

## The Three Eternal Destinies #181 *Not Fitting for the Saints*

Eph 5:3; Mk 7:20-23 — No impurity or uncleanness becomes the saints. What makes a person unclean, in a moral way? There is a physical uncleanness from not washing (Heb 10:22; Lev 15:16). But what is the uncleanness of Mk 7:20-23?

Mk 7:8 — What are the traditions of men today? Does the breaking of the law, or not obeying the commandments of God, make one unclean as Mk 7:20-23? Uncleanness or defilement comes from an impure heart, not necessarily the breaking of traditions or external rules. Fellowship with God is not interrupted by unclean hands or food, but by breaking the commandments of God. The law of the ten commandments is broken even if you break just one of them, as the fourth, for instance, or by breaking the law pertaining to what is clean and unclean for God's Holy people. Food is clean. All food is clean, but to eat what is not food is sin for a Holy One, and sin separates from God (Jms 4:17).

The subject in Mk 7 is verse 5 — eating food with unwashed hands. All food is clean, so the “traditions of men” that our Master was addressing then concerned eating food with unclean hands. But the “traditions of men” held by Christian leaders today are that Christians can eat what is against the Law of God concerning what God's people can eat and what they cannot eat, or what is food and what is not food. Tradition today trains Christians that Sunday replaced the seventh day for rest. But the Law is as Mt 5:17 says (Mt 5:17-20; Rom 3:31). Tradition has it that Mk 7:19 should read, “in saying this Jesus declared all foods clean,” but our Master Yahshua did not say this. All *foods* were already declared clean in Dt 14 and Lev 11, specifically differentiating between what is food and what is not food, separating the unclean from the clean. Dt 14:2-6 (Amplified) specifies what our Father wants His own children to eat and what not to eat (Lev 11:2-3). This is only to the Israel of God, not to Christianity. 1 Tim 4:3-4 — Only food is eaten by God's holy people, not other animals that are not fitting for *food*, except in tradition or not according to the word of God. We are not to abstain from any kind of food that God created to be eaten by His people and received in total confidence or thanksgiving by those who actually believe and have a clear knowledge of the truth. We then, who know what God created for His own people, can eat with thanksgiving, for as verse 5 says, it is specified by His word in Dt 14 and Lev 11.

Lev 11:46-47 is the natural law, what nature teaches. Nature teaches man what is good and right. Even Noah knew the difference between clean and unclean animals and he was of the nations, a Gentile (Gen 8:20). Gen 6:21 — “Also take with you every sort of food that is eaten and you shall collect and store it up and it shall serve as food for you and for them.” Gen 7:1-2 — “...of every clean beast you shall receive and take with you seven pairs, the male and his mate, and of the beasts that are not clean, a pair of each kind, a male and his mate (Lev 11:1-24).

God wants everything and everyone to mate after its *kind*. This is normal and natural. Even nature teaches a righteous person these things. An unclean person, or one who has made himself unclean as Rev 22:11, does not do the good he knows is right, which even nature teaches all men who will be taught by it (Rom 2:6-16; 1:24-32). 1 Cor 11:14 — Even nature teaches a man and a woman their distinctive dress and hair length. Look at any longhaired man and see his inconsistent life according to the everlasting covenant in Isa 24:5; Gen 3:16-19 and 9:1-7. Or look at a shorthaired woman. Perverts have their Jesus longhaired. They picture Jesus as an unclean man. Lev 13:44-45 (Amplified) — The hair of his head shall hang loose — that is, not tied back. Anyone who is clean or has not made himself unclean would tie his hair back. The unjust and filthy will be unclean, unclean, forever and ever.

Gen 6:21 – Man is given the gift of knowing the difference between what is eaten and what is not eaten *by man*, whom God created after His own likeness. Noah was a good man (Gen 6:9) in his secondary righteous state, along with his sons and wife. Noah and his family had retained the likeness of God (Gen 3:22). Verse 12 — The men of the earth had corrupted their way as those who say as Ps 14:1-3.

But Noah and his family had not corrupted the way, or their way, that way in Gen 3:16-19 and Isa 24:5, as God would again extend their way so that they and their seed would walk to keep the

covenant. Gen 6:12 did not say that they were born already so corrupted that they were not responsible. If that were so, how did Noah and his family get to be just or good and blameless, if all mankind after the flood was born depraved? How would God then expect Adam and his children after him to walk in this way in Gen 3:16-19, or Noah's children after him to walk in the way that He specified for them to walk in Gen 9:1-7?

The Everlasting Covenant is re-established, extended in the new world of Noah's day, which we now live in. The way God wanted man to walk in (Gen 3:16-19) was possible by Gen 3:22. This is the natural law (Rom 2:12-16). Gen 6:12 puts it in such a way as to know that man had *corrupted* his way *after* he was born, after the fall, as in the example of Adam's first two sons (Gen 4). One corrupted his way and the other one did not.

Gal 3:26-29 — But now, since Abraham, we, his seed, are to walk in the way of Yahweh — no longer just by conscience as Gen 3:22. Those who are Abraham's seed will be a light and the salt of the earth (Gen 17:1; 18:19).