

What the Bible Teaches About Kosher

According to the Bible, Kosher is concerned with two principles: (1) Describing what kind of food which can be used as either a **burnt** or an **edible** offering to the L-rd and (2) with ***which kinds meat are edible*** - nothing more, nothing less (Lev. 11:46-47).

Kosher is practical holiness in action (Lev. 11:45), ***teaching us to fill our lives with light and to empty our lives of darkness.***

I want to deal with these two principles in two sections: (A) The seven prohibitions against the ***ritual misuse*** of sacrificial food and (B) The animal kingdom according to Jewish biology (Leviticus chapter 11).

(A) Seven Prohibitions Against the Ritual Misuse of Sacrificial Food.

(1) First of all, there are two kinds of food offerings: **burnt** (offered to the L-rd and entirely consumed by fire on the altar) and **edible** (offered to the L-rd and eaten by the one making the offering and or the priests).

The main difference between the two is that food you offer as a burnt offering cannot be **altered** in any way before it is offered or **mixed** with another category of edible offering – i.e. grain or meat, never together as part of the same offering.

(2) Lev.11:39. You can only offer meat to the L-rd which you have butchered yourself on site. Dead meat is not kosher either for an edible or a burnt offering and you cannot even eat meat unless it was alive **before** you butchered it.

(3) The prohibition against the eating of blood has rather a sinister origin. In the ancient Middle East, as part of pagan worship, some animals were ***eaten alive*** and ***their blood was drained and consumed as they were dying.***

So, beginning in Gen. 9:11 (and later in Lev. 17:10-14), the Torah says that the animal whose meat you are about to eat, or about to offer, has to be dead **before** you start to offer it, or before you start eating it.

(4) Ex. 23:18, 19. Blood and milk are not acceptable burnt offerings unto the L-rd and neither is any kind of cooked food. Wine and water are the only acceptable sacrificial fluids that can be used for burnt offerings.

Milk, leavening and honey can be used to prepare edible offerings which are cooked prior to being offered.

There are different procedures to follow for cooking food to eat and for making offerings to the L-rd, whether you are permitted to eat the offering, or it is burnt.

(5) Lev. 3:17. You cannot eat the fat of either burnt or edible offerings (or the blood or the milk of any of the sacrificial animals). What you offer to the L-rd, must be given in its entirety to the L-rd and what is not

acceptable to be used as an offering, must be disposed of and not used for food by the one making the offering.

Also, when the offering is to be eaten as part of the process, **only the cooked meat of an edible sacrifice is acceptable for use as food and must be eaten on site while it is still fresh or safe.** It cannot be eaten if it is older than two days, because rotten meat is not kosher. Also, edible offerings can only be consumed as part of the sacrificial ceremony – there are no drive through or take out edible offerings.

(6) Lev. 2:13. All offerings, whether burnt or edible, or of meat, or of grain, or of bread must be offered with salt (**the invisible always make the visible taste better**).

(7) Grain offerings which are consumed by fire (burnt) cannot contain either leavening or honey because **they alter the chemistry of the grain.** Just as you cannot make an altar with bricks you have cut into shape, you cannot offer either meat or grain to the L-rd which you have altered in any way. Bread is never an acceptable burnt offering, not even bagels (lol).

All of this is based on avoiding any form of idolatry or syncretism, conscious or accidental. You can only offer primary substances (such as unaltered meat or grain) as burnt offerings to the Creator. Edible offerings must be cooked before you bring them and cannot be used as burnt offerings.

You only offer back to the L-rd burnt offerings which are pure, fresh and unaltered. You only offer to the L-rd precooked edible offerings, except for meat which is killed and cooked on the spot, without using any of its body fluids either as part of the sacrifice or as food during the process..

One of the main features of this series of prohibition against the **ritual abuse of food** offerings has to do with **the idolatrous practices which sought to gain magical power from the rituals they were performing.**

None of the ritual use of this food endows you with any kind of magic or gives you any spiritual advantage – using food in this manner is a form of criminal idolatry (i.e. boiling a kid in nanny's milk to get both the life force of either animals or their sexual power – present or future).

