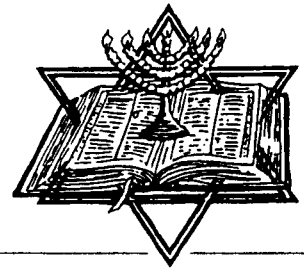


MORIEL

NEWS and PRAYER LETTER

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MORIEL - GOD IS MY TEACHER



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Kashrut and Famine

THE HEBREW DIETARY LAWS ARE found in Deuteronomy 14 and Leviticus 11. Leviticus 11 is the more inclusive version.

The Lord spoke again to Moses and Aaron, saying to them, "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth.

Whatever divides a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat.

Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews the cud, it does not divide the hoof, it is unclean to you.

Likewise, the rock badger, for though it chews the cud, it does not divide the hoof, it is unclean to you; [it had to both chew the cud and divide the hoof] the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; and the pig, for though it divides the hoof, it does not chew cud, it is unclean to you.

You shall not eat of their flesh nor touch their carcasses; they are unclean to you.

These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat.

But whatever is in the seas and in the rivers, that do not have fins and scales [in other words, shellfish] among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable to you, and they shall be abhorrent to you [notice the words 'detestable' and 'abhorrent'—they recur throughout this passage]; you may not eat of their flesh, and their carcasses you shall detest,

Whatever in the water does not have fins and scales is abhorrent to you.

These, moreover, you shall detest among the birds; they are abhorrent, not to be eaten: the eagle and the vulture and the buzzard, and the kite and the falcon in its kind, every raven in its kind, and the ostrich and the owl and the sea gull and the hawk in its kind, and the little owl and the cormorant and the great owl, and the white owl and the pelican and the carrion vulture, and the stork, the heron in its kinds, and the hoopoe, and the bat.

All the winged insects that walk on all fours are detestable to you. Yet these you may eat among all the winged insects which walk on all fours: those which have above their feet jointed legs with which to jump on the earth.

These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

But all other winged insects which are four-footed are detestable to you.

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.

Kosher - Yiddish word used to describe those foods which are "clean" according to the Jewish ritual law.

Kashrut - This word describes the total set of laws which, together, determine the foods that are "clean" or "unclean".

Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds, and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon.

These are to you the unclean among all the swarming things; whoever touches them when they are dead, becomes unclean until evening.

Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or skin, or a sack—any article of which use is made—it shall be put in the water and be unclean until evening, then it becomes clean. As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel.

Any of the food which may be eaten, on which water comes, shall become unclean; and any liquid which may be drunk in every vessel shall become unclean.

Everything, moreover, on which any part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you. Nevertheless, a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

And if a part of their carcass falls on any seed for sowing which is to be sown, it is clean. Though if water is put on the seed, and a part of their carcass falls on it, it is unclean to you.

Also if one of the animals dies which you have for food, the one who touches its carcass become unclean until evening.

He too, who eats some of its carcass shall wash his clothes and be unclean until evening; and the one who picks up its carcass shall wash his clothes and be unclean until evening.

Now every swarming thing that swarms on the earth is detestable, not to be eaten. Whatever crawls on its belly, and whatever walks on all fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.

Do not render yourselves detestable through any of the swarming things that swarm [notice that if you eat it, you yourself become detestable]; and you shall not make yourselves unclean with them so that you become unclean.

For I am the Lord your God. Consecrate yourselves therefore, and be holy; for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.

For I am the Lord, who brought you up from the land of Egypt, to be your God; thus you shall be holy for I am holy.’”

This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth, to make a distinction between the edible creature and the creature which is not to be eaten.

(Leviticus 11:1-47)

A lack of food is famine.

During the Inter-Testamental period the people had the Maccabees, but they had no prophets.

There was no prophet from the time of Malachi to the time of John the Baptist. He came in the spirit of Elijah and fed God’s people during a famine.

So it will be before Jesus comes. There will be a famine for the hearing of the Word of God.

“Behold, the days are coming,” declares the Lord God, when I will send a famine on the land. Not a famine for bread or a thirst for water, but rather for hearing the words of the Lord” (Amos 8:11).

The way that Elijah fed the Gentile woman and her son is a type of the way the ministry of Elijah will operate in the Last Days.

