abraham worshipped under the order of Melchisedec. This priesthood was again reinstated by Christ after His resurrection when Jesus became the High Priest of Melchisedec forever. Read Hebrews 10:20-23 and 7:15-17. When we come to Christ, we are partakers of the promise made to Abraham. See Galatians 3:29.

But more than just the Law of the Clean and Unclean, we find the Apostles saying the rule still holds that we “Eat no Blood.” A bitter controversy arose among some people that said the Law of Moses must be kept. A meeting was called and Paul was sent back to Antioch with this message: “Forasmuch as we have heard that certain which went out from us (Notice it was those that left the church) have troubled you with words, subverting your souls, saying, Ye must be circumcised AND KEEP THE LAW (The Mosaic Law) to whom we GAVE NO SUCH Commandment.” Read Acts 15:24, 25.

We are still vexed by such people today that want us to keep all the Laws added to Moses. See Gal. 3:19. Let us look at the next verse where the result is made known: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (Notice, the Law of the Clean and Unclean is one of the necessary things. It is part of the Melchisedec Priesthood. There are five necessary things under this priesthood: Baptism, Keeping the Ten Commandments, Giving of the Tithe, Partaking of the Bread and Fruit of the Vine, and Observing the Clean and Unclean Law. “...that ye abstain from meats offered to idols; AND FROM BLOOD, and things strangled and from fornication” (verse 28). So from this Apostolic Command we must add, that in the Law of Clean and Unclean we must not partake of blood or of clean animals that have not been drained of their blood. God gave this commandment to Noah to ABSTAIN FROM EATING BLOOD. Not because he was under the law, but because of the sacredness of the blood. It held during the Levitical time and is still passed down to us today. God’s commands are never arbitrary but always logical and reasonable.

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