The same prohibition also applies drinking an animal's blood to cannibalize either its life force **as it is dying** or its physical/sexual prowess **while you are eating it alive.**

Contrary to some of the traditional practices which have arisen in Talmudic Judaism, **the Bible does not forbid the eating of dairy products and meat in the same meal** – Abraham did (see Gen. 18:8). Meat and dairy products can be eaten together, but not used together as part of a **burnt offering ritual** and only as part of a **precooked edible offering.**

We are only forbidden to eat the **blood of a living animal** or to use the blood of an animal we have slaughtered as either part of a **burnt offering** or an **edible offering** which we eat as part of the ritual.

It is impossible to remove all the blood from meat, no matter how long we bleed it and no matter how much salt we use to draw out the blood which is found in any piece of flesh. Gravy is kosher as long as the juices come from an animal that is not alive as you cover it with gravy. Blood sausage must be eaten with apple sauce and not used as an offering to the L-rd. (lol).

(B)The animal kingdom according to Jewish biology.

Let's move on to Jewish Biology and my remarks are taken from **Leviticus Chapter 11.** For the purposes of **food** or for use as acceptable **burnt** or **edible** offerings, there are only **five categories of animals** - four of which are acceptable sources of food and only two of which are acceptable for sacrifice.

(1) First there are the animals that **walk** on the earth. They must have three characteristics to be eaten or to be used sacrificially: They must have **hooves**. These hooves must be **both cloven and split**. They must also **ruminates** (finish digesting their food). Since there are no walking carnivores which have hooves and which ruminates, **no walking carnivore is kosher**.

(2) Next there are the animals which **swim** in the sea, whether they live on the surface or remain below the

waves (11:10). Only those with **fins and scales** are kosher – whales, cat fish and sharks are not kosher, neither are seals. Lobsters, crabs, clams, oysters and other shell fish are not kosher – neither are squid or octopi – but eels are.

(3) Next there are animals which **fly**. They cannot be carnivores and this includes **fish eating birds** and they must have **feathers** – and if they have feathers, **they must fly**. Ostriches, kiwis, penguins and sea gulls are not kosher and neither are bats or bees (**honey** is considered to be like **milk** and these are **the only two second hand body fluids which are kosher**).

(4) Next there are animals which **crawl**, jump and have many legs. Only those which have both **walking and jumping legs** are kosher – grasshoppers, locusts, crickets and the like. Spiders, ants, lizards, frogs and the like are not kosher, even if they are cooked in garlic or chocolate coated (lol).

(5) Finally there are animals which **slither** and have no legs (like some husbands, perhaps?). No animal which slithers is kosher. Snakes, worms and the like are not kosher.

Of the five categories of animals, only two are acceptable for use in sacrifice: **Category one** (walking animals with split, cloven hooves that ruminates) and **Category three**: (non carrion birds who fly). While neither fish with fins and scales, nor jumping crawlers can be used for sacrifice, they can be used for food.

In conclusion both the **seven** prohibitions and the **five** categories describe animals which are acceptable for sacrifice and to be consumed as food. It is interesting to note that kosher animals which were butchered according to the rules of kosher were safe to eat in a world without refrigeration, and in conditions which we would consider unsanitary.

Kosher is a form of **practical holiness**, which the L-rd used to teach His people to take the **spiritual life** which they had received and apply it in practical ways which will give them **spiritual health** and separate them from all and any defilement.

While kosher is a covenant which applies to Jewish people alone, the principles of holiness and separation it teaches apply to all believers among the nations.

May we all be **kosher believers** in how we develop and maintain **good spiritual health** and **good spiritual hygiene** - whether you are a kosher keeping Jew or treif (non kosher) eating Gentile (lol).

Acts 15:28, 29 teach that believers, Jew or Gentile are to abstain from any form of the two main categories criminal paganism: **idolatry** and **fornication**. **Idolatry is spiritual fornication and fornication is physical idolatry**. Animals are not to be eaten as part of any ritual pagan torture to gain some kind of magical or spiritual power. We are also forbidden to participate in forbidden pagan sexual acts of worship.

For more information, please contact us.

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