Public Health

These dietary laws are interesting. Jesus said, “What goes into a man’s mouth does not make him ‘unclean,’ but what comes out of his mouth, that is what makes him ‘unclean.’” (Matthew 15:11).

So there is obviously a meaning to it beyond public health. Nonetheless, let’s begin there.

In the ancient Near East, with its lack of refrigeration and a desert environment where animals scavenged to survive, there was a high risk of food poisoning.

In particular, illnesses like trichinosis and botulism could be contracted from eating certain kinds of food. Pork or shellfish — not properly frozen, preserved or cooked, eaten in that kind of environment — was potentially deadly.

So there was a legitimate medical reason not to eat these foods.

People who are in a famine will eat anything

But in a famine, anthropologists tell us, even the most civilised of human beings will eat anything.

There are case studies where survivors of a ship wreck, for example, have actually resorted to cannibalism, eating the flesh of their own friends, even their own families.

Notice in verse 47, you are to “make a distinction” between that which is *kosher* and that which is not *kosher*, between the clean and the unclean, between the edible and that which is not to be eaten.

Anything not *kosher* is to be detestable, abhorrent, loathsome

The text continually reiterates that if something is not *kosher*, it is to be detestable, abhorrent, loathsome.

The thought of eating them should make us feel sick. These things shall be abhorrent to you—rats, serpents, bats, roaches, they shall be abhorrent to you.

Just thinking about eating something like that should make you feel sick.

But in a famine people get hungry enough to eat anything. They will even devour each other.

God became flesh

In the beginning was the Word, and the word was with God, and the word was God... And the word (Logos) became flesh, and dwelt among us... (John 1:1,14).

The word for “dwelt” in Greek is *kataskenoo*. It is a Greek translation of the Hebrew verb “to tabernacle”.

The Hebrew is *mishkan* (from which comes *Shekinah*). *Mishkan* speaks of God’s dwelling place. John is saying that the same God who was present with ancient Israel — the *Shekinah* who dwelt in the tabernacle, the *Mishkan* — had now become flesh.

God had become a man.

The ancient Greeks were dualists. They understood about the ‘Logos’, the creative agent of God and even the salvific agent of God, but their concept of God was of a transcendent Being.

The minute you say “God became a man, the word became flesh”, the Greeks could not handle it.

They believed that everything physical was bad; everything spiritual was good. Anything physical was regarded as the domain of a lesser god.

Notice how this perverts a biblical truth.

The Bible doesn’t say everything physical is bad. It says everything physical is *fallen*, and has come under the domain of Satan, temporarily.

Satan’s lies always pervert a truth.

Dualism

Amongst the Greeks there were two groups: the Stoics and the Epicureans.

The Stoics would deny everything physical and live a monastic life, based on mortification of the flesh.

The Epicureans lived a life of lasciviousness. They believed that only the spiritual realm mattered.

Both groups taught that there was a split between the physical world and the spiritual world.

John’s teaching, that God could become a man, went directly against the dualistic Greek ideas.

Dualism has many forms. Christian Science is dualistic. What does Christian Science say? “My body is lying to me. This doesn’t matter: it is only the physical, it’s the spiritual that matters. Death is an illusion. Old age is an illusion”.

Mary Baker Eddy, the founder of Christian Science, first fell victim to the illusion of old age, then she fell victim to the illusion of sickness, then—*voilà, la grande illusion*—she cashed in her chips!

Men like E.W. Kenyon, Kenneth Hagin and Kenneth Copeland teach this same dualism, which they learned from Christian Science.

The Bible says that we are called to be *in* the world, but *not of it* (John 15:18-19; 16:33; Rom. 12:2; Gal. 6:14; Col. 2:20; James 4:4; 1 John 2:15,17).

We are not called to be *unnatural*, we are called to be *supernatural*.

Let me explain what is “unnatural”. The teaching that if God wants the spiritual man or the spiritual woman to suffer, they are happy to suffer, is not Christian.

That is not natural, that is unnatural. That is *religious masochism*. Look at the example of Jesus. He said, “Father let this cup pass from me”. He didn’t *want* to suffer but still said, “Thy will be done.”

It is **unnatural** to say the spiritual believer *wants* to suffer, if that is the Lord’s will. It is **supernatural** to say “Lord, all things work together for good, and if You know this is the best thing, give me the grace to suffer”.

