

**FOOD
AND
DRINK**

FOOD AND DRINK

While doing missionary work in other countries we sometimes are asked about dietary restrictions and God's Law. Before Christ's first coming there were many dietary restrictions in the Old Covenant or Mosaic Law, but after His resurrection there are only a few. **[Rom 14:17] *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.***

Jesus taught his disciples this: **[Luke 10:7-8] *And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.*** Jesus was not telling them they could eat anything they wanted. They were commanded to go only unto the lost sheep of the house of Israel. **[Mat 10:5-6] *Go not into the way of the Gentiles...rather to the lost sheep of the house of Israel.*** This means that those men during the life of Christ would not need to worry about their dietary restrictions because Israelites were then following the Law of Moses and it was understood they were not to break God's Law. After the death and resurrection of the Saviour those dietary restrictions are removed.

The dietary laws raise their ugly head when the Holy Ghost begins leading the Church to spread the Good News among the Gentiles. Peter's experience in the Book of the Acts of the Apostles, chapter 10:9-16 shows us that things have changed when Peter is given a midday vision. The Spirit shows Peter a banquet feast of forbidden food consisting of unclean animals. This was a symbolic use of food used to teach Peter not to call the Gentiles unclean when the Lord has called them clean. It doesn't take a genius to figure out that we can use Peter's experience as the Spiritual model for our own diets. Paul says, ***all things are become new.*** **[2 Cor 5:17]** The world has spiritually started over again. Paul under the direction of the Holy Ghost tells us, ***the law was our schoolmaster to bring us unto Christ...we are no longer under a schoolmaster.*** **[Gal 3:24-25]** The Law of Moses had one great purpose, to bring us to Christ. The Law was occupied with types and shadows of things to come. Jesus fulfilled the majority of these things. **[Col 2:16] *Let no man therefore judge you in meat, or in drink.***

There are few dietary restrictions for the Christian. The prayer of thanksgiving in Christ's name sanctifies our food. **[1 Tim 4:4] *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.*** The purification of food in this scripture is spiritual in nature. We must understand that there is no scripture that commands us to pray that our food would be purified from germs or bacteria. Rather the commandment is to pray giving thanks in Christ's name. The sanctification is not purification or sterilization from impurities but that Jesus by his sacrifice has

made all things spiritually clean for our consumption. This releases us from the multitude of dietary rules in the Law of Moses and was Paul's chief concern.

If you are praying every time you eat that God would remove all the impurities of the food you may in fact be detracting from the action of thankfulness. Do not misunderstand this by thinking you can not ask God to protect you from impurities. There is no sin in this kind of prayer. The sin occurs when you are not really thankful for what God gives us on a daily basis. A preoccupation with germs is to think that God is not providing for our needs and to live outside the spiritual freedom found in Christ.

Likewise when Jesus responded to the accusations that His disciples were eating with unwashed hands, **[Mat 15:11] *Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man***, he was not commenting concerning germs but spiritual defilement or sin. The scribes and Pharisees were not concerned about germs either but thought that a man was spiritually defiled if he ate without the ritual of washing hands. This is an addition to the Law that was placed by man. They transferred the washings that were required by the priests after the Levitical order to everyone, thinking that they would be spiritually pure by doing so. In short if you want to kill germs, wash your hands. If you want to kill sins, wash your soul through Jesus Christ.

Paul warned us that some would depart from the faith, **[1 Tim 4:3-5] *...commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth....***

[Col 2:16] *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*

Should we refrain from eating blood?

[Acts 15:20] *But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

Jewish scholars still teach that there are seven things that all nations must abide by. Known as the seven precepts of Noah, they are: 1) they must not worship idols, 2) they must not blaspheme and should bless the name of the Lord, 3) they must not murder, 4) they must not commit incest or any uncleanness, 5) they must not steal or rapine, 6) they must administer justice, and 7) they must not eat flesh with the blood or life in it.¹ This aversion to eating blood is really not because of any disgust at the thought, but because all blood of animals is given to the Lord in exchange for the sins of man. The physical life of the animal is given to or poured out "**unto the Lord**" or sprinkled on the altar in

exchange for the spiritual life of the sinner. It is part of a covenant that goes back to Adam, Eve, Cain and Able. It is why Cain sacrifice was not accepted before the Lord. [Gen 4:3-5] He did not spill blood but brought instead a sacrifice from the ground.