We are called to be natural. We are called to be supernatural. We are not called to be unnatural.

The Early Church was up against this radical Dualism, Gnosticism, and all that went with it, and we have the same things today with the Hyper-Faith teachers.

The Word became flesh

The word became flesh (John 1:14). When Jerome translated the word “flesh” into Latin in the Vulgate, he did not use *corpus* (body), but *carnum*, meaning “meat”. The Greek here is *sarx*: “The word — the *logos*—became flesh (*sarx*)”, literally “became meat”.

The **Greek** word for meat, *sarx*, is the same word for flesh.

The **Hebrew** word for meat, *barsah*, is the same word for flesh.

The **Latin** word for meat, *carnum*, is the same word for flesh.

Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died.

This is the bread which comes down out of heaven, so that one may eat of it and not die.

I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My sarx (John 6:47-51).

In the same way that “The Word became *sarx*”, so now “The bread I give is my *sarx*—flesh”.

The Jews therefore began to argue with one another, saying, “How can this man give us His flesh to eat?” (John 6:52).

It is likely that those educated in midrash, the Sanhedrin, would have understood what he was on about.

Jesus therefore said to them “ Truly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink.

He who eats My flesh and drinks My blood abides in Me, and I in him.

As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me.

This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever (John 6:53-58).

Jesus is talking about Himself as *the bread that came down from heaven. The manna in the wilderness was a type, Jesus is the anti-type.*

We have to read the text in its context, but in turn we have to read that in the context of the whole Bible.

The Rabbis tell us that the *matzoh*—the bread used at Passover—corresponds to the flesh of the lamb. The Rabbis say it had to be striped and pierced because it corresponded to the flesh of the lamb. *But He was pierced through for our transgressions...and with His stripes we are healed* (Isaiah 53:5).

When Jesus stated that “the bread” was His flesh, He agreed with the Rabbis. This relates to the Passover, in so far as Passover also comes from the book of Exodus, where the manna began to fall.

This has nothing to do with the Roman Catholic Mass

The Roman Catholic church will try to tell you that the Lord’s Supper is the key to eternal life, but that is absurd. In their catechism they say that sins are forgiven

by the sacraments of Baptism and Penance, not the Eucharist, so they even contradict their own doctrine. (Roman Catholic doctrine always contradicts itself, as does Mormon doctrine.)

For John 6:47-58 to be talking about the Lord’s Supper, it would have had to be talking about the Last Supper, when the Lord’s Supper was instituted. The Last Supper had to take place at Passover time in Jerusalem. The text tells us it was not yet Passover, and this does not take place in Jerusalem.

So it is not talking about the Last Supper, or the Lord’s Supper in any primary sense.

What it is talking about is *the bread that fell in the wilderness*—a type of Jesus—and He says this is His flesh.

Truly, truly, I say to you, he who believes has eternal life (John 6:47).

Believe equals “eat”. How do we get this? The word became flesh. The word, the *logos*, became *sarx*. Eat the *sarx*, believe the word. You must read the text in its context. It has nothing to do with the doctrine of Transubstantiation, which is cannibalism, and it certainly has nothing to do with the Last Supper.

Jesus said, *Do this in remembrance of Me* (1 Corinthians 11:24-25). He used the language of the Hebrew memorial sacrifice. The Roman Catholic Mass is not the same sacrifice as Calvary. When you understand the Lord’s Supper as a Jewish Passover, it is a Jewish *zikharon* (“memorial”—see: Exodus 12:14; 13:9; 17:14; 28:29; Leviticus 23:24; etc.).

Only when you divorce the Last Supper from its Jewish background can you begin to argue that it is the same sacrifice. But in the Jewish context that Jesus gave it, it can’t possibly be that. It is a memorial. *Do this in remembrance of Me*. It is a memorial of what Jesus did, in the same way that the Passover meal is a memorial of the deliverance from Egypt.

He who believes, eats...

The word becomes flesh. “Eat My flesh.” What does that mean? It means “eat My word”. You take it into yourself.

This is not new, the prophets taught the same thing, and even afterwards it was the same with the apostles.

Thy words were found and I ate them (Jeremiah 15:16). You take it into yourself and you believe it. As Jesus said, *He who believes eats My flesh.*

"Now you, son of man, listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and eat what I am giving you."