The reasons for not eating blood because it is "*unto the Lord*" are no longer valid. Christ has supplied the last sacrifice of blood and God will receive no more of them. [3 Ne 4:49] ***And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit.*** We do not any longer need to be concerned about offending God if the blood is not poured out unto him.

The requirement to refrain from Blood predates the Mosaic Law. Flesh, which contains blood, was forbidden.

SCRIPTURES ABOUT BLOOD

Heb 9:22 _____

Gen 4:10 _____

Gen 9:4 _____

Gen 8:20 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. Gen 8:21 And the Lord smelled a sweet savour;

Exodus 30:10 _____

Lev chapter 4 & 7 _____

Lev 16:19-20 _____

Lev 17:6 _____

Lev 17:10-14 _____

Num Lev 18:17 _____

11 N 12:12

We are also made free from the Law of Moses: [Rom 8:2] ***For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.***

[3 Ne 4:47] ***And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the Law of Moses fulfilled.***

The dietary restrictions for eating blood are also done away. [1 Tim 4:4-5] ***For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.*** If you find it personally offensive to eat blood, that is your choice. It is my choice, but there is no moral imperative on the eating of blood. However, there may be another reason found in this scripture that would make it wrong for us to partake of blood. [Rom 14:21] ***It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.***

[Acts 15:21] ***For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*** Verse 21 gives the reason for doing this—to appease the Jews, who at that time were still offering the blood as a sacrifice to the Lord. In the Law blood was sprinkled on the altar or poured out unto the Lord. (Leviticus 17:10-14, Deut. 12:23, 1 Sam 14:33-35) The reason at the time of this conference in Jerusalem was twofold. 1) There were Jews who followed the "Law" and they would be offended and then speak evil of the Christians. 2) The eating of blood was part of some pagan rituals and the Christians would be associated with pagan worship. Avoiding the appearance of evil has always been part of the Christian service to all men. [Gal 5:13] ***For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*** Obviously the eating customs of the gentiles were associated with other activities that are strictly forbidden by the Gospel law, i.e. idolatry and fornication (Acts 15:29; 21:25).

REASONS TO BE CONCERNED FOR THE DIETARY RESTRICTIONS OF OTHERS.

[1 Cor 9:18] ***What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.***

[1 Cor 9:19] ***For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.***

[1 Cor 9:20] ***And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;***

[1 Cor 9:21-27] ***To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.***

*And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: **But I keep under my body, and bring it into subjection:** lest that by any means, when I have preached to others, I myself should be a castaway.*

*[1 Cor 10:27] If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, **asking no question for conscience sake.***

*[Acts 15:29] That ye abstain from **meats offered to idols**, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

*[Acts 21:25] As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from **things offered to idols**, and from blood, and from strangled, and from fornication.*

SCRIPTURES ABOUT CHRIST'S BLOOD

[John 6:53] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

[John 6:60] Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

*[Mat 26:28] For this is **my blood** of the New Testament, which is shed for many for the remission of sins. [Mat 26:29] But I say unto you, I will not drink henceforth of **this fruit of the vine**, until that day when I drink it new with you in my Father's kingdom.*

Transubstanciation: Adopted late in the **Apostacy** in the year 1215 by the Fourth Lateran Council and then reconfirmed in 1551 by the Council of Trent. It states "the bread and wine to be administered become, upon consecration, the actual body and blood of Jesus Christ, even though the external manifestations of the bread and wine—shape, color, flavor, and odor—remain." ²

The Communion is eaten in *remembrance* of the body and blood of Christ and partaken to the *soul*. [**1 Cor 11:23-32**] ; [**3 Ne 8:60**]

[Mor 4:4-5:3] **to the souls ...in REMEMBRANCE**