Then I looked, behold, a hand was extended to me; and lo, a scroll was in it. When He spread it out before me, it was written on the front and on back; and written on it were lamentations, mourning and woe.

Then He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and He fed me the scroll.

And He said to me, "Son of man, feed your stomach, and fill your body with this scroll which I am giving you."

Then I ate it, and it was sweet as honey in my mouth (Ezekiel 2:8-3:3).

Ezekiel ate the scroll. He ate the word of God.

And I went to the angel, telling him to give me the little book. And he said to me, "Take it, and eat it; and it will make your stomach bitter, but in your mouth it will be sweet as honey."

And I took the little book out of the angel's hand and I ate it... (Revelation 10:9-10).

Eat the word. That concept is in the Old Testament; it is in the New Testament. Jesus was teaching nothing new, only what the prophets said before Him, and what the apostles said after Him.

The word becomes flesh. Eat My word. Belief equals "eat", as even the Roman Catholic Saint Bernard said.

The Word becomes flesh. His own substance, as God, becomes His Word.

You become what you eat

Metabolically, what you eat you are. Jesus' essence—*His Word, His doctrine, His teaching*—is Himself.

Whatever you eat becomes part of you. **Thus, when you eat something spiritually, you become what you eat.**

Terrestrial animals that the Jews were allowed to eat, that were *kosher* (clean), were types of Jesus Himself.

Lamb is kosher. *Behold the Lamb of God, who takes away the sins of the world* (John 1:29).

Goats are kosher. *But the goat on which the lot for the scapegoat fell, shall be presented alive before the Lord, to make atonement upon it, to send it into the wilderness as the scapegoat* (Leviticus 16:10).

Oxen are kosher. *And he sent the young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen...* (Exodus 24:4).

Every one of them, in some way or other, are types of Jesus.

Eat what is kosher. Eat the word.

If somebody is not kosher, keep away from them. Because if you begin eating their word, you're going to get sick. Eat what's healthy, eat what's clean.

But if people become hungry enough—if there is a famine—people will eat anything, even each other.

We have to understand the Jewish idea of eating the flesh.

Concerning him [Melchizedek] we have much to say, and it is hard to explain, since you have become dull of hearing (Hebrews 5:11).

He is speaking here of *typology* and *midrash*. Melchizedek (Genesis 14:18-20; Psalm 110:4) is a Christophany (a pre-incarnate manifestation of Christ), an Old Testament type of Jesus.

The writer is saying, "I want to teach you typology and midrash, but you have lost the capacity to understand".

Baby food

For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food [meat].

For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe.

But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Hebrews 5:12-14).

Again, he is saying, "I want to give you people meat. I want to teach you about the typology of Melchizedek, but I can't. I have to teach you baby food. I can't give you meat any more, I've got to give you milk."

Back to the basics...

[There are no chapter divisions in the original Greek.] *Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith towards God, of instructions about washings, and laying*

on of hands, and of the resurrection of the dead, and eternal judgement. And this we shall do if God permits (Heb. 6:1-3).

We are in the same situation today. We need to go back and teach the basics. People have lost sight of the foundational doctrines like repentance, baptism, eternal judgement. People are saying that there is no hell.

The church now needs milk, not meat, by and large. And at this point, milk would be a big improvement. The Hindus actually drink cow urine because they think it's holy, and I know of Charismatics drinking the spiritual equivalent. Milk would be a big improvement.

Does that sound abhorrent? It is supposed to be abhorrent. *These shall be detestable to you.* The thought of it should make you feel sick.

The undiscerning will eat anything

But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Hebrews 5:14).

They know how to put the word into effect; they have a discerning knowledge of the word and are able to put it into effect. If people do not have an effectual knowledge of the word, they are not going to be discerning. When you are undiscerning, you will eat anything—kosher or not.

And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly... (1 Corinthians 3:1-3).

Think of a baby when he learns to crawl, before he can walk. It doesn't matter what it is, a marble, a crayon, a tip of a pencil, as far as the child is concerned, it's a sweet, it's candy.

The mother takes anything that she knows can wind up in that kid's mouth, and puts it up where the kid can't reach it. Because a baby is undiscerning, it will eat anything.

So it is with Christians who are not trained in right doctrine and the word of righteousness, they will eat anything (especially if they are hungry enough).

Milk would be a big improvement. Paul is complaining, "I wish they would drink their milk, maybe then we could take them out for a steak."

Chew the cud

Animals that don't chew the cud or split the hoof are not kosher.

Now these [the Bereans] were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so (Acts 17:11).

The Bereans chewed the cud.

Chewing the cud is not vomiting or regurgitating the food. It is bringing it up again, chewing over it, then swallowing it and taking it into your metabolism.

Many Christians today have forgotten how to chew the cud. "Jacob Prasch or Derek Prince said it, so it must be true!" No, no, no.

Paul said we should judge even what he taught (Galatians 1:8). Jesus said, *But do not be called Rabbi; for One is your teacher and you are all brothers* (Matthew 23:8).

Chew the cud. Eat the food, bring it up again, pray about it, examine the Scriptures and, then, if it's right, swallow it. Otherwise spit it out.

Wolves

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves (Matthew 7:15).

Wolves can imitate Christians. They can look like sheep, but they are false prophets. Their flesh (*their teaching, their doctrine*) is not kosher. Don't eat it. It should be abhorrent to you.

Snakes

You serpents, you brood of vipers, how shall you escape the sentence of hell? (Matthew 23:33).

Satan is a deceiver; the serpent beguiled the woman, Eve—a type of Israel and the church. Religious leaders who teach false doctrines come in the character of serpents.

Jesus says they will go to hell if they don't repent. (He uses the Greek subjunctive mood here. The subjunctive mood in Greek implies doubt. It's not important in English, but it's very important in Greek. What He is saying is, "It's possible for you not to go to hell, but it's very unlikely you're going to go anywhere but hell".)

Teachers of false doctrine crawl like snakes. They're deceptive, beguilers. They come in the character of serpents.

Don't eat them. Keep away from people who teach spiritual seduction. Can you picture yourself picking up a snake and eating it? Would you eat a viper? No! Well, keep away from those vipers and their teaching. Don't eat it. Keep away.

Is eating a snake disgusting to you? The thought of eating a Prosperity Preacher's doctrine should be just as disgusting.

When you see someone sitting down reading a book by a Prosperity Preacher, you should think of somebody munching on a rat! That's what they're doing. *It shall be detestable to you, it shall be abhorrent*. The thought of eating these vile, vermin-ridden animals is disgusting, and the thought of eating those false doctrines should be just as disgusting.

Vultures

Wherever the corpse is, there the vultures will gather (Matthew 24:28).

Vultures attack the Body. They prey on what's dead, on the persecuted church. Don't eat it! Vultures should be abhorrent.

You will find people who prey on dying bodies. They'll find a church that's in trouble and come along claiming to be the miracle man who will turn the church around. But all they do is carry off a limb, or a foot, so they can begin their own thing somewhere. Vultures aren't kosher. They should be abhorrent to you.

Pigs

And they came to the other side of the sea, into the country of the Gerasenes.

And when He had come out of the boat, immediately a man from the tombs with an unclean spirit met Him, and he had his dwelling among the tombs.

And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him (Mark 5:1-4).

Super-human physical strength and super-human intellectual power are two characteristics that frequently accompany demon possession.

Almost every recorded case of demon possession in the Bible was accompanied by irrational behaviour—throwing themselves into fire, living in graves, etc. You can almost rule out demon possession in cases where there is no irrational behaviour.

And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones. And seeing Jesus from a distance, he ran up and bowed down before Him; and crying with a loud voice, he said, "What do I have to do with You, Jesus, Son of the Most High God? I implore You by God, do not torment me!" For He had been saying to him, "Come out of the man, you unclean spirit!" And He was asking him, "What is your name?" And he said to Him, "My name is Legion; for we are many" (Mark 5:5-9).

Now, if you can believe it, there is a president of an Assemblies of God Bible College in Australia who wrote in an article in their magazine called *The Evangel* that the man's name, not the demon's, was "Legion".

This "President" is (supposedly) training others to be ministers. They will eat anything, won't they!

And he began to entreat Him earnestly not to send them out of the country. Now there was a big herd of swine feeding there on the mountain.

And the demons entreated Him, saying, "Send us into the swine so that we may enter them."

And He gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand of them; and they were drowned in the sea (Mark 5:10-13).

Pigs are not kosher. In Galilee, there were Gentiles (non-Jews) and probably Jews who were not particularly observant, who would have kept pigs.

To understand what is happening here, we have to understand the midrash.

Do not throw your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces (Matthew 7:6).

Who are swine? People who mock and reject the gospel.

What happens to them?

Then He will say to those on His left, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels" (Matthew 25:41).

And the devil who deceived them was thrown into the lake of fire... (Revelation 20:10).

In Mark chapter 5, the Sea of Galilee becomes a picture of the lake of fire. In Revelation, those who mock and reject the gospel go to the same place as the demons.

Shellfish

Let's look at fish. A marine biologist took me to a fantastic aquarium in Cape Town, South Africa. It is a tank constructed with actual chunks of the continental shelf, the under-water environment around South Africa. And they put the animals in there, like sharks, and you walk through glass tubes and can see the sharks swimming above you. It is really incredible. He was showing me around and I was looking at the shellfish. They are scavengers at the bottom of the sea and they eat garbage. They are not kosher. We are not to eat them. They eat garbage, so — what you eat you are — they become garbage.

And He said to them, "Follow Me, and I will make you fishers of men" (Matthew 4:19).

The apostles threw in the nets and pulled out fish when Jesus told them where to cast the nets. We can witness, witness, and witness, but until Jesus tells us *where* to cast our nets, you are not going to catch many fish.

That's not to discourage personal witnessing or evangelism but, when we talk about missions programs or crusades, they have to be directed by the Holy Spirit, otherwise you are not going to catch many fish.

But what are shellfish like?

The Book of Revelation speaks of *the earth and the sea* (Revelation 5:13; 7:1,2,3; 10:2,5,6,8; 12:12; 14:7).

There are two beasts, one from *the sea* (Revelation 13:1) and one from *the earth* (Revelation 13:11).

The earth speaks of Israel, *the sea* speaks of the nations. *Why are the nations in an uproar?* (Psalm 2:1).

Shellfish are closed and so far into the sea that they won't get caught in a net. Shellfish speak of people who are closed and who are filled with garbage. If you don't eat right food you are going to eat wrong food. They eat garbage and they become garbage. They are so far into the world system that they are not going to get saved. They are closed to the Gospel. Don't eat them.

Seeds

If one of these unclean animals fell on a seed before it was planted, the seed (and the fruit that came out of it) could be eaten.

And if a part of their carcass falls on any seed for sowing which is sown, it is clean (Leviticus 11:37).

Why?

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit (John 12:24).

That which you sow does not come to life unless it dies... (1 Corinthians 15:36).

This is a catabolic process. When you plant the seed, it has the germ inside. The seed falls into the earth and dies. And a new creation comes out.

So with us. The old creation is planted with Christ. We die with Him in baptism, we are buried with Him, and we are resurrected with Him.

Our glorified bodies that are going to come out ultimately will be different to what went in.

It doesn't matter what the seed does; it doesn't matter what the old creation did. You could have been a homosexual, a prostitute, a drug dealer, an alcoholic, a criminal—it doesn't matter what the old creation did, if it falls into the earth and dies, the food is clean.

Chameleon

The chameleon is not kosher. What's a chameleon? The Hebrew word for "chameleon" is the same as the Hebrew word for "hypocrite". Don't eat it! Watch out for hypocrites.

Don't muzzle the oxen

For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing."

God is not concerned about oxen, is He? Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops (1 Corinthians 9:9).

What He is talking about here are those honest preachers who are deserving of being paid for the ministry. Those who work hard at preaching and teaching the word of God, and teach it accurately and fairly, are the only ones who deserve the privilege of being paid for it.

Don't muzzle the ox when he is threshing. The ox is clean; you can follow his teaching. You can eat the ox, but not the pig, not the serpent, not the wolf.

Doves

Doves are kosher—they are types of Jesus. They are one of the five creatures that God ordered Abraham to sacrifice (Genesis 15:9).

In the Law of Moses, they had to be sacrificed "over running water" (Leviticus 14:5), symbolising "the washing of water with the word" (Ephesians 5:26).

Listen to the animals...

There were the clean and the unclean animals. Zoologically we don't know what all of the animals mentioned in Leviticus were.

Some may be extinct, some may no longer be indigenous to the Middle East, but those that we do know, or can find parallels of in the Bible, all teach us some thing about our spiritual diet.

If people get hungry enough they will eat anything—mice, rats, bats, lizards, Kingdom-Now, Ecumenism, Name-it-and-Claim-it, Faith Prosperity.

It shall be abhorrent to you. The Bible keeps saying to you, over and over, *It shall be detestable to you.*

These unclean spiritual foods should disgust you. The thought of them should be so disgusting to you that you have to put them out of your head, because it makes you sick.

The idea of swallowing a Benny Hinn doctrine should be like the idea of eating a rat—it should make you feel sick.

It shall be abhorrent to you, it shall be detestable to you. The Book of Mormon—it shall be detestable to you. The Watchtower—it shall be detestable to you; it should make you feel sick. Keep away from them. If you eat their teaching you'll become something disgusting and unholy in the sight of God.

Death in the pot

When Elisha returned to Gilgal, there was a famine in the land. As the sons of the prophets were sitting before him, he said to his servant, "Put on the large pot and boil stew for the sons of the prophets." (2 Kings 4:38).

There is a famine in the land. There is nothing to eat, but the people have to eat something.

Then one went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild vine gourds, and came and sliced them into the pot of stew, for they did not know what they were (2 Kings 4:39).

When people are hungry enough, they'll eat anything.

So they poured it out for the men to eat. And it came about as they were eating of the stew, that they cried out and said, "O man of God, there is death in the pot." And were unable to eat (2 Kings 4:40).

There was death in the pot. You eat this stuff — this unkosher food, this pork or shellfish that has not been refrigerated—and you will die of botulism or trichinosis. There is death in it.

So what did Elisha do?

But he said, "Now bring meal." [Bring the grain.] And he threw it into the pot, and he said, "Pour it out for the people that they may eat." Then there was no harm in the pot (2 Kings 4:41).

You put the grain in it. People who eat the grain are not going to get sick from eating this other stuff. They are not going to be affected by false doctrine and false teaching. They are not going to be sucked in to Ecumenism, Kingdom-Now theology, or Name-it-and-Claim-it.

The grain takes out the poison. The grain absorbs the toxins. The grain renders it harmless.

True teaching renders false teaching harmless.

What God has cleansed...

It shall be abhorrent to you. Rats, snakes, vermin—it should be abhorrent. False doctrine, and those who teach it, should be abhorrent. You shouldn't even think of listening to those tapes, or going to those conferences, or reading those books, anymore than you would munching on a rat. It should be abhorrent to you. But if people are hungry enough, they will eat anything!

This teaching is not some kind of poetic licence: see what happened to Peter.

And on the next day, as they were on their way, and approaching the city, Peter went up to the house-top about the sixth hour to pray.

And he became hungry, and was desiring to eat; but while they were making preparations, he fell into a trance; and

he beheld the sky opened up, and a certain object like a great sheet coming down, lowered by four corners to the ground, and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air (Acts 10:9-12).

The reference is to the foods mentioned in Leviticus 11 and Deuteronomy 14—foods that were not kosher and which should be abhorrent to him.

And a voice came to him, "Arise, Peter, kill, and eat!" But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean" (Acts 10:13-14).

In other words, Peter was saying, "I won't eat what's not kosher".

And again a voice came to him a second time, "What God has cleansed, no longer consider unholy."

And this happened three times; and immediately the object was taken up into the sky (Acts 10:15-16).

And he [Peter] 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 or unclean" (Acts 10:28).

The issue is the person and their beliefs, it is not race. The issue is what the person believes.

The Romans of Peter's day worshipped other gods; they worshipped Jupiter and all the rest of the Roman pantheon.

Dogs

Remember Jesus and the Syro-Phoenician woman who asked Jesus to heal her daughter. Jesus said, "*It is not good to take the children's bread and throw it to the dogs*" (Mark 7:27).

What are "dogs"?

For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and feet (Psalm 22:16).

"Dogs" was a derogatory Jewish term for pagans. "*It is not good to take the children's bread and throw it to the dogs*"

He was not making a racist statement. Jesus loved that little Gentile girl as much as He would have loved a little Jewish girl. But what He was saying was, "Lady, your religion is not fit for human consumption. I am not going to give bread to 'dogs'. Become a human being."

In Peter's vision in Acts 10, what do the unkosher animals represent?

Pagans. Gentiles. Unbelievers. "Dogs". These were the unkosher animals of the vision.

"Peter, eat this, accept it, swallow it." "Hey, wait a minute, there's a kosher Deli right down the street. I'm not touching this!"

"Peter, eat it!"

God makes unclean people clean.

He saved these Gentiles. He made them edible. He made their beliefs right. He made them digestible.

God can make anybody clean, even Christians who've gone into eating spiritual rats and cockroaches. God can make even *them* clean, if they repent.

Must India starve?

When I was a little boy in New York, the Monsoon rains failed to come to India in sufficient quantity one year and there was a famine in India. The second most populous country in the world was facing mass starvation.

And there was a big campaign: "Must India Starve?" The wheat producing nations of the world — like Argentina, America, Canada, and Australia — donated large quantities of wheat. And people all over the world raised money.

"Must India starve?" was a big campaign. It was on bill-boards, it was in newspapers, it was on television, and magazines promoted the theme: "Must India starve?"

Christian farmers in the American Midwest — a lot of them were believers — tithed their wheat to India, or to various Christian relief agencies.

I'll never forget this. A magazine in the United States came out with a full page spread. The heading at the top of the page said "Must India Starve?" And at the bottom of the page it said "Why Not?"

And there was a photograph of two Hindu boys — skinny little bags of bones, who were literally on the verge of dying of starvation, their bones popping out.

The boys were holding a big sack of grain which had printed on the side, "United States Emergency Wheat — NOT FOR SALE — a gift from the people of America to the people of India."

And while these two boys were holding the bag, a cow was eating the wheat!

Righteousness exalts a nation

False religion will always bring famine and death. Just look at the countries where these famines occur — it is concentrated in places like Latin America, Africa, and Asia where there is paganism, Catholicism and idolatry.

I'm not saying that Christians are immune from suffering, but one is a reflection of the other—they were hungry, they were starving to death, but there was food right in front of them.

The Bible says *there will be a famine for the hearing of the word of God*. There is already a famine, but it's going to get worse.

What would happen in a persecution if there were no Bibles and no Christian meetings allowed, like in Saudi Arabia, or Iran?

When that comes to countries like Britain or Australia or New Zealand, what are they going to do then?

There is food all over the place now, but they're not eating it. What is going to happen when there is no food? Who's going to be the first to die?

Those who refuse to eat the food that is in front of them will be the first to die.

It was a tragedy with those two Hindu boys starving in India. The tragedy was not simply that they were starving, but rather that they were starving with food right in front of them.

The famine I see happening in the church today, where people are eating anything—literally anything, no matter how crazy, how sickening, how poisonous—is a tragedy.

But the bigger tragedy is that there is still plenty of grain in the silo!

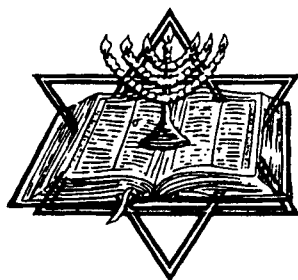
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Problems with audio tapes

We have had some of our audio tapes of Jacob Prasch sermons returned because of technical faults associated with a particular batch of cassettes.

In all cases we have immediately replaced the damaged tapes, but we are concerned that possibly some people have received a poor quality tape but not drawn that fact to our notice.

If you have received an unsatisfactory recording, please return it and we will replace the tape.

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Jacob Prasch in the USA

Over the last few weeks, Jacob has been visiting the United States. He went there for a number of reasons: to seek further medical advice concerning his injuries, to enable his daughter to attend a summer camp with Arnold Fruchtenbaum's organisation — (*isn't it good to know that he manages some time for family events*) — and also to preach at a few churches.

One special event organised from the UK before Jacob left to go to America was a public debate with a leading apologist for the Pensacola movement.

But (surprise, surprise) the debate had to be cancelled when Jacob's opponent suddenly became unavailable, due to the sudden discovery of a "long-standing prior engagement"!

Visit to Australia?

We are still waiting on the possibility of a visit to Australia by Jacob Prasch during 1998.

Should that prove possible, we will try — once again — to arrange a public debate between Jacob and Andrew Evans concerning the Scriptural basis, or otherwise, for the animal imitations now practised in many AOG churches in Australia.